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# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

### EXTRACTS FROM THE AMERICAN CORRESPONDENCE OF BENJAMIN SEEBOHM.

The recollections connected with the religious visit of our beloved friend, Benjamin Seebohm, to America, are no doubt fresh in the minds of many. His abiding Christian interest in his brethren of the same household of faith cannot be forgotten by them. But as his lips have no longer language, we believe that the legacies of his pen are left for our profit. With a few connecting remarks, we would distribute some of these to the readers of the *Review*. May they be blessed to the welfare of souls. "He being dead yet speaketh."

BENJAMIN SEEBOHM, accompanied by his beloved friend, Robert Lindsay, embarked from Liverpool and arrived at New York in the fall of 1846. Proceeding towards Philadelphia, he remained for a day at Burlington, New Jersey, to visit his dear friend, Stephen Grellet. He attended there the meeting for Divine worship, and in his ministry alluded to S. G. as his father in the Truth, saying "that but for his faithfulness he might never have been prepared for the service of his Lord, in which he was now engaged." In referring to the journal of S. Grellet, we find a most interesting account of their first meeting in 1814, while B. Seebohm was but a youth. In the course of his second visit to Europe, S. G. arrived at Pyrmont in Germany, a celebrated watering place, and was disappointed in not meeting with a Friend, who he had hoped would act as his interpreter. He was pressed in spirit, not only on account of his exercise for his fellow professors, who met there, but for the visitors at the Springs. In this strait he says, "I poured forth my soul to the Lord, who I knew could open a way for me, when all seemed to be closed up. As I was going to their meeting, and saw a considerable number of strangers drawing towards it, a great exercise came upon me, for I did not see how help was to come; but I endeavored to possess my soul in patience, to see what the Lord would do for His great name. On entering the house, I was told that very probably a youth, who was pointed out to me, who understood English well, could act as interpreter should I need one. He was only about sixteen years of age, and on my asking him whether he thought he could undertake the office, he replied, "he would do his best." "I was brought under great weight in that meeting, but I felt also the Lord's power to arise into dominion, with a little faith, that, in attempting to communicate to the company present what I thought to be the word of the Lord to them, all would be well; I rose on my feet and the dear boy stood by my side, and interpreted for me into German, as I went on, with all readiness. I felt much attached to him and he became my faithful and kind helper through all the meetings I had at Pyrmont and the vicinity, and in my visits to the families of those under our name in that district." It was truly a privilege to witness, more than thirty years afterwards, the meeting "of the aged Christian father and of his son in the faith," and to behold

them rejoicing together in the blessed hope of the Gospel, and in the service of their dear Lord and Master, Jesus Christ.

Arriving in Philadelphia, which he had long looked forward to as a field of especial labor, B. Seebohm was most earnestly and fervently engaged to do all the will of the Lord. That he was not permitted, through the sad diversity of view which existed among some of the prominent Friends of that day, to discharge a most interesting and important part of his Gospel mission, that of a religious visit to the families of Friends, was ever a source of sorrow both to himself and to a large part of our Church in Philadelphia. But his Christian labors were blessed to many souls, for whom, to the very peaceful end of his devoted life, he felt the warmest solicitude that they might grow in grace and in the knowledge of their Lord and Saviour.

A beautiful feature in the character of B. Seebohm was the abiding, tender Christian love he felt for those with whom he had mingled in Gospel fellowship. In his letters he alludes to the "mental visits" he paid to them while journeying over the mountain ridges of Pennsylvania, or through the lonely pine forests of New Jersey, his heart warming with love and strong desires that the God of love and peace might be with them and bless them. In the firmness of his own faith, his prayer was, that God would be as a wall of defence round about them, until the blessing of peace should come under the heavenly influence of Him who is the Prince of Peace. "Be of a hopeful mind," he would say, "and of a really trustful spirit." "In quietness and confidence possess ye your souls," was his watchword, "and God will supply all your needs, according to the riches of His glory by Christ Jesus."

It is not the purpose of this sketch to follaw him minutely in his journeyings over our widely extended Continent, but rather to revive in the hearts of many for whom his soul was poured out, his fervent longings for their spiritual welfare. He prayed for the peace of the Church, interceding at the throne of Grace for its deliverance from its afflictions. Being a second time in Ohio he says, "The outlines of our movements may probably, in one way or another, have come to your knowledge; the filling up is not so easily penned." But he blesses God for His manifold mercies, and speaks of the comfort he felt in "the calm solemnity which was vouchsafed in the week-day meeting at Mount Pleasant." From North Carolina he writes, "Having nothing in view but the faithful support of His cause, the upright in heart need not fear; it is given to the Lamb and his followers to have the victory."

Meeting with some religious sentiments in the writings of a spiritually minded Christian not of our denomination, that were closely allied to "genuine Quakerism" as he termed it, he expresses his joy at finding such views now and then without our borders, and then proceeds to say: "Who, then, is the genuine full grown Quaker, but the man who, disencumbered from everything that is not really part and parcel of the Truth, in principle and in practice, can look with a humble, contrite and believing heart to Jesus as the rock of his salvation, and "standing fast in that liberty with which Christ makes free," does under the government and guidance of the Holy Spirit, really follow Him as his perfect example? Who is he but the man who, as George Fox says, "lives and walks in Christ Jesus," who has "nothing between his soul and God but Christ," in whom he has light, life, peace and salvation?"

Being in deep sympathy with some of his friends, he writes: "My mind has visited you, and many besides, who are dear to me, near and about you, with the inquiry, how is it with you? Tho' I know but little about it, our 'God seeth you.' His children walk by faith, not by sight, but amidst all the waves and the billows that toss themselves round about them, and dash together at their feet, in that faith they can behold 'the Lord sitting upon the flood, sitting King forever;' they can stay their souls upon Him, and put their trust in Him, who is 'Master of the storm' without being shaken in mind or moved away from the hope of the Gospel."

In the education of the youth of our society his interest was warmly expressed, and it was matter of deep regret to him to find in some parts of our western country so few opportunities for obtaining an education in accordance with our "truly Christian profession." His influence was exerted to aid Friends in their efforts to accomplish this desirable object. But while he fully appreciated the value of literary attainment, he ever placed above it the saving knowledge of the Gospel. On one occasion, after expressing his love for two of his young friends, he says, "may I recall to them, who are so well engaged in storing their youthful minds with that which is profitable, as I know them to be, the lines of a poet, not always proof, perhaps, against criticism.

'But foremost of all studies, let me not
Forget to bid thee learn Christ's faith by heart,
Study its truths, and practice its behests;
* * * * *
They will be with thee when all else have gone,
Mind, body, passion; all wear out, not
Faith nor Truth.'

Then to one more especially he adds, "If the cross sometimes sits harder than it was wont to do, shrink not from it; it will open the way to a treasure in the secret of the

mind far richer than all the mines of California, the full possession of which in the enjoyment of the 'unsearchable riches of Christ,' I very much long for both."

Commenting upon two articles respecting "The Quakers," one of which appeared in a German Encyclopedia, the other in an American pictorial history, the former of which was encomiastic, the latter derogatory, he was led into the following remarks: "How important that those who have been taught to know and to love the Lord Jesus Christ in sincerity, should all be 'careful to maintain good works;' that, rooted and grounded in Him, and established in the faith, they should abound therein with thanksgiving, and be especially careful, faithfully to uphold all those precious testimonies to the purity and simplicity, the spirituality and all-sanctifying power, the comprehensively practical character of true Christianity, as embodied and exhibited in genuine Quakerism. That none of these, especially, should allow themselves to consider as merely conventional, and therefore of little consequence, anything appertaining to our Christian profession, which is really rooted and grounded in the truth;—which is but the healthful and vigorous growth of the plant, from the upright stem to the outmost fruit-bearing branch. How unspeakably important that none who have come to the foundation, who have been drawn to it, should so mistake as on that account to think any part of the superstructure of less moment; lest they cause the Truth to be evil spoken of, and render the very foundation a matter of jealousy and suspicion to those who, peradventure, may think more of the edifice than the base upon which it rests—because the one is obvious, the other hidden. True Quakerism needs both; it is destroyed by the loss of either; it is marred in its beauty and strength if the foundation be injured, or the superstructure be violated. Would that our beloved young people did all see and feel this;—the love of Christ their Saviour, would then constrain them to 'catch all the little foxes which destroy the tender grapes,' to think it an honor to suffer shame, and bear reproach for his name, who died for them,—to be faithful and unflinching in completely carrying out, in all its bearings, and in all the extent, the great principle of simplicity and truthfulness; then *all* our testimonies would be borne in a truly Christian spirit, the root would not lack its appropriate fruit. The mere empty shell is indeed of little value, but who does not see its importance even to preserve the kernel?"

On the occasion of the death of an eminent Elder in our religious society, B. Seebohm makes the following impressive remarks:

His sun has set in brightness, and on his account we may humbly rejoice and give thanks. Well stricken in years, he has fallen asleep in Jesus, in a good old age, full of days and full of honor, even that honor which cometh from God only. During a long life, unspotted from the world, he was an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity, and an humble walk with God, abiding under the shadow of His wing.—If it be right for those who have an ear to hear, to listen to what the Spirit saith unto the Churches, may we not, as it regards all such, distinctly hear the voice of instruction in the language of the Apostle, 'whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day and for ever.' It was through Him the Redeemer, whom he knew and whom he loved, that he has obtained the victory and the crown, and clothed with the unspotted robes of his righteousness, exceeding white, as snow, so as no fuller on earth can white them, the eye of faith can, with reverent thankfulness, behold him now among the great multitude which no man can number, ascribing 'Salvation unto our God who sitteth upon the throne, and unto the Lamb.' Wherefore on his account we need not mourn, and do not weep; but how different is the feeling when we look at ourselves, and our children, and the church! Where are the Elishas to catch the mantle as it falls, when the Elijahs are one after another finishing their course and ascending to meet the Lord that they may be for ever with Him.

'Is Israel left without resource.
And have we no supplies?
Yes, while the dear Redeemer lives,
We have a boundless store,
And shall be fed with what he gives,
Who lives for evermore.'"

(To be continued.)

## THE EDUCATION THAT FITS FOR BUSINESS, FOR CITIZENSHIP, AND FOR LIFE.

*An Address to the Graduating Class of* 1871 *at Haverford College.*

BY THOMAS CHASE, M. A.

Those years of study in these tranquil shades which seemed so long when you looked forward to them in the beginning—how short they are *now* in the retrospect!—are past; and with a peculiar pleasure, as though after a long voyage you were about to set foot upon a new world of wonder and of beauty, you hail the scenes of active life which open before your vision, in the busy haunts of men. It may be that your ardent fancy paints those scenes in brighter colors than the reality will present; but at this hour I would not say one word to lessen the eagerness with which you long to exert your energies in the manly tasks of life, and the

generous enthusiasm with which you resolve to win some of the prizes which await stout hearts and resolute endeavors. Nor can we exaggerate the value of this blessed boon of life, which we have received from our heavenly Father—the splendor of its possibilities, the magnitude of its capacities; and less than man must he be, who, having enjoyed special advantages of training and culture, does not aspire to be something more than a cipher in the world—to be a *power*, benefi cent, helpful, gaining for himself some measure of the fulness of the good of life, and doing something to make his fellows better and happier. You are here to-night not only to hear those words of affectionate fare well which your teachers feel arise from their inmost hearts, but also to see if your Alma Mater has not some last instructions, some parting message of counsel and good cheer, which shall aid you in the long march and the hard battle which may await you in days to come.

Perhaps the first thing you should ask yourselves is, where you stand now. The artisan must know the quality of his tools and the strength and skill of his arm before he can tell what work he may undertake; the merchant must know the exact extent of his capital and credit, and understand the probabilities of success in the ventures he makes: nor will it harm *you* to take account of your intellectual stock and weigh well your mental resources.

There is such a thing as intangible capital: as the good will of an establishment: and there is the tangible capital which the eye can see and value at once. I buy out a trading house advantageously situated and enjoying the patronage of a large number of regular customers, and I can afford to give a very much higher price for it than for a warehouse and a stock of goods equally valuable in themselves, but located in the midst of a poorer and less populous community. This sure demand, this run of good custom, is a large part of the value; it may be worth even more than the solid storehouse and the goods that can be weighed and handled. So in education: there are values in its results which are evident at first view, and which may be estimated and priced; there are others more delicate and less apparent, which may not always be appreciated on 'Change, but which *are* values, nevertheless, and values of which the experienced and the wise, who can look below the surface, make great account.

We need not quarrel, in itself, with that general disposition of the public mind which demands, in everything, what are called *practical* results. "In the sweat of thy brow"—whether by manual or mental toil—"shalt thou earn thy bread;" and isit right enough that the first question which the world asks of a young man is, how fit is he for bread earning? They are very narrow-minded and very much in the wrong, who think that this is the *only* question to be asked. But we can find no fault with the question itself; nor need we have any doubt as to our answer, when this question is put in regard to one who has made a good use of his course in college. I believe that a sound and thorough collegiate education is directly conducive to success in practical business.

Of course. this college does not pretend to be a commercial academy; and whatever business or profession any one of you may take up, it will be necessary for you to go through a special course of practice and training to fit you for its duties. Wherever you go, you must serve your apprenticeship; and the less impatient you are at the beginning, the less unwilling to lay upon yourselves the lowliest duties and take the lowest place, the more docile, attentive, and industrious you are, the more rapid will be your progress, and the more brilliant your final success. But your college course is not wanting in its direct applications as fitting you for the different kinds of business, as well as subserving its main purpose of general, foundational culture, in preparing you for intelligent, elevated, and comprehensive *Life*, in *whatever sphere* of action your energies may be called out. It is well that you should understand the fact: for, after leaving college, there is a momentary temptation for a man to think, "It would have been better for me to have been learning my trade, than to have been studying classics and mathematics and a host of things whieh are going to be of no use to me in the business from which I am to gain my livelihood, and in which my active energies are to be spent."

Of course, if instead of going to college, a boy at 16 or 17 should go into a store or a counting-room, at the end of four years he will know vastly more about the particular business of the establishment than a young man who enters it fresh from college; but it does not follow that he will understand the business *five years later* any better than the college graduate, or that he will make a more successful *man* of business.

Nor is the liberally educated young man without some results of his training which are of immediate practical use. Quickness and accuracy in computation,—the result of extended mathematical studies,—are no small recommendations of a clerk or accountant; and the study of *theory* as well as practice, enables one to *see* or *make* the *rule* applicable to any special case, and thus gives

him independence from the treachery of memory. There is no one thing which you have studied here, a knowledge of which would not be a direct qualification for some one or other of the different professions and occupations of life; certainly not, when we include teaching, a calling now regarded in those communities which enjoy the highest civilization and culture, as inferior to no other of the liberal professions. But it is in the general training and strengthening of the intellect, the sharpening of the mind, making it quick to see, to grasp, to comprehend, to devise, to plan, that the directly practical value of a liberal education for *all* callings is found. Financial operations, commerce, manufactures, agriculture, and all the practical arts, furnish full scope for some of the best powers of the intellect; these railways, these mines, these machine shops, these farms, these warehouses, all demand science and skill for their successful management; and, other things being equal, he will be most successful in any of these fields, who, in addition to the *special* knowledge and experience which they require, brings a mind best developed and strengthened, and made quick, keen, and sagacious by general culture.

The power of expression—of bringing out one's exact thoughts in the most telling way—which is especially cultivated in colleges, may serve a good turn in business; add, too, that the little world of college life is often, unless to the mere book-worm, an excellent school of human nature—which nature to know and understand is of no small advantage to one who would make his way in the busy haunts of men.

But I need not confine myself to *a priori* arguments; I will appeal directly to *facts*.

It was the remark of one of the oldest and most eminent merchants in Boston, the late Thomas H. Perkins, that he had noticed, during a long life, that when a graduate of Harvard went into business in that city, he was almost uniformly highly successful; while of others who took up a mercantile life exactly the opposite was to be said in a large majority of cases. Our neighboring city can tell the same, or a still better story for the graduates of Haverford. One of the most sagacious and successful, as well as prominent and wealthy, business firms in Philadelphia—and what I shall say is no small confirmation of their shrewdness—advertised for a clerk in the public journals a few years ago, with these words added: "*A graduate of Haverford College*, or of the Central High School, preferred."

Another practical result of a general character is the prestige of a college education, and the vantage ground on which its possessor is placed. This is, to be sure, a social rather than a business advantage; yet it conduces to one of the possessions which man values most highly,—the consideration in which he is held by his fellows. On this point, however, a warning is sometimes needed, though not, I feel well assured, by any of you; and that is, that while society in general values highly the *solid acquirements* of which a degree should be the guarantee, it has no patience with the vanity which demands distinction for the symbol rather than for the reality, nor for the pride that looks down upon those who have enjoyed inferior advantages. He will only be laughed at for his pains who thinks to strike the world with awe by shaking his parchment diploma in its face. You will find not only equals, but *superiors*, among those whose opportunities of instruction have not been a tenth as great as yours. It is a rigid and constant *examination* to which the great world of affairs every day subjects all alike, regardless of their antecedents; and she judges everybody, not by the insignia he wears, but by the solid work he *does*. What we hope for you is that you have learned to do such thorough, honest, effective *work*.

We do not, then, undervalue (for who can deny their necessity and importance?) what the Germans call the "bread and butter sciences." We trust that you have made here some solid acquisitions in them; and at all events that your college training will be a help rather than a hindrance in your future practical studies and business pursuits. But while we wish this, we wish something *more*: believing that *all* science is *practical* science, or, not to quarrel about a word, that all knowledges and all culture are *good* in themselves—good for their own sakes—that, even so far as our career in this earthly life is concerned, we were born, not simply to heap up money and provide for our physical wants, but to study, to learn, to admire, to wonder, and to love! We believe that *all perfection* is desirable—that it is well for a man so to cultivate his whole mind and nature as to furnish an example of high attainment and of complete and beautiful development, in order that he may have the greatest number of sources of happiness within himself, so as to be in good measure independent of fortune,

"Lord of *himself* if not of lands,"

and that he may be of the greatest *use*, of which his natural powers are capable, to himself, his friends, his country, and his race. In other words, we believe that *excellence* and *perfection* are *ends* that should be pursued.

And all this higher culture has indeed a practical value of its own. Even when it serves only to adorn and embellish our human life, is it not a tangible good to give happiness by gratifying the taste and the

finer sensibilities, to smooth sometimes a wrinkle on the brow of care, and to scatter roses in the weary path of toil? The presence of a man of truly noble and refined culture is a blessing to any community.

But it has uses nobler still. In all the higher functions of human society, both civil and religious, there is great need of men of enlarged and cultivated minds. In Church and State, and in social life, shall America ever sink to the condition of Paris and of France? The answer will depend very much upon the number and the influence of our men of thorough and truly *sound* and liberal education. Bigotry, superstition, and tyranny, allied with vices which rot out a nation's life, on the one hand, infidelity and lawlessness on the other, can never make headway in a country where the reins of power are held by candid, clear-sighted judgments, and enlightened, well-balanced minds. Yet even while public virtue—the only bulwark of a State—remains unimpaired, the prosperity and happiness of the people are affected incalculably by the wisdom and intelligence of the measures adopted by its rulers. It is a characteristic of men of natural ability but of untrained or half-trained minds, that they are all the time *tinkering* in affairs of State. The number of crude, misshapen theories which they can bring forward on any subject, is astonishing. One of the best results of thorough culture, on the other hand, is a certain *modesty* in the estimate of our own ideas, and the disposition to try and test a theory on every side before putting it forth confidently as containing the solution of any question. So, too, in the church. Narrowness and dogmatism,—the mule headed determination to be Pauline, or Petrine, or of Apollos, instead of simply and purely of Christ, recognizing as brothers all others of every name, who are also of Him —are especially characteristic of men of little enlightenment and of partial, one sided culture. Uncharitableness, petty criticism, blind reverence for symbols in place of *realities*, intolerance of differences of opinion or even of *expression*,—all these fruitful causes of evil in the Christian church have no remedy short of the fulness of Divine grace, (but *that* is a remedy even with the most ignorant and uncultivated), so powerful as wide and generous intellectual development.

Great is the demand for sound thought and scholarship to shape the creed, the laws, and the institutions of a country. The more largeness of view and clearness of vision the *educated men* of any land possess, the better are its beliefs and the more beneficent and stable are its institutions likely to be. For us, who, while we share the blessings of American citizenship, cannot escape (even if, whether from selfishness or from morbid asceticism, we would,) the responsibilities of joint-sovereignship which it confers, it is peculiarly important that we make, each one of us, as loyal children of the land we love, our full contribution to the purity of her religion, the sweetness of her culture, and the justice of her laws.

(To be continued.)

## PRAYER IN EVERY DAY EXIGENCIES.

Let me here relate an incident which came to my knowledge some years ago, occurring in the life of a minister's wife who now dwells with the angels. She told it to me herself when I was a young housekeeper, and perplexed, as both young and old housekeepers are apt to be, on account of domestics.

"You will have to apply where I did," said she, after learning of my trouble,

"Where was that?" I eagerly asked.

Said she, "I had been very seriously tried and annoyed for some time with poor help, and with the difficulty at last of obtaining any at all; and had been compelled to do without. That was seemingly impossible, for any length of time, with my large family, my frequent company, and the many calls upon my time and strength for parish-work.

"One Friday evening I walked to the usual weekly prayer-meeting alone from choice, and took the time as I went for making that subject one of special prayer. It was, at the moment, my greatest care; and I felt that I must, and that I could, cast it upon Him who careth for us. I was wholly occupied in this way, till, as I came in sight of the church, my thoughts turned to the meeting, and I asked that my mind might be freed from this anxiety during the hour, and that I might enter into and enjoy its devotions."

She added, that, from the moment she took her usual seat, she had not one thought of her home cares, and felt herself rested and refreshed by the exercises of the meeting. At its close, as she stood near the door waiting for her husband to join her, a young girl hesitatingly approached her, and asked if she was the minister's wife. On being told she was, she said,—

"Then perhaps you would helpme about getting a place, as I'm a stranger."

A few questions led to a partial engagement; and the next day she commenced a service in the minister's family, which only ended with the death of my friend,—a service singularly faithful, whole-hearted and satisfactory.

Maggie was a Scotch girl, already a true Christian; and she afterward told to her mis-

tres *her* side of that evening's experience. She had come from her country home to find in the city a household where her labor would have a money-value, and had been staying at a friend's house till she feared her welcome was wearing, yet day after day disappointed in her search. Coming in at the close of a weary walk again without success, she went to her room, and prayed earnestly that *somehow* God would tell her what to do, and would help her. Soon she was called to supper, and while at the table heard the church bells, and was told on inquiry that it was prayer-meeting night in several of the churches.

The thought struck her, that there was the place to look for a good family; and she went at once to the nearest church. Who can doubt that she was *directed* there?

Even in our lesser daily wants, when we can lovingly "cast our burdens on the Lord," the answering event sometimes seems almost a direct reward to our trusting faith.—*Christian Press.*

## THE ARABIC LANGUAGE AT SIERRA LEONE AND BATHURST.

[The *N. Y. Evangelist* gives the following interesting passages from the notes of a missionary named Blyden, who, travelling in Africa, in company with G. I. Macauley, a native preacher, reached the Mohammedan village of Fulahtown on the 10th of last Fifth month.]

"This village contains about 300 inhabitants and a large mosque. We inquired for the book men of the village, and were pointed to a house in a retired nook, built in very commodious native style. We were received by the Muallim with true Oriental courtesy. But the interior of the house presented a far more comfortable aspect than would be presented by a similar residence in Egypt or Syria.

"Mohammed Sanusi, the learned inmate, was seated at a table, on which were not only Arabic MSS., but printed Arabic books on subjects of current interest in the literary world. We were utterly astounded as he brought out of his private room volume after volume of Arabic literature. Among the books which he brought were the *Mizar-al-hakh*, by the late Dr. Pfander, a missionary in the East, and the reply to it, the *Izhar al-hakh*, by a learned Mohammedan scholar. He went on to criticise what he called the unfairness of Dr. Pfander in dealing with the subject. I asked him how he got these works. 'Oh,' he replied in Arabic, 'I ordered them from Trübner & Co., in London.' He then surprised me still further by producing files of an Arabic newspaper, printed in the *Levant*, to which he is a regular subscriber, receiving it monthly by mail from England. He happened to have duplicate copies of the number for December, 1870, of which he gave me one. He then showed me a copy of the Arabic Testament and Psalms, lately printed by the American Bible Society, with the Arabic of which he expressed himself as particularly delighted. He said it was the only portion of the Christian Scriptures in that translation in his possession, and expressed great desire to get the whole. I told him I had only one copy of the whole Bible in the Beirut translation. 'You have the whole?" he anxiously inquired. 'Yes,' I replied, 'the whole.' 'Oh do,' he urged, 'let me see it—if you cannot part with it, do just let me have a look at it.' I told him it was in my large trunk which I had not brought away from the customs' warehouse, but if he would go down with me on the following day, I would get permission from the officer to open my trunk and show it to him, and I would also present him with two copies of the Testament and Psalms similar to the one he had. We then conversed in Arabic until night-fall. I gave him a Turkish coin with an Arabic inscription, which he was very glad to get. Mr. Macauley expressed himself as having in that interview received more information about the native Mohammedans, whom he had known, as he supposed, from his childhood, than ever he had before.

"Thursday, May 11th. This morning very early Sanusi came down to my lodgings to go with me to look at the whole Arabic Scriptures in the Van Dyck translation. He had the coin I gave him yesterday, looking bright and shining, suspended around his neck with his beads. As he was too early for business at the warehouse, I spent about two hours in conversation with him, and in showing him some of my Arabic works. Among others, I showed him Zamakhshari's Commentary on the Koran, in five volumes, and the first volume of Chenery's translation of Hariri (the only one yet out). He reads English astonishingly well, and he was so pleased with Chenery's version of the great Arabic poet, especially his notes, that he urged upon me to sell it to him, as I could easily get another in England. I complied with his request.

"He showed me an order which he was sending to Messrs. Trubner & Co. for an Arabic work, and another Arabic newspaper published at Cairo, and requested me, when I reached London, to call upon Messrs. Trubner & Co. and explain to them what newspaper he meant, as it had been difficult for him to make them understand what he meant in his letters.

"He accompanied me on board the steamer when I was leaving, and pronounced upon me all manner of blessings before he left me for the shore.

"I shall certainly never forget Sanusi, and

the impression he made upon me. He was educated at Futah, and is a specimen of many others. I had not time on this occasion to visit the Mohammedan village at Fourah Bay, which I visited in January last. But all the Mohammedans along the Coast complain of the neglect with which they are treated by other book people. It is quite certain that missionaries acquainted with Arabic would have a very great influence among these people.

"Thursday, May 18, 10 A. M., arrived at Bathurst, River Gambia. Spent three hours on shore with Dr. Spilsbury, the colonial physician, and Rev. George Nicol, colonial chaplain, both natives of Sierra Leone. Dr. Spilsbury introduced me to a learned Mohammedan gentleman, who is the Government Arabic interpreter. When he found that I spoke Arabic, he pronounced me a good man, and showed me a letter in Arabic which he had that morning received from a town across the river. I found Rev. Mr. Nicol busily engaged in studying Arabic. He reads daily under a Muallim. I also gave him a copy of my translation of the Arabic letter from Musardu, in the appendix to Anderson's book, of which I gave him a copy. Mr. Nicol assured me that there was a wide and interesting field all around him, extending to Futah. He says the natives around Bathurst would gladly send their children to any Christian school where Arabic was taught. The whole aspect of Bathurst is Oriental; the costume of the people so admirably adapted to the climate. On first landing at Bathurst one who had seen Alexandria in Egypt is at once reminded of that city."

# FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 26, 1871.

COREA.—Well might the tender hearted poet Wm. Cowper complain of heart sickness and lacerated ears, in consequence of

"Every day's report
Of wrong and outrage with which earth is filled."

We are painfully anxious respecting the affairs of Corea, and the behavior of professing Christian nations towards the Pagan inhabitants of that Asiatic peninsula. It seems that a strong antipathy to foreigners prevails in Corea, with a determined policy of non-intercourse. However mistaken and wrong this policy, there is, we conceive, no right to interfere with it except by moral suasion. If Christian ministers, under the pressure of duty and at their Lord's command, feel bound to carry the pure peaceable gospel into such a realm, they must go in the love of their Master, in the spirit of martyrdom, and so live, act, and speak that they can finally say to the objects of their concern, in the words of Paul: "Ye are our witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you." If they go not in such a spirit as this, it is clear to us that they had better stay away among their inconsistent fellow professors. To go into a Pagan land for the purpose of Christian propagandism and te resent and punish injury, instead of crying: "Father, forgive them," —to carry revenge, hatred and bloodshed in the name of our holy religion,—is of necessity to close the hearts of the nation against Christianity, and probably to obstruct its reception for generations. A few years ago some French Jesuit missionaries were murdered, which we deeply deplore. Whether they had lived out the peaceable teachings of our Lord Jesus Christ we do not know. Their sincerity it is not ours to question. If their martyr blood was in any sense "the seed of the Church," how lamentable that such seed should be destroyed by acts of murderous revenge! Vengeance for the death of these, instigated the killing of more missionaries, in doing which the Corean ministers verily thought that they did service to their deity, and they offered up sacrifices of thanksgiving at being rid of the foreigners, and said prayers in public that they might thus overcome all other intruders. Surviving missionaries went with alacrity to the French invaders, using the knowledge of the country which they had gained by residence, to guide the avengers to the destruction of the benighted beings for the salvation of whose souls they had taken their abode in a distant and hostile land. The march of [*so called*] Christian armies carried death, pillage and desolation. If anything of value was possessed by the natives, it was taken as spoil.

"The library of Kang-hoa was transported on board the Admiral's ship to be sent to Paris. It consisted of about three hundred volumes. The most curious of the spoils of Kang-hoa were a series of folding white marble tablets, incased in gilt metal, highly chased, and edged with a crimson silk damask, with gilt inscriptiors incised in the marble. They were found in the temple of the

royal residence. The execution of these tablets resembled more a work of classic art, than the production of a people supposed to have only the tastes of barbarians. The inscriptions were in the written characters of China and Japan, and were found to be a code of moral law. They thus resemble the commandments of the old law, graven on tables of stone and preserved in the temples." —*N. Y. Tribune.*

All these, and other rare and cherished articles were borne away, and children of a future age will probably hear the tradition that such irreplacable treasures existed, and were *stolen by the Christians.*

The same determination to repel intrusion, (which is entitled to some respect as the policy of a sovereign nation,) has led to difficulties with the Americans. It is to be supposed that the early American approaches to Corea were attended with illegality, and they were resented with barbarity. It were unreasonable to expect of these people a knowledge, or an observance of international law and courtesy. We are distant from them many thousands of miles, and if our presence and our commerce are unwelcome to them, it is easy for us to stay away. Why should we force ourselves upon them? It is devoutly to be desired that our President and his advisers may be guided by heavenly and peaceable wisdom in dealing with them. It is sad indeed to think of the hundreds of millions of immortal souls in Asia, who know not the blessed Gospel of Christ, and who, considering those to be Christians who call themselves so, *logically* conclude that religion not to be a beneficent one whose votaries grind them with tyranny, cruelty and fraud, and hence reject the gospel which its professors practically caricature.

The mission of *one* simple and humble Christian, like Mary Fisher, (who, in 1660, penetrated the Turkish army to proclaim to the Sultan Mahomet IV, the word of the Lord) were worth more than the preaching of a thousand missionaries who, by teaching and practicing the arts of war, give the lie to the precepts of our blessed Lord.

To Subscribers and Correspondents. —This number commences a new volume. Subscribers are requested to make early settlement with the agents or with the Publisher. To correspondents we would repeat, what is forgotten by some, that it is important their contributions should be written distinctly on *one side* of the paper, in a legible hand, with *black* ink, and on white paper. For the latter request our reason is, that indistinct manuscript has become a source of extreme pain in reading, and has sometimes to be thrown aside. Not unfrequently contributions are sent to us, on *blue* paper, with faint ink or pencil marks. Thirty years ago this would have been considered as of much less importance. When obituary or marriage notices are sent, the Editor must always be informed whether the parties are members with Friends, and in obituaries, the Monthly Meeting to which the deceased belonged should be stated. The right of abridging obituaries is claimed and exercised by the Editor. Without this, space would be improperly filled with repetition, and often with words liable to objection. There are phrases which occur in a large proportion of the obituaries sent to us which are proper in themselves, but if admitted would be several times repeated in almost every number;—as, for instance, that "great suffering was borne with exemplary patience and resignation." Were we to insert this expression as often as it occurs in our correspondence, it would displease the reader with *sameness*, and occupy space unprofitably. As a general rule conciseness is very desirable in these notices. Obituary verses are rarely admissible, or texts which would equally apply in every instance,—as: "Be ye also ready." We wish ever to act with sympathy and tenderness in these cases, limiting them "to that which is good to the use of edifying."

It is not reasonable to expect the Editor to return to the writers communications which are not used, or to give an answer, after the lapse of weeks or months, why they have not been inserted. To do this, whilst in the reception of three to five mails daily, would be beyond our power.

We are glad to be promptly informed of events interesting or important to the body of Friends. In several recent cases, owing to neglect in the mails, such information has reached us too late to be of use. In conveying such important notices, we find it necessary to observe brevity, or to avoid much personality or such particulars as would

savor of laudation or exaltation of the instrument. "Who is Paul, and who is Apollos, but ministers *by whom* ye believed, even as *the Lord gave* to every man?"—"So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." We hear with thankful reverence of the Spirit's out-pourings when the Lord is pleased to be favorable unto Zion, and we wish so to record the intelligence as to tell His praise and to ascribe to Him *all* the glory.

Increasingly sensible of the importance and responsibility of furnishing weekly religious matter for so large a number of readers, the Editor asks the sympathy of his friends, and their prayers that he may be aided by a wisdom far better than any that could inhere in him, and that the yearning desires for the spread of truth and edification of its professors, with which each paper is issued, may not be "in vain in the Lord."

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EARLHAM ENDOWMENT.—By a letter received *after this number was in type*, we learn that our Western Friends are nobly pressing this cause with an energy which deserves, and, we trust, will win success. Friends will be called upon and we hope they will enlarge their hearts. The cause of liberal education *must not* be suffered to languish in the Society of Friends. Let our children be able to meet intelligently on fair, equal ground, the armies of drilled ritualists annually sent forth into the world to subvert the simple faith We do not educate our children to make them preachers, knowing that it is the prerogative of Christ to select His own ministers; but we wish to give them such mental training that they will not be duped by specious error. We wish their intellectual development to be sufficient for the requirement of their duty, in whatever service the Lord may appoint to them. The unlettered man is often enabled to give the Divine message with demonstration of the Spirit and with power, but knowledge, if not perverted, is good—and ignorance is a miasm to be dispelled.

Fox, Penn, Barclay, &c., were advocates of liberal education. Let the successors of those enlightened men, if need be, retrench their personal expenses and abate their luxuries, that they may endow their colleges. Let each one give according as the Lord hath prospered him, and thus sow the seed of future enlightenment. The amount asked is much less than ought to be collected.

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CONDENSATIONS.

*Ohio Yearly Meeting is to sit this year at Mount Pleasant, Ohio*, commencing with public meeting for worship on 5th day, 8th mo. 31st, at 10 o'clock, A. M. Yearly Meeting for Ministers and Elders same day at 3 o'clock, P. M.

Trains from Pittsburg, Cleveland and the west, (*via* Steubenville and Pan Handle R. R.) arrive at Portland station on the Cleveland & Pittsburg R. R. daily at 11½ A. M. and 4.44 P. M., and from the west *via* Bellair, Wheeling &c., at 12 M. and 6.30 P. M. Friends proposing to attend, by notifying "Wm. R. Ratcliff, *Mount Pleasant, Ohio*," will find conveyances to Mount Pleasant on the arrival of the trains on the 30th and 31st inst.

*The Winter Session of Westtown School* will commence on Second day, 10th mo. 30th. Early application for admission should be made to Aaron Sharpless, Superintendent; *address* "*Street Road P. O., Chester Co., Pa*," or to Charles J. Allen, Treasurer, 304 *Arch St., Philadelphia.*

*The Winter Term of Haverford College* will commence on 4th day, 9th mo. 13th. For terms and other particulars apply to the President, Samuel J. Gummere, West Haverford, Pa.

*Asher and Sarah M. Hyatt* having, as we learn from the English periodicals, acceptably visited the Yearly Meeting and other meetings in Norway, landed in England 7th mo. 21, where they pursued their religious prospect, and at last account had reached the house of our beloved Friend Isaac Robson.

*At Yorkshire Quarterly Meeting* (*Eng.*) on the 27th ult., Isaac Robson returned the certificate liberating him for Christian service in North America, giving an interesting report of the nature of the work and the characteristics of the various Yearly Meetings. Friends were thankful that he had been strengthened to perform the service, and for his peaceful return.

*Religious persecution in Russia* is grievous. Of many thousands of villagers enrolled as orthodox church members, a large majority are of Lutheran faith, and are anxious to return to that profession. They implore with tears permission to confess what they regard as the Truth. The Society of Friends in England has joined with others in intercessions on their behalf. Friends have, however, issued a separate memorial, to present which Isaac Gurney, Henry Hipsley and Samuel Robson were deputed. The Emperor is opposed to persecution, yet "views with some jealousy," says the London *Times*, "any outside representations with regard to the internal affairs of the country."

*Lost Creek Quarterly Meeting, Tenn.*, held on Sixth-day, 8mo. 12th, was followed next day by large public meetings, morning and evening, where much tenderness of spirit prevailed. So great was the concourse also on First-day morning, that three public meetings were simultaneously held; one held in a neighboring grove was attended by over a thousand persons.

*The whole contribution for Maryville Meeting*

*House* as yet obtained, amounts to $1,200. This will not meet the necessity of the case. The Quarterly Meeting is to be holden there once in the year, and public meetings when appointed are thronged by earnest seekers, to exclude whom, from lack of sufficient accommodations, would be a cause for regret.

MARRIED.

DILLINGHAM—PIM.—Married at Friends' Meeting house, West Chester, Pa., on the 20th of Seventh month, 1871, John H. Dillingham of Haverford, Pa., to Mary Pim of the former place.

DIED.

HATHAWAY.—At Damascus, Ohio, 12th mo. 11th, 1870, Ida Eliza, eldest daughter of Caleb and Sarah D. Hathaway, aged 10 years. We believe that she was a child whose sins were forgiven for Jesus' sake. She manifested her love for her Saviour by striving to keep his commandments. She watched over her little brothers and sisters tenderly and patiently, to keep them from doing or saying anything wrong; and taught them many sweet Bible verses and hymns.

MADEN.—On the 11th of Fourth month, 1871, Hiram Maden, in the 80th year of his age, an esteemed member of Springfield Monthly Meeting, Ohio. In early life he chose the straight and narrow way and continued to advance steadily in his Christian course. During years of severe suffering, which he bore with much patience, he was enabled to look forward with a firm trust that through redeeming mercy his sins were blotted out. We have the consoling belief that his spirit has entered into that glorious city whose walls are salvation and whose gates are praise.

MADEN.—On the 28th of 9th month, 1870, Eli, son of Hiram and Elizabeth Maden (both deceased) a member of Springfield Monthly Meeting, Ohio, in the 32nd year of his age. He was drowned in the river near Fort Arbuckle, Arkansas. Although suddenly called from works to rewards, he is believed to have been aware that his time was short here on earth, and to have been prepared for the change.

McFADEN.—At his residence near Ogden, Clinton Co., Ohio, on the sixth of Seventh month, 1871, John McFaden, aged 56 years, a member of Springfield Monthly Meeting. He fully realized from the first that he never would recover, and his last words were that he soon would be at home, where pain and sorrow would be no more.

ANDREW.—At his residence near Ogden, Clinton Co., Ohio, on the 18th of Seventh month, 1871, Samuel Andrew, in the 88th year of his age, a member of Springfield Monthly Meeting. He had been helpless for the last six months, but seemed cheerful and patiently waiting for the Master's time to gather him home as a shock of corn fully ripe.

HILL.—On the 8th of Eighth month, 1871, in the 24th year of her age, Sarah J. Hill, eldest daughter of Nathan and Eleanor Hill, a member of Lick Creek Monthly Meeting, Indiana. Her end was peace.

LINDLEY.—On the 3d of Eighth month, 1871, at his residence on Lost River, Indiana, Owen Lindley, in his 78th year, a member of Lick Creek Monthly Meeting, Ind.

RUSH.—In Columbia City, Ind., on the 8th of Eighth month, Okaloosa, infant daughther of Iredell B. and Nancy E. Rush.

JONES.—On the 5th of Eighth month, near Hughesville, Md., Arthur Elwood, son of Enoch and Lydia A. Jones., in his 31 year.

STARBUCK.—Suddenly, on the 16th of First mo., 1871, by the explosion of an engine near Rushville, Ind., Eudorus E. son of G. W. and Sally Starbuck, in the 22nd year of his age; a member of Carthage Monthly Meeting, Ind.

GARDNER.—In peace, on the 29th of Fifth month, 1871, Isaac Gardner, in the 84th year of his age, a member of Carthage Monthly Meeting, Ind. His voice was seldom heard in the public assemblies, yet he was a preacher of righteousness, and his care for the rising generation was manifested on all suitable occasions.

For Friends' Review.

"HOME FOR AGED AND INFIRM COLORED PERSONS."

This institution was established about seven years ago, at 340 S. Front St., where it has since sheltered and comforted from 25 to 30 aged ones at a time—that being the greatest number which the house could accommodate—but there were so many applicants—so many *needing* just such a home, where they could be cared for, until the Master called them to enter a better one, that a generous friend donated an acre of ground, and furnished the means to build one outside the city, which could accommodate not only 30, but 130, of these poor feeble ones; and to this new Home the former occupants of the home in S. Front St., are now removed, fully enjoying the change from the stifling heat of the city, to the pure refreshing breezes of their new location. Many who have been long waiting for room, we hope, now very soon, to admit—but our larger accommodations and greatly increased family will, of course, multiply our expenses, so that it seems *necessary* to make known the *need* of *help* for this most excellent charity, trusting that *all* who have the means, and feel it a *pleasure* to do good—even a *privilege* to help the *helpless*—will freely respond to this appeal, and aid us what they *can*. Much more furniture is also required; donations in such pieces as Friends can spare—such as bureaus, bedding, sofas, settees, &c., can be sent to the home, near the corner of Girard and Belmont avenues, and in money to either of the undersigned—

SAM'L R. SHIPLEY, *Treasurer*,
111 S. Fourth St.
ANN JESS, cor. Franklin & Noble.
SARAH LEWIS, 315 Marshall St.
SARAH PENNOCK, 805 Franklin St.

CHRISTIAN WORK IN FRANCE.

The London "*Friend*" gives an interesting paper by Edmund Pace, from which the following is extracted:

"A lady, who before the war was in easy circumstances, but who in consequence of it has suffered great losses, was introduced to our friends R. and

C. Alsop while she was a refugee in London. Having left the Roman Catholic religion from deep conviction of its errors, and being truly pious and exemplary, now that she has returned to her husband and family her mind is given up to serve the Lord Jesus by devoting herself to the religious instruction of her poorer neighbors.

A room in their house, which is situated at Boulogne-sur-Seine, just outside of the fortifications of Paris, has been appropriated to a sewing-class of women. It is held twice a week for three hours, during which time the Scriptures are read and explained, and the truths of the Gospel plainly set before them. Fifty women, all Catholics, have joined the class, and manifest a lively interest in the proceedings. To maintain this class for twelve months will involve an outlay of £160."

## EASTERN SKETCHES.

BY ELLEN CLARE MILLER.

(Selections continued from page 819.)

*Jerusalem.*

Jerusalem! that most universally interesting spot in the whole world; to whose name—familiar to every ear and heart, Jew or Christian, in all ages—attach feelings of so great reverence and mystery, that we feel as if the spot which it represents could hardly now exist except ideally; how is it possible in a few pages to give any satisfying conception of this culminating point of interest in the East?

We must all have built up in our minds our own individual Jerusalem, formed of the ideas gathered first from the Bible and from the hymns of our childhood; afterwards remodelled, and perhaps overthrown and raised again in plainer and more substantial form, by means of the painted and written pictures which help to bring Eastern scenery before our eyes. These last can, however, only show us the modern city: the Jerusalem of old, before destruction upon destruction had obliterated the very traces of many of her former features,—levelling hills, filling up valleys, and burying palaces, bulwarks, towers, and streets from 70 to upwards of 100 feet below the present level of the ground,—still arises in our fancy, invested with all the mysterious glory of the past.

The subject which the one word "Jerusalem" embraces is so extensive that it might fill many volumes. The Jerusalem of history,—her kings and people, that great city in prosperity and adversity, her seventeen sieges, her many transformations wrought by destroying and rebuilding hands;—the *ancient* city, as now coming to light through the discoveries of the Palestine Exploration Society;—the *modern* city, as shown to strangers by Roman Catholic guides, who would point out to credulous eyes not only the exact spots once occupied by the Cross and the Sepulchre, but even the house of the rich man at whose gate Lazarus sat, and one of the very "stones which would have cried out!"—or her more strictly religious history and present religious aspect, with Jew, Moslem, Latin, and Greek in her midst, hateful and envious of one another; the two latter, by idolatry and fanaticism, casting insurmountable stumbling-blocks in the way of the others if they should ever try to approach more closely, inquiring, "What it Christianity?"—the churches standing open to the eyes of the "unbelievers," with images and their idol-worshippers within, and very few true descendants of the early church of Jerusalem now dwelling within her walls: the priests, grinding the faces of the poor, extorting the last *piaster* from them, that *they* may live in luxury; so that we turn from these to the Mohammedan, ignorant, indeed, and degraded, but serving God apparently to the best of his knowledge,—and cannot wonder that he believes his own the true religion;—all these and many other points might be examined with interest.

This last, the present religious aspect of Jerusalem, is perhaps the most sorrowful in which we can see the city; and the Christian of this day may well, like the prophets of old, or One greater than the prophets, weep to behold her desolations. Here, however, as in other parts of the land, there are bright spots in the Christian schools and other missionary agencies, which are sowing seed that will surely bring forth fruit; and it is rather on these than on any of the former points, interesting though all are, that we would now dwell, trying also to sketch something of the physical aspect of Jerusalem, and of the general appearance of the modern city.

In picturing its situation, it is well to remember that it is no mere figure of speech to say that the people *go up* from all parts of their land to the capital of Palestine. Jerusalem stands at a height of more than 2200 feet above the level of the sea; so that it is on almost all sides, and very decidedly on the east and west, an *ascent* to reach her position. She and her former rival, Samaria, occupy, it may be said, the two noblest situations in this mountainous land—a high hill or cluster of hills, surrounded by well-defined valleys, bounded again by a bulwark of hills beyond. The group on which Jerusalem is built is at the top of the mountains of Judea.

The first view obtained by the traveller approaching from the north-west or Jaffa side is disappointing—his dream of "the joy of the whole earth" is not realized. The great Russian buildings, hospices, consulate, etc., built of white stone, and forming a suburb, are certainly splendid; but the eye goes forward to the city itself, with its grey stone wall and towers, which from this point look somewhat insignificant, and its unimposing houses, with white flat or dome-shaped roofs: it looks small—it is not the Jerusalem of his imagin-

ation. But he will not long be disappointed. Let him from Mount Scopus, on the north-east, the spot where Titus encamped, see the city standing compact and grand, with the sun shining on her towers and domes, and her whole extent visible, girt by two miles of wall (once, it is said, four and a half in circuit); or let him view her from the Mount of Olives on the east, rising from the Valley of Jehoshaphat, with the Dome of the Rock and the Mosques of Omar and Aksa before him, on the spot where the temple stood,—and he can hardly fail to feel something of the admiring enthusiasm of the ancient Jew beholding the city of his fathers.

It was on the Jaffa side that our first impression was received. As soon as the grey wall and towers came in sight, one of our muleteers, a son of the Prophet—the Moslems, too, have a deep reverence for Jerusalem—stretched his hand towards it with seeming fervor, exclaiming "*El Kuds!*"—The holy! Alas, with the very same breath followed the indispensable "*Backsheesh!*"

Passing many Russian pilgrims, men and women, in their great fur-collared coats and strong men's boots, suitable for the long journey they have made, we rode around the north wall to the handsomest, the Damascus gate, so called from its looking towards the ancient capital of Syria. Here, as at the four other entrances, stands a guard of Turkish soldiers. Passing them, "we entered through the gates into the city," and the horses' feet were soon noisily slipping, stumbling, and trampling along the narrow, half-paved, hilly streets of Jerusalem, which know not wheels, and where there is hardly room to pass camels and donkeys with their spreading loads of olive branches. It is unnecessary to describe the bazaars of the city, and their animate and inanimate occupants: they are similar to those of Jaffa, but more extensive. The Jews' Sabbath, the Christians', and the Moslems' holy days, are all different, so that every day of the week is outwardly much the same in Jerusalem, buying and selling going on alike on all. The streets, though so narrow, are cleaner and in better condition than we had expected, though the Jewish quarter is in some parts deplorable enough.

Here, one evening, we visited two of the Pharisees' synagogues, at the time of their feast of Purim. In one of the buildings, about 100 of the sect, from eight years old to eighty, all dressed alike in high fur-bordered hats, and dressing-gowns like coats, and each with a book or scroll and a lamp in his hand, lighting up his well-defined features, were swaying to and fro, murmuring at the most rapid rate the book of Esther, and beating loudly with sticks and stones at the occurrence of the name of Haman,—a part of the performance in which some of the most juvenile Pharisees showed especial zeal. The second synagogue visited was that of the Holy Pharisees, a smaller body, and in a poorer building. There were no women visible on either occasion: we must suppose that woman among the Jews is incapable of performing the part of a Pharisee.

Returning from witnessing this ludicrous ceremony, which is yearly performed under the title of "Beating Haman," we found ourselves picking our way, by the joint aid of the moon, and the lamp in front carried by a servant, among the pitfalls and dirt of some of the back alleys of Jerusalem. There are no street-lamps here or in any city of Syria and Palestine, and it is contrary to law to go out after dark without a light. As soon as the sun sets the bazaars are closed, and the streets deserted; and it was not without awe that we rode, as we did once or twice, late in the evening, through some of these empty places. The horses' hoofs stumbling and slipping on the round paving-stones, and the voice of Ali or Abdullah cheering on the animals, rung hollow through the narrow, dark, and often vaulted streets, whose mysterious corners and recesses were half revealed by the passing gleam of the lantern.

Around the east, south, and west of the city run clearly-defined valleys. Jehoshaphat, on the eastern side, is very much a place of tombs. The Mohammedans occupy its western slope, with their graves nestling close to the city wall; for this spot is to the Moslem also the traditional "Valley of Decision," where he believes the multitudes will be gathered for the last judgment. Figures of white robed, veiled Mohammedan women might often be seen sitting among the tombs, whither, it is said, they repair once a week, to share with the dead the events of the past seven days.

The Jews' favorite burying-place is on the opposite side of the valley, looking across towards their Holy City, and near the old tombs of their kings and prophets: he whose bones are favored to mingle with this ancient and sacred dust is sure of a happy resurrection. But these graveyards, as throughout the country, are open to man and beast, and here the jackal and hyena skulk at night.

Jerusalem is the centre of mission work in Palestine, as Beyrout is in Syria; and English and Germans are engaged here, working for the enlightenment and upraising of the people, especially of those who will soon be the men and women whose characters will tell either for good or evil in their country.

The Prussian Protestant Deaconesses have here two of their valuable institutions, where the sister-branches of their work, teaching and healing, are carried on by these earnest

women, whose bright, cheerful faces and happy manner, wherever they are seen, give a most agreeable idea of what the Christian missionary should be. Their Girls' School, *Talitha Kumi*, is a large, well-built house, within half a mile of the western wall of Jerusalem. Nearly 100 children are gathered here, of all sects, and from various parts of the country, many of them orphans, receiving a good Christian education,—body, mind, and soul being trained together.

It was very pleasant to visit the different schoolrooms, where each "sister" was busy with her charge, some teaching classes of girls of fifteen or sixteen, some with a group of little Syrians of two or three years old, learning the Arabic alphabet and singing Christian hymns, in bright, clean, airy rooms which look out on a pleasant garden. Eight of the Deaconesses have their work and their home in *Talitha Kumi*, presided over by an older sister.

Their other institution is the Hospital, situated on Mount Zion, where, in cheerful rooms furnished with comfortable, white-covered beds, four of these good deaconesses, in their homely blue dresses and pure white caps, move about among the sick of all religions, nursing and comforting the sufferers, showing the power of Christian love, and trying through kindness to their bodies to reach their souls. During the year 1870 they had 678 patients, 444 of whom were Moslems. A dispensary is attached to the hospital, where one of the number daily gives out medicine and other relief to any who like to come. We visited both establishments, Eli and Sibyl Jones speaking to the children and patients, and encouraging the sisters in their good work. They are all far from their own land and friends, but happy in being granted the privilege of working for their heavenly Master in the city where He Himself taught and healed the people.

(To be continued.)

From the Athenæum (London.)

## CONTINUATION OF THE DEEP-SEA EXPLORATION.

Men of science, and indeed all who desire to see an extension of our knowledge of the great forces at work ever forming and changing the face of the globe, will be glad to hear of the proposal to continue the explorations into the physical and biological phenomena of the deep ocean beds, on a larger scale. Dr. Carpenter and Prof. Wyville Thomson, during the last three years, have, as our readers are aware, investigated, with the dredge, with the thermometer, and by chemical analysis, the conditions presented by a portion of the deep North Atlantic bed, not far distant from our own coasts. By the wise liberality of the Government, they have been in these successive expeditions aided by the use of a vessel and crew belonging to the Navy; and, in consequence of this assistance, they have been able to achieve results which would otherwise have been well nigh impossible. These results are of so great an importance and interest that they have excited profound attention in all parts of the world; and at the present time the United States, Sweden, and Germany are preparing to carry on similar investigations. Already the hydrographer's department of the United States Government has obtained confirmatory evidence on the western side of the Atlantic; and under the intelligent superintendence of the same department, which appears to recognize in these researches a sphere of work which it is its duty to occupy, there will, no doubt, be much further of value done in the same line. The first proposition, four years since, from Prof. Wyville Thomson to our Government, to assist by the loan of a ship in a careful exploration of the deeper portions of the North Atlantic, arose from the interest excited by the researches of a Swedish dredging expedition. England has, however, as indeed is only right, always been foremost in the investigation of the nature of the sea, its currents, depths, life, &c. English naturalists have been the most prominent in the use of the dredge for ascertaining the forms of life occurring on sea-bottoms; the most valuable soundings have been made by English navigators from the time of Ross onwards, and the art of manipulating submarine cables has been worked out by Englishmen. We are more interested in a thorough understanding of the sea than any other nation, and it is only reasonable, therefore, that our Government should take very decided steps in carrying on, and even originating, researches tending to such knowledge; and, being thus practically interested in the matter, the scientific problems connected with the sea,—so fundamental in geological speculation, so fertile in relation to the origin and nature of life,—naturally fall to our share for investigation; and we, with our immense naval apparatus,—as a people with a Royal Society and a claim to a place in the scientific community,—are bound for our honor to take up these questions.

Let us recall briefly what are the results which the expeditions of the last three years have furnished. It had been a current belief among physical geographers that the temperature of the deepest portions of the sea was everywhere about 39° Fahr., sinking to that point as the thermometer descends from the warmer surface in equatorial regions, and ascending to that point as the thermometer is lowered from the colder surface of polar regions. But in his first exploration in the

deep channel which lies between the North of Scotland and the Faroe Isles, Dr. Carpenter found, over a considerable area, at depths of 600 fathoms, a temperature of only 32° to 33° Fahr., the surface temperature being only about 52°: in closely contiguous regions, at the same depths and with the same surface temperature, the remarkable fact was observed that the temperature was not less than 47°. Coupled with this difference of temperature, there was found a difference of Fauna, the living things in the cold area being of a different type from, and less abundant than, those of the warm area, which resembled the forms occurring in the warmer temperate seas. This and subsequent confirmatory observations have been explained by Dr. Carpenter, by a theory of oceanic currents, which is of exceeding importance. Much influence has been attributed to surface-currents, such as the Gulf Stream. In relation to climates and the equalization of the temperature of the Globe, Dr. Carpenter suggests that the deep areas of cold water which he observed are currents of cooled water passing from the regions of polar ice to the equator,—the water warmed at the surface in the equatorial regions spreads to the polar regions, and being there rapidly cooled by the accumulated ice sinks, in virtue of its greater density, below the warm water continually arriving from the tropics, the constant displacement of cooled water by warm producing a constant current. In this way a continual circulation is effected of a far more general nature, and proportionately more important than the limited surface currents with which we were previously acquainted. The analogy of the atmospheric circulation is entirely in favor of this theory, and simple experiments which we are every day making in heating apparatuses of various kinds, such as the hot water pipes of our greenhouses, give us ample proof that the agents at work, viz., equatorial heat and polar cold, are causes capable of producing the results ascribed to them. Sir John Herschel, a short time before his death, expressed an opinion favorable to Dr. Carpenter's theory. If true, it will considerably modify the received doctrine of the dependence of our own climate, and of the amelioration of the temperature of the polar basin, on an extension of the Gulf Stream; it will also considerably modify the glacial doctrine of geologists, limiting its range in one direction, whilst vastly extending it in others; and it will have an important bearing on the *rationale* of those surface currents which are so important in navigation, and of which the explanation has hitherto been so difficult. The Baltic current, the Gibraltar current, and the Bosphorus current, have been rendered intelligible by the light of this theory, which Dr. Carpenter hopes further to confirm during the present summer. To extend the researches which led to these results into the great ocean beds of other parts of the world is clearly very desirable.

(Conclusion next week.)

Selected.

## THE BEAUTIFUL GATE.

Lord, open the door, for I falter;
I faint in this stifled air,
In dust and straitness I lose my breath;
This life of self is a living death:
Let me into thy pastures,—broad and fair,—
To the sun and the wind from thy mountains free;
Lord, open the door to me!

There's a holier life, and truer
Than ever my heart has found;
There's a nobler work than is wrought, within
These walls so charred by the fires of sin,
Where I toil like a captive blind and bound:—
An open door—to a freer task
In Thy nearer smile, I ask.

Yet the world is Thy field, Thy garden;
On earth art Thou still at home;
When Thou bendest hither Thy hallowing eye,
My narrow work-room seems vast and high,
Its dingy ceiling—a rainbow dome:
Stand ever thus by my narrow door,
And toil will be toil no more.

Through the rosy portals of morning,
Now the tides of sunshine flow
Over the earth and the glistening sea,
The praise Thou inspirest rolls back to Thee,
Its tones through the infinite arches go;
Yet crippled and dumb behold me wait,
Dear Lord! at the beautiful gate.

I wait for Thy hand of healing—
For vigor and hope in Thee:—
Open wide the door,—let me feel the sun,—
Let me touch Thy robe, I shall rise and run
Through Thy happy universe, safe and free,
Where in and out Thy beloved go,
Nor want nor wandering know.

Thyself art the door most holy!
By Thee let me enter in!
I press towards Thee with my failing strength:
Unfold thy love in its breadth and length!
True light from Thine let my spirit win!
To the saints' fair city—the Father's throne—
Thou, Lord, art the way alone.

From the deeps of unseen glory
Now I feel the flooding light;
O rare, sweet winds from Thy hills that blow!
O river, so calm in its crystal flow!
O love unfathomed—the depth, the height!
What joy wilt Thou not unto me impart,
When thou shalt enlarge my heart.

To be made with Thee one spirit,
Is the boon that I lingering ask,
To have no bar 'twixt my soul and Thine;
My thoughts to echo Thy will divine;
Myself, Thy servant for every task;
Life! Life! I may enter through Thee, the door—
Saved, sheltered for evermore.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 22d inst.

FRANCE.—The Election Committee of the Assembly, to which was referred the proposition for the prolongation of the powers of Thiers, having reached a vote on the question, were found to stand six in favor of the proposition, and nine against it. Their report not having been made, the subject had not been formally considered in the Assembly, and the result there was quite uncertain. The committee on the army bill made a report on the 19th, recommending its passage. The bill, as reported, makes military service compulsory, allows no one the right to procure a substitute, prohibits soldiers from voting in political elections, and dissolves the National Guards throughout the country.

Negotiations looking to a complete evacuation of France by the Germans are said to be going on, but apparently with little prospect of success until the stipulated amount of indemnity shall be paid. The French government is said in consequence of the difficulties thrown in the way of the evacuation, to have refused to admit Alsatian produce to French markets, until after the German troops shall have left France. A Berlin journal, while confirming the report of the pending negotiations, asserts that the provocations offered to Germany by French newspapers endanger peace between the two countries, and adds that if the French promises to make early payments of the indemnity be fulfilled, and no untoward disturbance of peaceful relations occur, the withdrawal of the German forces will soon commence.

GREAT BRITAIN.—In the House of Commons, on the 15th, Vernon Harcourt made a violent attack on the government for the use made of the royal prerogative on the question of the purchase of army commissions; but Gladstone, on account of the amount of unfinished business before the House, declined to enter into any controversy on the subject. The Attorney General defended the application of the royal prerogative in this case, but said that the Queen had practically announced her resolution not to interfere again. On the 17th, in reply to remarks of members, Gladstone defended the action of the police at the Dublin meeting of the 12th, and on a division of the House, a majority of 52 appeared in favor of the course of the government on that matter. Parliament was prorogued on the 21st, to 11th mo. 7th. The royal speech, delivered by commission, refers with expressions of satisfaction to the treaty recently concluded with the United States.

The Queen was reported ill at her residence at Balmoral, in the north of Scotland.

John Bright, it is said, has in great measure recovered his health, and hopes to resume his Parliamentary duties at the next session.

The potato blight is reported to have been developed to an alarming extent in Ireland, and it is feared the crop is almost ruined.

A deputation of Frenchmen recently visited Ireland, and has now passed into England, for the purpose of personally returning thanks, on behalf of the French people, for the liberal aid given from the United Kingdom to the wounded and suffering French during the late war.

GERMANY.—A postal conference in session at Berlin, has suggested international treaties between European and American powers, establishing a uniform rate of postage on letters, regardless of distance, of 20 centimes (about five cents) prepaid, and 40 centimes not prepaid, with additional charges on letters which go by sea. The German postal department has notified that of the United States that the following places in Alsace and Lorraine, formerly classed as German towns, by the definitive treaty of peace remain in the possession of France, and hence letters to these points do not come under the present postal arrangements with Germany, viz.: Belfort, Beaufort Fontaine, Bole Bouroge, Brunn Fontaine, Dattenried, Delle, Giromaguy, Welchen Kappelen, and Sons Rougemont, in Alsace; Cirey an deru Verzouze, Mars la Tour, and Moneel an der Seille, in Lorraine.

PERSIA.—The accounts received respecting the famine in this country are contradictory. The *Levant Herald* asserts that the famine and pestilence are worse than ever; that in Ispahan alone, the previous population of which was estimated at 150,000, there have been 27,000 victims; that the crops are destroyed, and one third of the population has perished.

THE WASHINGTON TREATY.—The King of Italy has appointed Gen. Menabrea arbitrator on the part of Italy, on the Alabama claims commission under this treaty; and the President of the Swiss Confederation has selected, on behalf of Switzerland, Jacques Staempfli, Senior Federal Councillor and formerly President of the Republic.

AMERICAN LOAN.—The associated European bankers with whom the Secretary of the Treasury had made arrangements for the placing of $75,000,000 of the new five per cent. U. S. loan, gave notice through the press of London, Paris, Frankfort, Berlin and Amsterdam, of the opening of subscriptions for that object on the 22d instant, to continue three days. Large applications were filed in advance of the opening of the books, and dispatches received in New York stated that the subscriptions on the first day exceeded the whole amount allotted for the European market. Subscriptions for the portion retained in this country are also coming in rapidly.

DOMESTIC.—The Postmaster General announces that an arrangement has been concluded between the United States and Germany, to go into effect on the 1st of Tenth month next, reducing the rate of international postage for prepaid letters between the two countries, by the closed mail via England, from ten to seven cents per single rate of half-ounce or under. Unpaid letters are to be charged with double the prepaid rates, and those insufficiently paid with the price for unpaid letters, deducting the amount prepaid. The postage is thus made uniform on letters whether sent via England or directly via Hamburg or Bremen. The reduction applies to letters only, all the other matter continuing subject to present rates.

Indian Agent Tatum reported to the Superintendent on the 5th instant that several chiefs and head men of the Kiowas were at Fort Sill on the 2nd, and brought eleven mules to replace in part those stolen from Texas in the raid headed by Satanta, declaring that they wished to live in peace, that they would make no more raids, and would return the remainder of the 41 stolen mules. The animals brought being very inferior, the Agent accepted only two, telling them they had stolen good mules, and must return good ones. He assured them that if they would return the mules and go upon their reservation, they would not be punished, but as soon as they made another raid, an attempt would be made to arrest the leaders and the chiefs concerned with Satanta. He thinks them in better subjection now than ever before.

# FRIENDS' REVIEW.

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For Friends' Review.

## RECOLLECTIONS OF BENJAMIN SEEBOHM.

BY M. S. W.

In the year 1815, Elizabeth Coggeshall, of New York, accompanied by John Hustler and his sister Sarah Hustler, of England, paid a Gospel visit to the continent of Europe. From her journal is extracted some account of her first meeting with our late friend Benjamin Seebohm:

"At Pyrmont we attended a meeting of those who profess with friends, and after we had sat awhile, Sarah Hustler rose, and queried whether there was any one present acquainted with the English language who would be willing to interpret for us. A Friend stepped out, and after being gone some time, returned with a very clever-looking young man; and though only seventeen years old, we found him a very kind and useful assistant during the remainder of our journey on the continent."

This young man was Benjamin Seebohm, who afterward took up his residence in England, and became a Gospel minister of our Society. Forty years afterwards, when Elizabeth Coggeshall was eighty years of age, he paid a religious visit to this country, and in addressing the Women's Yearly Meeting in New York, he spoke as follows:

"It is not easy for me to speak of my own individual experience, but I have been led to contemplate how unsearchable are the Lord's judgments, and His ways past finding out; if not for faithfulness on the part of one of your own beloved mothers in the church who is now before me, towards a poor unworthy stripling in a far distant land, he would not have stood before you as a brand plucked from the burning, preaching the ever blessed Gospel, to which he is bound by an everlasting covenant not to be broken."*

In First month, 1850, he attended the funeral of Elizabeth Coggeshall. While preaching a touching impressive sermon on that occasion, he again alluded to his indebtedness to her, saying:

"Many now present can bear testimony to that unction of the Lord Jesus which accom-

* The previous year B. Seebohm acted very acceptably as interpreter for Stephen Grellet, in Germany. When E. Coggeshall and S. Hustler were leaving London for the continent, S.G. requested that they would not engage an interpreter till they had seen his "lame boy." When B. S. landed in America, he openly confessed S. Grellet, in a meeting at Burlington, as the instrument of his conversion, speaking of him as "a beloved Friend and father in the Truth, who, many years ago, when, in the constraining love of the Gospel, on a visit to my native land, was instrumental in finding me out, a poor wanderer as a lost sheep from the fold, and in turning me from darkness to light, and from the power of sin and Satan unto my God." This does not conflict with his subsequent acknowledgment of the beloved E. Coggeshall as his mother in Christ. He was found by her when the world was ensnaring him, and continued with her as interpreter through Germany and France, returned with her to England, and to the last applied to her the endearing name of "mother." It is quite certain that to his association with E. C. and S. H. are to be attributed the train of events consequent upon his residence in England, and probably his mission to the United States.

As B. S. was the able compiler of Stephen Grellet's manuscripts, his well known modesty accounts for the little allusion to the "dear boy" contained in that invaluable biography.—*Ed. Rev.*

panied her ministry, and to not a few was she made instrumental in bringing from darkness into light, and from the power of Satan unto God, who but for her instrumentality might now be wandering like sheep without a shepherd. Had it not been for her faithfulness, the poor unworthy brother who now addresses you might never have mingled with you on this present solemn occasion."

After continuing for a while his tribute to the memory of one "not lost, but gone before," Benjamin Seebohm preached a powerful sermon on the sacrifice offered on Calvary as an atonement for the sins of the whole world. He quoted "the words of our blessed Redeemer to His disciples, 'Lo, I am with you alway, even to the end of the world.' What prophet, what Isaiah or Daniel, what Elijah ever addressed such language to his followers?—from them it would have been blasphemy. John, Paul, or Peter adopted no language like this, which could never have been uttered by a mere man, but which was consistent and appropriate from the lips of one in whom dwelt the fulness of the Godhead bodily."

One or two extracts from other sermons from him, may not be uninteresting to those who knew and valued him. They were written from memory after the meetings:

"None can call in question (for we have the assurance of Holy Writ) that after death comes the judgment, when every man's works will be brought to light, and eternal rewards and punishments be assigned to every one. As our works are good or bad, so they will remain, for as death leaves, judgment finds; as the tree falls, so it lies forever. Then what must we do that we may joyfully meet the awful hour when our poor bodies must return to dust from whence they came, and our immortal spirits ascend to God who gave them; when we will either be accounted worthy to enter into life everlasting, to obtain rest eternal, or be with nations who forget God, cast into hell where death reigneth, where the fire shall not be quenched, where shall be weeping and gnashing of teeth, and the worm dieth not.

"Ah! beloved friends, of all things engaging the attention of an accountable immortal being, can there be any inquiry more important than how to be saved from the wrath to come? I know not what answer the searcher can find out, better or more comprehensive than that the apostle returned when one stood before him ready to destroy himself with his own sword, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"What is it to believe on the Lord Jesus Christ that we may be saved? Surely to have faith in Him is something more than a mere belief in the record of His life, sufferings and death. It is being brought to that state wherein we have deeply to feel that nothing but Almighty power can rescue us from eternal death—to feel burdened and oppressed on account of our manifold transgressions of omission and commission—weeping and supplicating unto Him who can forgive sins—looking unto Him whom they crucified, and receiving Him as God made manifest in the flesh. By His name only can we be saved, exclaiming, in the language of heartfelt conviction, 'A Saviour or I die, a Redeemer or I perish forever.'

"Oh, that we may be favored to feel that by His blood shed on Calvary, all our sins are forgiven us, that they are blotted out of the book of life, no more to stand recorded against us; and by returning unto God, continually seeking through His sanctifying power to serve Him the only true Christ, we may be enabled to worship Him in the beauty of holiness, and show forth His praise by ordering our conversation in His fear. So believing on the Lord Jesus Christ as to be prepared to stand before Him clothed in the robe of righteousness, on that great day when He shall judge all the nations of the earth.

"It is remarkable that we have no record of the death of any of the sons or daughters of men where an instance can be found of any one making it a ground of rejoicing on their death-beds, that they have rejected the sacrifice of our Lord and Saviour Jesus Christ, or the atonement of blood for the remission of sins. Many have passed away from life in insensibility, or apparent calmness and peace, yet though I have taken much pains in endeavoring to seek out such, I have never been able to find one solitary individual who rejoiced that he had rejected these great truths; but there are thousands and tens of thousands of male and female, rich and poor, children and old persons, who with their last breath, with death and eternity in view, have felt Him to be their great High Priest, and it has been to them a crown of rejoicing that they have believed in the efficacy of the atoning blood of the Lord Jesus Christ. With not a cloud in their way they have resigned their souls to God, and faced death without dismay as the harbinger of joy unspeakable and full of glory."

"I believe not a few, during the course of this Yearly Meeting, have been favored with precious visitations, and through the influence of the Lord's Spirit, or by the instrumentality of His inspired servants, have been given to see those things which belong to their everlasting peace. Be careful in returning to your homes, to abide under, and cherish these feelings. The Lord will be sought with the whole heart—day by day—more often than the morning; seek Him in private religious

retirement in your closets, where no eye can see and no ear can hear, and none but your heavenly Father nigh; draw near to Him, and pour out your souls, asking for such things as you have need.

"When you feel that you cannot restrain your wandering imaginations—when you feel that the enemy is busy to harass with unprofitable thoughts, and you are cast down, saying in the words of the inspired apostle, 'The good that I would, I do not, but the evil which I would not, that do I,'—though the enemy come as a flood, help is laid on One mighty and able to deliver. Cast thyself down before the throne of grace, and the Lord who heareth in secret, will not turn away His love and mercy from thee. You will be encouraged to go steadily forward toward the mark of the high prize in Jesus Christ."

## PASSAGES IN THE LIFE OF JOHN GRATTON.

BY F. ANNIE BUDGE.

The deeply instructive autobiography of John Gratton is probably but little known to our readers, and the following passages in his life may serve to exemplify the character of the man, and of the age in which he lived. His chief end in writing these remarkable things is, he tells us, "*that others may take courage to trust in God, and be obedient to Him in all things.*"

He was born in Derbyshire, in 1643, and when still very young and employed in keeping his father's sheep, the voice of the Heavenly Shepherd was often heard in his soul. "Being but a child," he says, "I did not yet know the Lord, nor think it had been He that met me in my heart and conscience." The sense given him of his sinfulness often troubled his heart; but too often the temptation to join his playfellows in such sports and amusements as he was conscious were wrong, overcame him. The "sinful foolish pastimes" were very tempting, and heavenly peace was bartered for earthly pleasure. Still did the Holy Spirit strive in his soul, at one time sharply reproving, at another gently guiding him; until at length the sinfulness of his heart was shown him in such a manner as to cause him deep distress; but a secret hope sustained him and encouraged him to pray, though he knew not how. "Still," he writes, I found not power to forsake the sins I was so prone to, because I received not Him to whom all is given, nor yet knew Him. * * * And though He appeared to me wonderfully by his Spirit I still rejected His counsel, * * * though He had long waited to be gracious to me." He read much and conferred with many on religious subjects, going from one place to another to hear the great preachers of Oliver Cromwell's time. After a while he joined the Presbyterian Church, and opened his heart a little to some who he hoped would help him.

"But, alas! alas!" he writes, "they could not aid me, but would tell me it was a good condition, and I must be troubled with my sins so long as I lived, . . . and all this to persuade me to sit down contented, before I was cleansed and washed from my sins. I dared not join in the singing of psalms, feeling that I could not sing them truly as *my* song. I prayed much in private, in the stable, in barns, and in bed, and on the high moor. One day, being on the top of a hill in the snow, I cried aloud with strong cries to the Lord, being all alone, and desired Him to show me my own heart, and the Lord was pleased to hear and answer my prayer at that time; so that He gave me so to see my own heart, that I knew it was the Lord did show it to me to my satisfaction, for I plainly saw it to be deceitful, and not a good, humble, pure heart." With touching simplicity he adds,—"I was pleased that I saw it and knew what it was; but sorry that it was so very bad."

Now, for the first time, he felt sure that the Lord had answered his prayer, but the fear and trouble which followed were "undeclarable." Not long after, the Act of Uniformity caused the Presbyterian ministers to desert their flocks, which made him weep, for he "saw clearly by the Holy Scriptures that they ought not to be silent at man's command if the Lord had sent and commanded them to preach. * * * The Presbyterian," he quaintly adds, "was not only removed out of the pulpit, but out of my heart also." One form of religion after another was tried, but he found that nothing could satisfy him short of the enjoyment of God in his own soul; for he "saw that a little measure of the Spirit of God was more precious than all this vain world." Concerning this period he writes:—

"I was mightily afraid of sinning against the Lord. . . . Sometimes I felt something that was very precious and sweet to me, yet I did not clearly understand what it was; but if at any time I did or said anything amiss, I soon lost the sight and feeling of it; oh! it hath been gone in a moment. . . . Whatsoever was tinctured with evil was against it, and it let me see it and condemned it, and me too, so far as I joined with it. Oh! this to enjoy, is a comfort beyond utterance to that heart and mind which loves righteousness and hungers after it."

About this time he met at a private house with two or three Friends, and a communication from one of them reached his inmost soul. Whilst wending his way home through a dark wood his mind was exceedingly distressed, but as he walked onwards he had a remarkable vision, during which the thought arose in his heart "that they were the Lord's people." "I was as one amazed and in great trouble," he says, "for these were a people of all others that endured the greatest sufferings, and were by all the rest hated, re-

viled and scorned." He sat down on a stile and felt assured that if he would follow Him who had graciously heard his prayers, he must forsake the world, and that much which was dear to him he must let go for the Lord. He adds, "At this I was much troubled, for I was very loth to lose either, and would gladly have had both, but could not!" Conflict followed conflict; those to whom he appealed for comfort could not give it, and he had not yet fully complied with Christ's invitation, "Come unto *me*." Once when joining in the worship of the Anabaptists, he says that a "mighty power and weight" came over him, under the influence of which he addressed the congregation; but when he found that for fear of fines their meetings would not be held as usual, he was greatly troubled—considering such conduct a denial of Christ before men—and again he felt himself alone. On one occasion an Independent (whom he rather vaguely describes as "a man of London") held a meeting which was attended by J. Gratton, whom the preacher asked to pray; this, he says, "I declined doing, feeling that it was a service which only belonged to God to require and move men to. But, before he had done preaching, I was so pressed in my spirit to pray, that it was a great exercise to forbear till he had done; and then I prayed, but with such power that the people were amazed, and truly so was I too." Next we read of much sorrow in secret:—

"I saw the baptism with the Holy Ghost and fire; and my pride and empty knowledge, yea, my faith that I had got by the wisdom of man were burned up, . . . and it began to be much in my mind that what I had felt in me was really the Spirit of the Lord. . . . The appearance of it was mild, meek, low, and gentle, and full of good counsel, but stood firm always and condemned evil. . . . I had no power to live as I desired to do. I wanted the Lord's presence, for without that my poor soul could not find true rest; though my life and conversation were such that most loved me that knew me."

About this time he married, and his wife was very anxious that he should accompany her to church; but, thinking that he could not now conscientiously do this, he tells us that great sorrow fell on them, and that they disputed oft till both wept. But the hour was at hand when this weary pilgrim's burden was to fall from him at the foot of the cross. During the corn harvest he was one day riding alone in sore sorrow of soul when,—

"It pleased the Lord," he writes, "that whilst I was judging and condemning myself, on a sudden, unexpectedly and unlooked-for, the Day-Star arose in my heart, and the Sun of Righteousness with healing on His wirgs, . . . so that I was in my inward man full of the power and presence of Almighty God; . . . and I believed, and could not do otherwise. Oh, then was I glad, and my soul was filled with joy, because I had met with the Lord, who I knew was sufficient to teach me all things, and gave me to see that my sins would be remitted and forgiven in and through Jesus Christ! And Christ Jesus was now become my light, and my salvation, and living faith sprung in me. I then saw and felt what true faith was, and also saw that I never had true living faith before then; this was *the free gift of God*. . . . The Scriptures now became more sweet, comfortable, and precious to me, till I wondered that I had never seen them so before, having read them so much night and day."

Again were his thoughts directed to the persecuted Quakers with a strong persuasion that with them he should be able to worship; which conviction he frankly confesses made him sorry; for if, he says,

"it had been any other people, I might have been more at liberty to have pleased the world, and not to have been so hated by it; . . . for others could flee from suffering and conform a little sometimes; but these abode and stood, though the winds blew, and the rains fell, and the floods beat upon them; for the Lord enabled them to stand and out-stand it."

There were no meetings of Friends in the Peak country where he then lived, but hearing of a gathering at "one widow Farnay's house," he attended it. Little was said, yet he writes of "A sweet melody, * * * the presence of the Lord," and of "more true comfort, refreshment and satisfaction from the Lord" than any other meeting had ever afforded him.

"Gales of Heaven, if so He will,
Sweeter melodies can wake
On the lonely mountain rill
Than the meeting waters make."

His affection now freely flowed towards the Friends with "such a love as none know but they that have it." Even the petty persecutions he at once met with in his own town only filled him with joy; nor need we wonder at this from one who could thus describe God's dealings with him:—

"He hath made glad my soul, and satisfied the breathings of my spirit; He hath opened to me the mysteries of his kingdom, and given me a measure of his grace. . . . He hath given me the true bread of life, and made my heart glad with the wine of the kingdom; He is become my teacher himself, and hath gathered me into his arm of power, and covered me with the banner of his love."

At the third meeting which he attended he felt himself called on by his Lord to make known His goodness: he could not disobey, and what he said was "to the great joy of Friends and reaching of the people." Very naturally John Gratton's wife was, as he writes, "sore grieved" at what she considered her husband's fanaticism; and though they still loved each other dearly, she was in much sorrow for him, and he for her. But during a walk one evening when his mind was greatly tried on her account, he was made glad by

the belief that the language of the Lord to his soul was, "I will give thee thy wife." Then he relates how at the next meeting William Yardley came, and afterwards had a long conversation with her; before the interview ended he said, "'Ann, God's love is to thee;' which she feeling, was given up to obey it, and was glad." Their happiness greatly increased, and for thirty-five years longer she was "a very comfortable wife to him, and never hindered him from going abroad to visit Friends."

(Conclusion next week.)

## EASTERN SKETCHES.

BY ELLEN CLARE MILLER.

(Selections continued from page 14.)

*Jerusalem.*

An Orphan-house, supported by the Basle mission, is also in the immediate neighborhood of Jerusalem. It is under the care of J. L. Schneller, and here between 60 and 70 boys, gathered from all parts of the country as far as Lebanon, are educated and trained in some of the useful arts. It was pleasant to hear the children answering brightly the questions put to them on the history and geography of their own Scripture land, and to see the interest with which they listened to their visitors, who spoke to them of their school work, and of the importance of doing well whatever they attempted to do at all; telling them it is the boy who tries to do in the best way he can his work, however small a thing it may appear, who is likely to make a good and useful man; reminding them to seek every day, by prayer, for that help which would enable them to do their duty well; and speaking of the love of God, shown forth in the Bible, and manifested by His Spirit even in the hearts of little children.

Another interesting institution, of necessity without the city gates, is the Lepers' Hospital, founded some years ago by a German lady of rank, who, visiting Jerusalem, and being affected by the appearance of the poor forlorn creatures who sit under the hot walls all day, idle and suffering, determined to attempt something for their relief.

The care of the hospital is entrusted to a Moravian and his wife, who have devoted themselves to this self-denying service. The English physician, Dr. Chaplin, and the Church Mistionary Society's agent, Dr. Sandreczki, take an interested part in the work for the souls and bodies of the inmates of the home. The attempts made by bathing and good diet to establish the health of children of lepers in whom the disease has not yet appeared, seem to be the most hopeful feature of the undertaking; for it is almost impossible to induce the men and women who are lepers to remain in the hospital a sufficient length of time for any permanent good to be effected, so deeply rooted is the love of begging and perfect liberty. Between forty and fifty live in a group of miserable huts just outside the Zion gate, under a sheikh, who is himself a leper.

Eli Jones visited these poor creatures in their community, and spoke to them through our interpreter, trying to convince them how much better they would be circumstanced in the hospital, where they would be cared for by kind friends; telling them also of Him who, when on earth, had compassion on the lepers, and who came to deliver us from even a worse disease than leprosy.

The Russian pilgrims, five or six thousand of whom are said annually to visit the Holy City, were to be seen daily in great numbers in the neighborhood of the Russian Hospice, —an imposing pile of buildings, facing the nortnwest corner of the city wall, and a short distance from the gates. This has been erected by Russia to lodge the great stream of pilgrims still continuing, as they have done for many centuries, to pour up to Jerusalem, every devout Russo Greek being desirous of performing this pilgrimage once in a lifetime.

We were struck with the fine open faces of some of these men and women, and longed that they were under enlightened Christian teachers. One old woman had been four years performing the journey on foot to this desired spot. We gave away many Testaments in Russ to them, which they received very cordially, one old man remarking, "We are all Christians."

Within the walls of Jerusalem there is much mission-work, chiefly for the Jews, who form a considerable proportion of the population of the city, principally congregating here and in two or three other towns in the country. It is difficult to obtain a correct estimate of the number of the inhabitants of Jerusalem, but it seems to be somewhat above 15,000, 4,000 or 5,000 of whom are Jews, and 6,000 or 7,000 Moslems.

At Bishop Gobat's well-known school there are about 60 boys, the greater part of whom understand English so well, that only for the younger ones was it necessary to translate into Arabic what was said to them. Besides Arabic and English, the boys learn one or two other languages, the children of the East having great facility in acquiring foreign tongues.

Young men trained here are now teaching schools in different parts of the country, such as those at Lydda, Ramleh, etc., and filling other useful positions, spreading and enlarging the circles for good, of which this school on Mount Zion is the centre.

There is also in part of Bishop Gobat's

house a school for Mohammedan girls, about thirty of whom attend, and are taught reading, writing, and sewing, besides Bible instruction. At the time of our visit their teacher was a young Syrian girl named Hannah, who had been for six years a scholar with E. B. Thompson at Beyrout. She visited the children at their homes, where she often found opportunities as a young missionary of speaking a word for her Master, finding the parents interested in the Bible which their daughters have taken home, and whose stories they have read and told there.

The Girls' School for the children of Jewish proselytes—about 30 in number, 16 of whom are boarders, under the care of three English ladies—is a very interesting household, where we may hope many little hearts are drawn to the Saviour, of whose love to children they seemed to hear with softened feelings, the eyes of some filling with tears as they were spoken to of Him.

Connected with the school there is a sewing-class or mothers' meeting for Jewesses, conducted by a German lady, associated with the English missionaries. This work has been made to a considerable extent self-supporting; the women, who number 30 or 40, have been taught to sew, and are employed in needlework, for which they are paid. The Old and New Testaments are read to them whilst they are at work.

There is a young woman, aided by the friends of *Missing Link Magazine*, employed in the city as a Bible reader, chiefly visiting the Jewish houses. The Jews of Jerusalem are of so many different nations—Polish, Spanish, German, Algerian, etc.—that the Bible-woman has to be conversant with various languages to gain access to them. Sibyl Jones accompanied her on some of her visits to the Jewish families, where they were cordially received. The poverty of the Jews is said to be very distressing; many of them seemed in the greatest misery, the fund sent by their rich brethren in Europe often not reaching the most needy.

Another institution, also designed for the children of Abraham, is the Boys' School for the sons of Jews, where they have room for twelve or more boarders; but at the time of our visit the number was not complete. It was very interesting to hear these little Jews repeating passages from the Old and New Testaments relating to our Saviour, and singing hymns which speak of Him. They know English well, and needed no interpreter while Eli and Sibyl Jones spoke to them of Jesus; and, in allusion to the four or five languages which these little boys know, reminded them how far more important it is to learn the language of the heavenly Canaan, and, taught by the Holy Spirit, to begin even here to speak that tongue which proclaims *Him* "worthy who was slain, and has redeemed us unto God by His blood, out of every nation, kindred, tongue, and people."

There is, in connection with this school, a sewing-class for girls, where they learn to work, listening to reading in their native Judeo-Spanish.

Besides the Deaconesses', there is at Jerusalem an English hospital, chiefly for Jews, superintended by Dr. Chaplin and Dr. Sandreczki, where something of a medical mission is carried on. In both institutions the patients, influenced for good by the kind attention received during their sickness, are willing to listen to the Christians' Book, and sometimes ask for it on leaving the hospital. Such agencies as these and the Christian schools, are among the influences which must help to shake the strong wall of prejudice, built up between the Moslem's heart and the religion of Christ—a barrier unhappily rather strengthened than in any way broken down by the treatment of their Mohammedan brothers and sisters by many called Christians in our own day. Would that all coming in contact with these ignorant children of the same God would meet them in the spirit of love and kindness! then might the Moslem be brought to acknowledge, as the heathen before, "We feel that yours must be the true religion, because it makes you good men."

The Jewish Mutual Aid Society, already referred to as being now in possession of the Model Farm at Jaffa, is in operation at Jerusalem, as well as a house of industry for boarding young Christian Jews and teaching them trades.

Our first visit to Jerusalem, in the spring of 1868, was rendered an anxious and solemn time by the dangerous illness of Sibyl Jones, who had been seriously unwell at Jaffa and on our way up to Jerusalem, where we hoped immediately to obtain medical aid. On arriving, however, we found the English physician, Dr. Chaplin, was absent, being engaged in attendance upon another traveller, sick unto death in a tent, with a small party, on the mountains of Moab, some miles beyond Jordan. The death of this lady a few days after, and her interment in a foreign land, within the little burying ground upon Mount Zion, whither the body was brought on a camel, were very affecting.

Some of our nights spent in watching, looking out upon unknown Jerusalem, silent but for the voices of the dogs howling under the windows of the sick room, will long be remembered; and the sense of thankful relief when the cocks began to crow, and the day to break over the housetops of that city

where King Hezekiah also, once sick unto death, turned his face toward the wall, and prayed to the Lord, the God of David his father. Much kindness was received from the missionaries and others, including the host and hostess of the inn where we lodged (the Mediterranean Hotel).

In consequence of this serious illness, Sibyl Jones was unable at this time to take much active part in the mission work at Jerusalem, in which Eli Jones and A. L. Fox were engaged; but, on our return the following year with restored health, she was able fully to unite in it. They visited the institutions already enumerated, and had many meetings with the people, the missionaries, and some English and American travelers, everywhere striving prayerfully to do their Master's work, that by his fresh anointing they might preach the unsearchable riches of Christ, and pray for the peace of Jerusalem, adoring Him who suffered without its walls to open for us the gates of the heavenly city.

(Conclusion next week.)

From the Athenæum (London.)

## CONTINUATION OF THE DEEP-SEA EXPLORATION.

(Concluded from page 15.)

The existence of such diverse submarine climates side by side, as were observed in the North Atlantic, has also a great importance for the geologist, for were the sea-bottom in this part now to become dry land, we should find two very different looking deposits, containing two series of remains—really contemporaneous, but indicating such difference of conditions, that our present geological theories would lead us to class them as belonging to distinct *successive* periods, sufficiently separated to allow of climatic changes. It would be most interesting to ascertain if such diversity, and to what extent, is to be met with in other ocean beds. We are accustomed to see the kinds of living productions of various regions of the earth's surface limited by high mountain ranges, by breaks in the land surface, and by the course of rivers. Rivers often carry with them, along the whole course of their beds, a peculiar Fauna, and it seems that we may regard the deep ocean currents as rivers limited by watery barriers, spreading their special Fauna over considerable ranges of latitude, and separated by differences of temperature as impassable as, and far sharper in their restricting action than, mountainous elevations. To ascertain to what extent this distributing action of the deep-sea currents holds good, by extended researches in other and more distant ocean beds, is exceedingly important.

Apart from the question of ocean currents, the deep-sea explorations of the past three years have led to the discovery of abundant life at enormous depths in the ocean. Three hundred fathoms were supposed to be about the limit to which life extended, and in spite of a few observations, by means of soundings, which tended to falsify this opinion, naturalists believed that, in consequence of the diminution of light, and the great pressure of the superjacent water, animals and plants could not exist in what was called the abyssal zone of the ocean. Now we know from actual dredging of the bottom, that animals in considerable variety exist in the sea at a depth of at least *three miles*, under a pressure of *three tons* on every square inch, and probably at the greatest existing depths.

These great depths having been previously unexplored—as might be expected—new and most interesting forms of life have been met with, even in the small area already examined. Many very beautiful sponges and certain star fishes, of kinds most nearly allied to those of which we have remains in the chalk formation, have been obtained; and it would appear probable that in these great depths we have the descendants of a series of forms which in past periods occupied the shallower parts of the sea, but have been gradually supplanted and forced into these regions (certainly less favorable on the whole for a flourishing existence) by the action of changed conditions and the immigration of other groups or Faunæ. From this point of view the inhabitants of these deep regions may be compared to the arctic plants found on mountain heights, or to the representatives of the great extinct group of ganoid fishes which lingers on in the retirement of some of the large African and American rivers. So remarkably does the life of the deep warmer areas of the North Atlantic correspond to that contained in the chalk deposit, that Prof. Wyville Thomson has observed that we may be said, even now, to be living in the cretaceous period. The ooze accumulating in these areas has the same character as chalk, being principally formed of the remains of small calcareous shells,—those of Globigerina; whilst the Sponges, Echinoderms, and Molluscs present the closest affinities to cretaceous forms. The conditions under which the cretaceous beds were deposited have never entirely ceased, and though changing their area of operation, and probably much modified in ways to be yet clearly worked out,—in doing which the proper understanding of ocean currents and their causes must be fundamental,—they continue in operation over a wide area of the present sea-bed. A condition of the land or sea-bottom which once existed may be, it is conceivable, entirely destroyed, and with it its characteristic in-

habitants, which either themselves become modified, or are completely supplanted by the incursions of the inhabitants of neighboring areas more fitted to the new conditions. The diversion or mingling of currents might bring about such a change by degrees in a sea-bed. On the other hand, instead of being entirely lost, the conditions of life operating over a given area might merely change their ground, wandering by degrees perhaps very far from their earlier site, with slight modification, and then, instead of remaining to be extinguished by competition with newly arriving inhabitants, the old Fauna would move with its moving conditions (suppose in the case of the chalk Fauna a moving warm current or currents), and would thus follow them, changing with their changes, developing with their renewed favor, or shrinking with their increasing unsuitability, until finally laid open by encroachment on a particular area to the inroads of a Fauna more fitted to flourish under those conditions, now much modified by long and gradual changes, than they themselves; then they would become extinct.

Such speculations as these are suggested by the remarkable forms of life dredged up in a small portion of the deeper parts of the ocean. Were these researches extended to the depths of the Indian, Pacific, and Southern oceans, we cannot doubt that results of inconceivable interest would be obtained. What strange organisms might not be brought to light!—what precious remnants of a lost world! The zoologist and the geologist would alike receive immense additions to their knowledge; and whilst theories of the formation of the earth's crust and the past condition of the globe would obtain firmer basis, the connection of living forms of life with those which are extinct, and whose nature is but partially known through their fossil remains, would be largely elucidated.

No private individual could possibly carry on the work which is so desirable. But a four years' circumnavigation voyage could, with slight expense to the country, be arranged by the Admiralty, and the accomplished investigator whose researches made during the past three years we have briefly mentioned, is, we believe, ready to devote his services to such an undertaking.

The interest which is felt in the country by educated people in Dr. Carpenter's and his colleague's work is proved by the requests which they have received to recount their experiences in public lectures in various towns. That such employment as this has a good moral influence upon the Navy,—upon its credit with the country, and of our country with foreign nations,—cannot be doubted; whilst the increasing importance attached to the study of natural science as a part of education throughout the country demands an increased recognition and encouragement of its advanced objects by the State. An expedition such as it is proposed to organize,—certain to be fraught with such valuable results,—would not entail a greater expenditure, spread over three or four years, than that incurred in one year for the Blacas collection. Of course, the material obtained in such an expedition would be national property, and placed in the national collection.

# FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 2, 1871.

"STRIVE TO ENTER IN AT THE STRAIT GATE.—It cannot be doubted that there exists at this time in many minds an earnest desire for the spread of the Truth as it is in Jesus—for the prosperity and enlargement of the Church (by which many mean our fraction of the Church)—for the conversion of sinners—and for the quickening of the zeal of Christian professors. In remembrance of the host of illustrious worthies who within our pale were once valiant for Truth, and walking therein, eminently adorned the doctrine, there are those who long and pray for a revival of

"The spirit of the fervent days of old,
When words were things that came to pass, and thought
Flashed o'er the future,"

and for a great outpouring of the Divine Spirit and the heavenly wisdom "which in all ages entering into holy souls maketh them friends of God and prophets."

This prevalent desire has led to many plans and suggestions for Church extension, for Christian *work*, for improvement in the organic regulations of the Society. Here appears to open a field in which, under the weightiness of true religious concern, there may be profitable service.

As, under the pressure of a similar prayerful desire, we have pondered the condition of our Church, craving that the Lord would do good unto Israel, even to such as are upright in heart, we have felt that very much has been placed in the power of those who for the Body's sake would day and night compass the altar of the Lord. Individual dedication and establishment in grace, must be the precursor of collective regeneration. Let each one who prays the Lord of the harvest to

send laborers into the harvest, surrender his whole heart—seek, strive, agonize to be joined unto the Lord, to be sprinkled with the clean water of the Spirit and conformed to His will. Were this the concern and the attainment of each member who longs for the re building of the waste places, prayer unto Him who hears and answers would be stirred up "like the sound of many waters around the throne." Those who had been weeping between the porch and the altar would be em ployed in repairing the desolations of many generations, and giant harvesters would be seen reaping the whitened fields. Individual faithfulness, if it become general, will be the guarantee of a faithful Church, beautiful for situation, and with the glory of the Lord God upon it.

CANADA YEARLY MEETING.—We are indebted to our dear friend, the Clerk, for a copy of the printed minutes of this body, which held its 5th session at Pickering from Sixth mo. 30th to Seventh mo. 5th inclusive. On page 745 of the last volume, some account was given, to which we refer our readers. The exercise introduced by the consideration of the state of Society as brought into view by the official reports, was embodied in the following minute:

The reports of the Quarterly Meetings on the state of Society, presented deficiencies as to Christian walk and duties. An exercise was awakened in the Meeting, on account thereof; and much counsel was imparted, tending to stir us up to greater faithfulness in word and work.

The oft repeated complaint of the love of the world having the place of the love of the Father, was felt to be the principal cause of the neglect of Mid-week Meetings, which is so prevalent. Is privation ours to bear? has not God power to bless? Does He not uphold us, and preserve our lives; are we not the objects of His care and love? He who hath given His Son for us, will He withhold any good thing from us? As we, through the operation of His grace, are made to feel the hardness of our hearts, may we pray God to give us tender spirits, thankful hearts, in which we may worship and glorify Him. Our difficulties will be lessened, and a desire for religious fellowship and religious meetings will be begotten. Our example and our precept will be, come and partake with us. We have need to do more than to go to Meeting—we must be worshippers when there.

If the love of God is begotten in our hearts, and we labor to dwell in love, our gathering will be unto Shiloh. His presence realized, charity will abound, and a care will be exercised, to think no evil,—to endure all things.

A sacred trust our Heavenly Father hath committed to parents, in the gift of children; and it is early at home that the bent of the mind is formed. When the confidence of the child is towards the parent, is the time for right feelings and habits to be cultivated, and right principles to be implanted. How important, then, that the parents themselves be in the fold of Christ, and to know the Shepherd's voice, in order to qualify them as faithful delegates, to lead the lambs to the Chief Shepherd, that they may also recognize and follow His teachings. As the children advance in years, they are exposed to evil associations in school and otherwise, which call for vigilant care on the part of parents, to watch the further development of the youthful mind, and in the love of a crucified and risen Saviour to labor to keep and direct the heart in the right way of the Lord.

As books are silent companions, influencing for good or for evil, how apparent is the need of care in this direction. As the school books of the present day inculcate warlike sentiments, may we be diligent in watching the tendency in the minds of the children, and as an antidote to the evil thus diffused, remind and instruct them in the teachings of the Prince of Peace. A caution was given relative to hiring helps, with whom the children associate, that they be not persons of corrupt conversation. As the souls of those who are committed to our care, are of infinitely more value than the earthly gain thus obtained.

Plainness and simplicity in dress, language and deportment was spoken of, as lovely. We look for these as the fruit of conversion,—as an evidence of a real work of grace. May we entertain that charity that "hopeth all things." May we be prayerfully concerned for the conversion of our children, being impressed with the solemn truth, "Ye must be born again." And may our example give fruitful evidence, that we have attained to the character of the children of God.

As God has blessed us with instrumentalities, may we be concerned to use them for His glory. It was a sad thought that any amongst us should deprive themselves and children of the privilege of the daily reading of the Holy Scriptures, with their families collected about them. May this service not be performed hurriedly, but prayerfully, with a suitable devotional pause. As we are faithful to the openings of truth, on these occasions, we may not only expect but realize a blessing.

Although reported nearly clear in regard to the use of distilled spiritous liquors, an enquiry was awakened whether we were doing what we could to arrest the progress of this great evil in our land. Do we look with compassion upon the poor inebriate, the slave to thirst? Are we endeavoring to lead him to the Rock that is higher than we are?—to Him who saves to the uttermost. And may we see to it, that our influence is in the right direction, as way opens in the Truth, to uphold and encourage fellow-believers of every name, in their exertions to stay this *curse*, so fruitful in its victims.

In view of the mania of the present day for pastimes, let all be watchful and prayerful. And be concerned to give evidence to those around us, that we are happy in our loving Lord, without the use of these recreations.

The thought that any of our members should be dishonest, and unfaithful to promises, was cause of exercise to the Meeting. We who profess that our yea is yea, and our nay is nay:—may none baulk such a testimony, and become a stumbling-block,—nor descend to equivocation in dealing,—so much beneath the dignity of the Christian; but pray for preservation from covetousness, that per-

ishing things may not be our idols, but to "sanctify the Lord God in our hearts."

A concern was felt that we may watch over one another for good, not to countenance sin in our brother; and as we are constrained to administer reproof, that it be done in the spirit of restoring love. And whilst we point out the error committed, be sure to direct in the way of amendment. Always remembering our own liability to err, and our need of forgiveness.

May all abide under a sense of the mercies of our Heavenly Father. Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.

A good report was received from the Yearly Meeting for Ministers and Elders. Such a recognition of the subordination of that branch of the Church to the Body at large is highly to be commmended. It is a salutary check against dangerous abuses which will inevitably creep in, where Select Meetings regard themselves as irresponsible, and lord it over the heritage.

The proposition of Western Yearly Meeting for a General Conference of these coordinate bodies, being weightily considered, way did not open to take action, and the subject was referred for a year.

The erection of a new Yearly Meeting in Kansas was fully approved.

The First-day School committee reported 17 schools, 77 teachers, 898 pupils, of whom 188 are adults, and libraries containing an aggregate of 2,254 volumes, the loans of which during the year have been 4,804.

A touching message of love from our late friend Benjamin Seebohm to all his friends in America having been received, it was recorded (in responsive love) upon the minutes of the Yearly Meeting.

An act had been obtained to incorporate "The Trustees of the Friends' Seminary of the Province of Ontario."

A satisfactory report was made by the committee appointed to visit remote meetings and families—a service eminently calculated for usefulness if performed in Christian love, faithfulness and humility.

The numerical statistics of Canada Yearly Meeting are thus given: No. of members 1,641—children 283.

*Correspondents* were appointed as follows: For the Yearly Meeting *(in place of the late James Richardson,)* William V. Richardson, address, Pickering, Ontario, Canada. For Gray Monthly Meeting, William Rorke, *Heathcote P. O., Ontario, Canada.* For Pickering Monthly Meeting, (in place of the late J. Richardson,) John Wright, *Pickering, Ontario, Canada.*

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MARYVILLE MEETING HOUSE.—This contemplated edifice will require an expenditure of $3,000. From various quarters the total sum of $1,200 has been contributed, leaving $1,800 still to be raised. As mentioned in the *Review* of Eighth month 19th, a Friend has promised to give $100 to this object, *provided* the full sum of three thousand dollars *(the amount necessary to build a house which will not exclude the public)* be made up. Two Friends in Cincinnati have also engaged to contribute $100 each, *with the same restriction.* Thus we have a *contingent* subscription of $300 which cannot be collected unless Friends will add to the amount already in hand or pledged, $1,500. The three *contingent* subscriptions are offered not for the building of a house that shall merely be sufficient to accommodate the members, but in a more liberal and missionary spirit, to provide seats for the multitude, to aid in spreading the knowledge of the Truth, to enable our Friends in the beautiful mountainous districts of East Tennessee to say to the people around them: "Come with us and we will do you good." Among the many calls upon the liberality of our Friends, the claim of this one is stronger than has been appreciated, or we should not find it needful to press the subject. The payments have generally been made in small sums. Of these, many are as large as ought to be expected from the donors; but to raise the balance and to secure the *contingent* subscriptions, we must hope for additions from some who have already given. There are many localities from any one of which the whole of the required amount could be spared without inconvenience at all commensurate with the sacrifice already made for this object by some who are poor, *very poor* in worldly substance. One distant contributor writes:

"Do not be too backward in urging the claims of this peculiar want upon those who will give to supply it, and I hope it will be promptly met. If a little well-directed effort be made, surely there are many congregations in each of which $100 could be readily collected, and the more promptly the better."

CONDENSATIONS.

*We hope to receive accounts* from the *General meetings*, and to be able to report evidences of renewed life and power.

*For the Maryville Meeting house* we have received, from a few Friends of Providence Monthly Meeting, $115. In many congregations a similar sum might be easily raised. Also received from G. T., $70.

Will not Friends of Ohio, Iowa, Western, Indiana, Baltimore and North Carolina take care that the *Review* is promptly furnished with accounts of the Yearly Meetings?

*The abolition of slavery in Brazil*, so long delayed, will, it is believed, shortly be completed, with the co-operation of the Pope of Rome.

MARRIED.

HENLEY — STANTON.—At Friends' meeting, West Union, Ind., on the 18th inst., Daniel W. Henley to Emily Stanton; both members of West Union Monthly Meeting.

DIED.

BUNDY.—Near Belvidere, Perquimans Co., N.C., on the 15th of Fourth month, 1871, Rix Bundy, in the 70th year of his age; a valued Minister of Piney Woods Monthly Meeting. This dear Friend had many difficulties to encounter during the declining years of his life. He possessed but little of this world's goods, and lived for several years far from meeting and out of the neighborhood of Friends, but it was his daily concern to be found walking in the Lord's holy preserving fear; affording by his meek, quiet spirit and circumspect life, as well as by his public testimonies, an instructive example to those around him. During a lengthened and painful illness he viewed with calmness his approaching end, placing his trust solely in his blessed Saviour, in whom he had fervently believed; and thus, we do not doubt, fell asleep in Jesus.

COX.—On the 24th of Seventh month, 1871, after a brief proving of her Christian patience under suffering, Nancy, wife of Thomas Cox, aged about 60 years; a beloved Minister and member of Holly Spring Monthly Meeting, N. C. This dear Friend had labored much in her Master's service in her own vicinity, frequently holding public meetings for Divine worship. She had recently returned, with the reward of peace, from a long-deferred Gospel mission to Friends in Tennessee. During her sickness she conversed but little, but said all was well; she felt nothing in her way. We sorrow not as those having no hope.

NICKERSON.—On the 20th of Fifth month, 1871, Abbie P., wife of David A. Nickerson, and daughter of John F. and Elizabeth Harrison, aged 32 years; a member of Green Plain Monthly Meeting. Her friends have the comforting assurance that she was prepared for the great change. Her expression was, "Peace and trust!"

GAUSE.—On the 17th of Third month, 1871, Rachel A., daughter of Solomon and Celia Gause, in the 23d year of her age; a member of Raysville Monthly Meeting, Ind. About three years before her death, she felt that all her past sins were pardoned through Christ, and her voice was often heard in the assemblies of the people and in the family, to the edification of those who heard her. During an illness of many months, she often exhorted those around her to more entire consecration to God, and her voice was often heard in solemn warning to sinners, and in pleading in their behalf. During her illness she sent for many to whom she was remarkably strengthened to deliver the message with which she was entrusted. Some were made to tremble at the power which accompanied the words spoken. She was often heard to say: "All praise be unto God, who giveth us the victory through our Lord Jesus Christ, unto whom it is alone due." She left a message of love to her associates, to be delivered at her funeral. She said: "Tell them never to forget to pray."

THE EDUCATION THAT FITS FOR BUSINESS, FOR CITIZENSHIP, AND FOR LIFE.

*An Address to the Graduating Class of* 1871 *at Haverford College.*

BY THOMAS CHASE, M. A.

(Continued from page 6.)

*Materialism the Fruit of Shallow or Partial Study.*—It is in our day a question of the most vital significance, in what spirit the youth of a nation are taught the sciences of matter and those of mind, and whether they are introduced only to one of the two first divisions of human knowledge or to both. It has been your privilege to receive instructions in organic science from a full believer in spiritual truths and intellectual existences, and to be taught metaphysics by one who neither, enveloping his head in the clouds, denies that there is the solid ground, nor, standing on the earth, refuses to raise his eyes to heaven.

I rejoice intensely that the doors of our colleges have been opened to give the physical and the material sciences that equal place of honor to which they are so justly entitled. It is the great educational reform of our times. I may be pardoned, then, for expressing the hope that no extravagance or onesidedness on the part of physicists, may ever lead good men to regret that the old exclusive devotion to the sciences of *man* in the highest sense of the term,—those sciences which relate to his thought, his capacities, his literature, his arts, his history, (civil, social, and religious,) to all, in short, that constitutes him man and not brute—which had at least this merit, that it almost necessitated the admission of spiritual and supersensual truths,—was ever abandoned to open the door for cold materialism and atheism. *You* have seen here no such dangers nor such tendencies: nor will the sons of Haverford ever be likely to find them within these walls; I trust, too, that physical science in America in general will never step beyond its proper province to *deny* truths, which it sees not, only because they lie *outside of its sphere of vision.*

Let us avoid extravagance on either side. Yet of the two extremes, by far the least absurd is that which says there is nothing but *mind*, rather than that which says there is nothing but *matter*. There may be, for superior intelligences to ours, a higher synthesis, by which the *identity* of mind and matter

may be proclaimed; but in that synthesis *it will be mind that swallows up matter*, not matter that swallows up mind. But with our mortal vision, in this world where the two so wonderfully meet in our own persons, the distinction of mind and matter is necessary and inevitable. Broken indeed is the reed on which he leans, who thinks that he can escape from God or the Bible, Truth or Duty, by making matter the origin and the substance of all things and all being.

I rejoice—I say it again—that your attention has been called to the deeply interesting and extremely important facts of organic and physical science by one highly accomplished in the mental sciences as well, and at the same time a devout believer in revealed truth. To suppose any one of you capable of being led away by the conceited and ephemeral sophistries of modern materialism, would involve a contempt of your understanding and common sense, which it would be impossible for me to entertain.

*A New Departure.*—One of the chief distinctions of the period at which you have now arrived—one of those which make it truly an epoch in your lives—is this: that after a trial, in this little world, in which you have met both with successes and with failures, you are allowed,—what in the great world men often sigh for, but in vain,—*a new chance:* you are permitted, so to say, to begin life over again, with all the light of your past experience: after your trial voyage, you now launch out, on a broader sea, with at least the *knowledge* which fits you for success in the journey.

The end of college life, although at first sight it may seem the cessation of tasks and emancipation from restraint, is but the beginning of a career of larger activity and of graver care; of toils, which, if met in a manly spirit, will be pleasant as well as honorable, but which if shirked and evaded will pursue you with torment. It is into *action* that we send you forth; it is to *action* that the world calls you, with a thousand voices, from a thousand fields. And one of the most important lessons of youth is that *it is easier to be diligent than to be idle.* Spectres that daunt and affright vanish into thin air when you walk up boldly and confront them. The only way to make life's burdens light, is to *take them up*, with stout heart, upon our shoulders. Manfully *accept* your lot, and it is no longer a hard one. Our duties will seem oppressive only so long as we stand idly looking on and dreading them. Then do not say that the prospect is discouraging, if I dissipate any visions of flowery ease. I call you to happiness, when I call you to action; for there is no happiness but in action, (unless it be in the sweet repose of which action is the prerequisite condition); and the nobler, the higher, the more earnest the action, the greater the happiness.

Nor can you escape the fact that the very privileges you have enjoyed, place you in the position of those to whom much has been given, and of whom much will be required. Without undue eagerness, without overbusy anxiety and ambition, march on as steadily and constantly as the stars in their courses, "without haste yet without rest."

*Learn to Labor and to Wait.*—When the first excitement of entering into the broad world is passed, when one begins to feel that his bright hopes have not been realized, and hindrances and discouragements begin to oppress, to many a young man there comes a time when he thinks that he himself is the particular one whose merits are not appreciated, and to whom Fortune is most unkind. If such an hour should ever come to any of you, it may be some comfort to know that most of your elders have passed through the same. But know well that never was a sounder maxim given, never was a truer law of life involved, than in the exhortation, "Learn to labor, and *to wait.*" Wait, and continue patiently to labor, however humble or obscure the lot in which you are cast, patiently training and preparing yourselves, and the hour *shall* come, by God's blessing, when your gifts and attainments shall find room for exercise and for due reward:—whether it be that some new sphere shall open before you, or that your present sphere shall widen, or that a *divine content* with what is given shall be poured into your souls.

*The Noblest Fruit of Culture.*—Whenever the dark hour comes, *still hope, still act*; and enjoy at all times—what we have endeavored here to fit you to enjoy—not necessarily wealth, nor fame, nor honor—but *life*, and *thought*, and *feeling*—faith, and hope, and love; knowing that at poorest you can boast these treasures, your own undying souls, your God, your country, and your friends; and that sympathy of the loving Father with all His children which is so beautifully displayed in outward nature, as the poet Thomson has so well told it:

"I care not, Fortune, what you me deny:
You cannot rob me of free nature's grace,
You cannot shut the windows of the sky,
Through which Aurora shows her brightening face;
You cannot bar my constant feet to trace
The woods and lawns, by living streams, at eve.
Let health my nerves and finer fibres brace
And I their toys to the great children leave;
Of fancy, reason, virtue, nought can me bereave."

Yes; it is the noblest fruit of culture, the supremacy of Man above his accidents and his surroundings!

"Turn, Fortune, turn thy wheel with smile or frown;
With that wild wheel *we* go not up, or down;
Our hoard is little, but our hearts are great.

"Smile, and we smile, the lords of many lands;
Frown, and we smile, the lords of our own hands;
For man is man, and master of his fate.

"Turn, turn thy wheel above the staring crowd;
Thy wheel and thou are shadows in the cloud;
Thy wheel and thee we neither love nor hate."

Remember that position, while not to be despised, and while rightly sought for, is not to be compared in value with *character* and intrinsic *worth*. There are the *obscure great*, and there are the great obscure.

"Pigmies are pigmies still, though perched on Alps,
And pyramids *are pyramids* in vales."

*The True Riches.*—It is the duty of colleges to lift up a voice of protest against that cry which resounds in the market place,

"O cives, cives, quærenda *pecunia* primum est,
Virtus post nummos."

"O citizens, citizens, money is the principal thing: therefore get money; *virtue* is a luxury you can indulge in *afterwards*."

Far from us be that asceticism which denies the desirableness of wealth and the laudableness of its honest pursuit; but let us never fail to uphold in practice as well as speech the declaration of the inspired writer, "*Wisdom* is the principal thing: therefore get wisdom, and with all thy getting get understanding."

*The Merchant Scholar.*—Those of you who are to enter mercantile life will disprove, I trust, by your example, the old prejudice that there is something incompatible between highly cultivated intellectual tastes and close attention to business, and will demonstrate that it is not necessary that one should be any the less a merchant because he is the more a man. In a land whose merchants are princes, I need not spend time to set forth the advantages and the rewards of the life you are entering; in a country pre-eminent for thrift and sagacity and enterprise, I need not rehearse the maxims of diligence and energy, nor dress up the sayings of Poor Richard in more formal phrase; but one counsel I would give you,—not that it is needed so far as any of you are concerned, but because the matter is so important that it will bear constant iteration,—and that is, that you be careful that no temptations of interest, and no compliance with loose standards of mercantile honor, ever induce you to swerve a hair's breadth from that strict and perfect *integrity* in all your dealings which is inculcated by our holy religion, and which, as opposed to many prevalent practices and opinions, is so lucidly enforced in the pages of Dymond. May you never look upon wealth as an *end*, but only as the *means*: ἔργου μᾶλλον ἢ λόγου χάριν.* May you shun the bondage of that basest form of modern idolatry, the worship of Mammon:

"Mammon, the least erected spirit that fell
From heaven: for even in heaven, his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific."

May *your* wealth be no spirit of evil, but a good angel of beneficence, seeking out the unfortunate and relieving their wants, aiding in all good works of philanthropy and religion, and—not the least of your duties—remembering that your Alma Mater has room for more buildings on her beautiful lawn, for more volumes in her libraries, more professors in her class-rooms, and at least a half a million of dollars more in her endowments.

(Conclusion next week.)

## Haverford College.

The next term of Haverford College will begin on Fourth-day, the 13th of Ninth month, 1871. New students must present themselves for examination at *nine* o'clock on the preceding day.

A rule of the Corporation directs that the Institution shall be open for the sons of members of the Society of Friends, and of others who are willing that their sons should be educated in conformity with Friends' principles.

The object of the Institution is to afford a thorough collegiate education, under circumstances favorable to the health of the students, and their religious and moral welfare. The college is designed to combine the characteristics of a place of education and a well-ordered family, the students together with most of the officers boarding in the college building. This arrangement, like every other, involves its restrictions corresponding to its advantages; and as these restrictions are unavoidable and necessary for the welfare of the whole Institution, it is important that they should be understood and acquiesced in by all who enter the college.

The whole charge of the discipline and government of the students has been conferred by the Corporation upon the three senior members of the Faculty, viz., Professors Samuel J. Gummere, Thomas Chase, and John H. Dillingham, who will endeavor to conduct the Institution in accordance with the purpose of its founders, and the Christian principles of the Society of Friends.

* Rather as the opportunity of useful action than for boast in speech.—*Thucydides* ii: 40.

It is intended that the high literary and scientific standard which has characterized this college in past years, shall be maintained and even raised as facilities offer; and at the same time that greater attention shall be paid to such practical studies as fit young men for the active duties of life.

The price of Board and Tuition is $425 per annum, payable as follows: $212.50 at the beginning of each Term. Washing is charged at the rate of 75 cents per dozen.

Applications should be addressed to the undersigned, West Haverford, Pennsylvania.

SAMUEL J. GUMMERE, *President.*

For Friends' Review.

## EXTRACTS FROM THE AMERICAN CORRESPONDENCE OF BENJAMIN SEEBOHM.

(Continued from page 3.)

After expressing his conviction that our religious profession is the most complete exhibition of pure Christianity that the world ever saw since the blessed Redeemer uttered that simple but all-comprehensive call: "Follow Me," B. Seebohm says: "Oh! that our dear young Friends, both with you and us, might so see it and feel it, as to be induced early and fully to enlist themselves under the banner of Christ, to serve Him. We should then indeed have 'supplies' rightly to fill up every vacant place in the Church, and the banner which has been given to them that fear the Lord would still be displayed because of the Truth. Though now far separated from you, my heart still often yearns towards my beloved friends, and especially the dear youth in your borders; and utterly unworthy as I feel myself to say so, I do very often bear them on my heart before the Lord at seasons when a little fresh access is granted to His holy throne; and I crave a continued interest in their prayers when they are favored with the spirit of grace and supplication for me and for mine.

"One generation indeed passeth away and another cometh quickly, and earnest is the desire that all who succeed and are now on the stage, may faithfully uphold all our Christian principles and testimonies, on the true ground of real repentance towards God, and faith towards our Lord and Saviour Jesus Christ, through the power of the Holy Spirit, and the leadings thereof; and amidst all the discouragements which abound, a humble hope is sometimes renewed, that a work of revival is on the wheel; a little faith is at seasons afresh quickened, that in His own time and in His own way, the Lord will restore judges as at the first, and counsellors as at the beginning, when His own works shall praise Him, and the people shall rejoice in that which He (and not their own unsanctified zeal and unauthorized activity) has wrought for them, in them and amongst them."

Then again alluding to some of his helpers in the work in America, he says: "However silently I have passed along lately, as it regards them, it has not been unfeelingly or unconcernedly, I can assure them with all sincerity. Often as I have mentally visited them at their different homes and placed myself beside them, my spirit has been baptized a little into their trials and sufferings and manifold discouragements, and while prepared to weep with them who weep, it has not been altogether without some capacity to rejoice also at times with those who yet rejoice, even in the midst of tribulation, because though 'walking in the midst of the fire,' the 'Fourth' is seen amongst them 'in form like unto the Son of God,' and therefore 'they have no hurt.' If 'their strength is to sit still,' clothed with humility and love, looking in faith to Jesus, the compassionate High Priest, touched with our infirmities, the Captain of salvation, let them not think the time too long which they may have to wait for the fulfilment of the promises. His gracious design is to make much room for grace by much humbling, and thus the time is not lost, as we are apt to imagine, but trials further the end, though we think the contrary."

At another time he writes: "Party interests the true disciple of the Lord Jesus has none to answer; the genuine Quaker, having Truth alone for his banner, needs them not, neither does he greatly fear them, because he knows that while error of every kind must fall, and no man's talent or strength of will is equal to the task of long sustaining him in a false position, the Truth will prevail; it is of an imperishable nature; none can destroy it. Oh! blessed portion of the Lamb and His followers, they shall have the victory." And here B. Seebohm adds this beautiful and instructive thought, that in this victory "it is not so much 'the Lion of the tribe of Judah' as 'the Lamb.'" "Beloved friends, look not so much at the fury of the storm as at Him who is the Master of it—who holds the very winds of strife in His fist, and can make even of this storm a calm so that the waves thereof shall be still. Oh! even from this distance let me, in the tenderness of love, and the fresh feeling of that Christian sympathy which has often melted our hearts together before the Lord, encourage you to hold fast the shield of faith, and still to possess your souls in patience, that clothed with humility and love, your Urim and Thummim may be with the Lord, and He may guide you by His counsel, comfort and strengthen you by His Spirit, and preserve you in the hollow of His hand."

More than five years after his return to England he thus writes: "For the last twelve or fifteen months, though absent in body, I

seem almost to have lived amongst my beloved brethren in your land, present with them in spirit—suffering with them, mourning with them, weeping with them." In the same letter he remarks: "Truth will triumph over all. But is it not on that very account, cause of the deeper mourning to the real lovers of the Truth as it is in Jesus, that amongst ourselves those who might honestly and without the relinquishment of any sound principle, be heartily united in the bonds of Christian fellowship, and in one harmonious effort to advance the cause of Christ, should stand aloof from each other, separated by the mere force of prejudice, and held at a distance mainly by a want of willingness, easily begetting a real incapacity, to recognize that which is of the Truth in each other; and therefore intent to create points of difference where there is no essential disagreement—converting that into an occasion of schismatic division, which in humility and love, and under the influence of a right spirit, might have been the means of blessing to the Church, tending to mutual preservation, and building up in the most holy faith? Oh! that at the eleventh hour, ere the crisis is passed, the eyes and hearts of all might be opened towards the Lord, and towards each other, so that by true repentance and the efficacy of the blood of sprinkling which speaketh better things than the blood of Abel, forgiveness and the healing of every wound might be known, and all our Yearly Meetings might again rejoice in one undivided brotherhood." . . .

"How I feel there is no other resting place but the omniscience, the omnipresence and omnipotence, the love and the mercy of our God and Saviour; and to Him, and the word of His grace alone, we can safely commit ourselves and one another. He still 'sitteth upon the flood,—King for ever,'—and He is able to sustain and to guide by His providence and grace those who abide under the shadow of His wing, and humbly trust in Him."

B. Seebohm thus alludes to the affecting intelligence of the death of Stephen Grellet, which had recently reached him:—

"The account of the last days and peaceful close of our beloved and honored friend and father in the Truth, S. Grellet, did indeed come home to our hearts, but though we deeply feel his loss, we cannot wish him back. He is forever at rest in the realm of purity, holiness, peace and joy, and his beloved partner, the faithful companion of his Christian pilgrimage, is quietly waiting to follow him; if still lingering here below, her lamp is trimmed, and she has oil in her vessel. Oh! how joyful will be the meeting in the celestial city of those who loved so much on earth!

"How much I owe, from my boyish days down to more recent times, to the faithfulness of that servant of the Lord, that anointed minister of Christ! A more complete Christian, a more thorough consistent Quaker, a brighter and more instructive example of a humble and faithful walk with God, and a closer following of the guidance of the Holy Spirit under the most critical and difficult circumstances, both abroad and at home, we shall not soon find in any age of the Church."

The death of another beloved friend having been mentioned, he says: "The severing of such a tie is keenly felt—but truly blessed are the dead who die in the Lord! When we ourselves have passed the meridian of life, such events have a different, though not a less solemn or affecting influence upon our minds. They speak to us in a voice whose tones strike other chords than those which vibrate in the youthful breast."

(Conclusion next week.)

## A GREYPORT* LEGEND.

BY BRET HARTE.

1797.

They ran through the streets of the seaport town,
They peered from the decks of the ships where they lay.
The cold sea-fog that came whitening down
Was never so cold or white as they.
"Ho, Starbuck and Pinckney and Tenterden!
Run for your shallops, gather your men,
Scatter your boats on the lower bay."

Good cause for fear! In the thick mid-day,
The hulk that lay by the rotting pier,
Filled with the children in happy play,
Parted its moorings and drifted clear.
Drifted clear, beyond reach or call,—
Thirteen children there were in all,—
All adrift in the lower bay!

Said a hard-faced skipper, "God help us all!
She will not float till the turning tide!"
Said his wife, "My darling will hear *my* call,
Whether in sea or heaven she bide."
And she lifted a quavering voice and high,
Wild and strange as a sea-bird's cry,
Till they shuddered and wondered at her side.

The fog drove down on each laboring crew,
Veiled each from each and the sky and shore,
There was not a sound but the breath they drew,
And the lap of water and creak of oar.
And they felt the breath of the downs fresh blown
O'er leagues of clover and cold gray stone,
But not from the lips that had gone before.

They come no more. But they tell the tale
That, when fogs are thick on the harbor reef,
The mackerel fishers shorten sail,
For the signal they know will bring relief—
For the voices of children still at play
In a phantom hulk that drifts alway
Through channels whose waters never fail.

It is but a foolish shipman's tale,
A theme for a poet's idle page,
But still when the mists of doubt prevail,
And we lie becalmed by the shores of Age,
We hear from the misty troubled shore
The voice of the children gone before,
Drawing the soul to its anchorage.

*Atlantic Monthly.*

* Newport.

*Quarterly Meetings in Ninth month.*

(*Taken from New York Pocket Almanac.*)

9th mo. 2d, White Water, Indiana Y. M.
" Hesper, Indiana Y. M.
" 6th, Fairfield, New England Y. M.
" 7th, Dunning's Creek, Baltimore Y. M.
" 8th, Vassalboro', New England Y. M.
" 9th, New Garden, North Carolina Y. M.
" Spiceland, Indiana Y. M.
" Richland, Western Y. M.
" Cottonwood, Indiana Y. M.
" 13th, Le Ray, New York Y. M
" 14th, Haddonfield, Philadelphia Y. M.
" 16th, Pelham, Canada Y. M.
" Westfield, Indiana Y. M.
" Northern, Indiana Y. M.
" Spring River, Indiana Y. M.
" 23d, Wabash, Indiana Y. M.
" 27th, Scipio, New York Y. M.
" Yonge street, Canada Y. M.
" 30th, Honey Creek, Iowa Y. M.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 29th ult. have been received.

FRANCE.—A bill for the disarmament of the National Guard was passed in the Assembly on the 25th, after an excited discussion, and the adoption of an amendment making the disarmament gradual. The original proposition for immediate disbanding was opposed by Thiers, who is even said to have prepared his resignation on account of anticipating its passage, but to have relinquished his purpose on the adoption of the amendment.

On the 28th, the committee appointed on the proposition for the prolongation of Thiers' powers, made a report submitting and recommending the adoption of a decree, declaring that the Assembly, believing itself entitled to constituent powers, which have not hitherto been exercised solely from the force of circumstances, and considering that meanwhile the relative stability of existing institutions is requisite, decrees that M. Thiers take the title of President, and continue to exercise executive powers under authority of the Assembly; that he promulgate and insure the execution of laws passed by the Assembly; that he reside at the seat of the Assembly, participate in its deliberations on giving notice of his intention to do so, appoint and dismiss Ministers, and be responsible to the Assembly for his acts. On the presentation of this report, a deputy moved that an expression of confidence in Thiers be added to the decree. The debate on the subject was fixed for the 30th ult.

Gambetta is said to have prepared, for the consideration of the Republican Union of Deputies in the Assembly, a bill proposing a dissolution of the existing Assembly, on the ground that its discussions have proved fruitless, and the election of a Constituent Assembly in its stead; and also providing for the resignation of Thiers when the Constituent Assembly is elected. The proposition has not yet been brought formally before the Assembly.

Another instalment of 300,000,000 francs of the war indemnity has been paid to Germany.

A circular had been addressed by Thiers to the Prefects of Departments, directing them to appeal to the patriotism of the citizens to abstain from all demonstrations on the 4th inst., (the anniversary of the revolution in Paris last year which deposed the Emperor,) and declaring that if attempts should be made to celebrate the anniversary, all legal powers will be used for their suppression.

Berlin journals contain semi official articles commenting on the dissensions manifest at Versailles, in the Assembly, and between that body and the government, and intimating that they tend to weaken the confidence of Germany in the power of the French government to fulfil its engagements.

The German Ambassador has complained to the French Minister of Foreign Affairs, of the existence of a league for the deliverance of Alsace and Lorraine from the hands of the Germans. The Minister replied that such a league was illegal, and that it should be dissolved.

Advices from Algeria represented the revolt as still active, and that the rebels were attacking the tribes which remained faithful to the French government.

IRELAND.—The report mentioned last week that the potato crop was almost ruined by blight, is now said to be an exaggeration, and a semi-official statement has appeared, saying that the crop is a good one.

The Amnesty Association of Dublin has resolved to hold a meeting in Phenix Park on the 3d inst., for the purpose of preparing a petition to the Queen for the liberation of political prisoners.

SPAIN.—A fresh Carlist invasion is said to be threatened, and extensive preparations have been made to meet it. Don Carlos himself is reported at Bayonne.

The Archbishop at Madrid, in a circular to his subordinate clergy, requires them to refuse the sacrament to those persons who are married only by civil rite, (without the sanction of a priest), and announces that without public repentance such marriages will be treated as concubinage.

ITALY.—The statement that Gen. Menabrea had been named as the arbitrator on behalf of Italy on the Alabama claims, is now said to be incorrect. The King has not yet made a selection for the position. The British and American governments have chosen the Italian Minister to Washington as the third arbitrator under the treaty of Washington on questions not comprised in the Alabama claims.

ARCTIC EXPEDITIONS.—Dispatches have been received from Capt. Hall, of the American expedition in the Polaris, announcing his safe arrival at Holsteinburg, Greenland, on 7th mo. 31st, and his meeting there a Swedish expedition, of a brig and small steamer, on its homeward way from Disco and Upernavik. The latter reported the season more favorable for Arctic navigation than any other for several years, very little ice having been seen. Still later accounts are that the Polaris had reached Disco, whence it sailed on the 17th ult. northward.

DOMESTIC.—An arrangement has been made between the Postoffice Departments of the United States and Great Britain, for the exchange of money orders between the two countries, to go into effect on the first of 10th month next.

Some fearful railroad and steamboat disasters have occurred within a few days, in different parts of the country. On the evening of the 26th, an express train on the Eastern Railroad, near Boston, ran into the rear of an accommodation train which was just leaving a station, killing 24 persons and wounding several others. On the same day, a collision between a freight and a passenger train on the Philadelphia and Erie R. R., near Westport, caused the death of six and the severe injury of 14 persons. By the explosion of the boiler of a steamboat near Mobile, Ala., on the 27th, 50 or 60 persons were killed or wounded.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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## INDIAN DEPARTMENT.

The student of history not unfrequently shudders over pages written in blood, and recording "man's inhumanity to man." It is an amazing anomaly that beings created in the Divine image, organized by infinite Wisdom with such wondrous adaptation and provision for physical well being, and spiritually endowed by God to glorify Him in their bodies and in their spirits which are alike His, should sometimes, in ferocious masses, find a "hideous rapture" in the cruel destruction of beings constituted like themselves for glory and for virtue. Among the horrible deeds denounced by the poet as making the angels weep, may be ranked the butchery of the Huguenots, "the midnight of Bartholomew," the incredible deeds of Robespierre and his associates (prominent among "the worst men that ever lived"), and the atrocities of but yesterday in France. Such wickednesses have ever been urged by the frenzy of pretended lovers of souls or lovers of the people in the name of Religion or of Freedom, and for "the greatest good of the greatest number."

In the long record of barbarity, History must needs give prominent enrolment to the persecutors and butchers of the American Aborigines, and those who malign them to promote their extermination. The telegram and the press are often used as the medium of slanders by which the Indians are made to appear as vindictive demons when the whites were chiefly and sometimes solely to blame. Reports are current to-day, and they will echo from journal to journal, of Indian crimes which did not occur. The Montana Indians and the Cheyennes have been thus maligned, and we are glad to give place to the declaration of S. A. Vaill, Superintendent of Indian Affairs for Montana, in a dispatch to Washington, dated the 19th ult.:

"SIR: I have the honor to report that the telegram published in the papers to the effect that F. D. Pease, Agent at the Crow Agency, had sent word to Col. Baker of Fort Ellis, Montana Territory, to the effect that large bodies of Sioux were congregating for the purpose of making raids, is without foundation. Gen. Gibbon, commanding the military district, says that not only was no such report made, but that the fact itself is false. Gen. Gibbon states that troops are scouring the country, and that his command is sufficient to protect this frontier, and that no further raids on the settlement need be apprehended. Late advices from Agent Pease and the other agents in this superintendency show that no fears whatever need be entertained that the Treaty Indians intend to be troublesome, or that they express other than entire satisfaction with their treatment by the Government."

Superintendent Hoag also forwards to the Bureau a letter from Agent Darlington, in which he says:

"Big Jake, Bull Bear, Graybeard, and Red Moon, with between 800 and 900 Cheyennes, arrived at the Agency to-day; also the Big Medicine Man Cheyenne; and I have never since my connection with these people known them to be in better spirits or so amicably disposed as at present."

From our valued Friend, Dr. Nicholson, we have the following letter:

LAWRENCE, KANSAS, 8th mo. 25th, 1871.

*My dear friend Wm. J. Allinson:*—Agent Laurie Tatum writes that the Kiowas have returned the full number of mules stolen in Satanta's last raid into Texas, and that they express themselves desirous of peace, and determined to cease raiding into Texas, and to follow the example of the Caddoes, who are farming.

Agent Brinton Darlington writes that on the 12th inst., four of the most influential Cheyenne chiefs arrived at the Agency with 800 or 900 of their tribe, and that he has never known the Indians under his care to be in better spirits or more amicably disposed than at the present. In haste, thy friend,

WM. NICHOLSON.

## THE EDUCATION THAT FITS FOR BUSINESS, FOR CITIZENSHIP, AND FOR LIFE.

### *An Address to the Graduating Class of* 1871 *at Haverford College.*

BY THOMAS CHASE, M. A.

(Concluded from page 29.)

THE GRADUATE'S EDUCATION NOT "FINISHED."

Let me enforce upon you all, whatever may be your future occupation, the duty of continuing that mental culture which you have so well begun. It is a peculiarity of the mind that all its products but increase its capacity for more. You can give no better proof of your scholarship than by recognizing the fact that you stand but at the threshold of science. If you know how to wisely *use* your liberty, study in future will be under somewhat more pleasant conditions than when it was appointed whether you liked it or not; but if you are slothful and lethargic, or if you read only to kill time, (the real suicide, to use a phrase as true as it is trite,) you will but

"Wear the *name*
Of Freedom, graven on a heavier chain."

I trust that many of you have formed well-considered plans of reading and study. I can promise you the highest enjoyment in the execution of these plans. You will feel every day the value of your college training, in the mental vigor with which it will enable you to grasp the subject in hand; and you will meet every difficulty that arises without doubt of triumph.

BE MASTERS OF SOMETHING.

It will be well for each, with due regard to his natural or acquired tastes, to select some special field for constant study and thorough investigation: whether it be physics or metaphysics, mathematics or philology, history, or natural science. It is safe for a man to be a specialist, when he has laid, as you have, a solid foundation of general culture. But, whatever you undertake, be *thorough*; for nothing is more pernicious than half-truths; and no man is more useless and insignificant than he who can talk glibly on many subjects but is *authority* on none.

KEEP THE CHAIN BRIGHT.

Yet while special study is the condition of any high intellectual eminence and usefulness, general culture, in its proper degree, should be still pursued. Let me earnestly recommend that you devote a little time to keeping up your knowledge of the ancient classics. With no small toil you have acquired the key to the treasures of Greek and Roman literature: will you let it rust unused? or will you throw it away? If you will set apart an evening once a week, once a month, or even once a year, to the careful reading of some choice passages from Homer, or Sophocles, or Thucydides, or Plato, from Cicero, Tacitus, Horace, or Virgil, it will enable you to *retain* the knowledge acquired with so much pains; it will refresh your minds by leading you into a world free from the distracting noises of our age of agitation and dispute; it will revive happy memories of the friends and the scenes of your youth; and it will delight you with the creations of immortal Art, better appreciated, perhaps, in your maturer years than when read as classroom tasks. Keep a little volume of some favorite classic always within your reach, and you will often find yourselves turning to its pages for pleasure and instruction. A similar exhortation may be made in regard to the modern languages and all the other standard studies of a college course. Why should not an accomplished mathematical student delight himself in after years with a review of the clear logic of Euclid, or the sublime analysis of the masters of algebra and the calculus? Why should not he that has been initiated into the physical and organic sciences keep up with their progress, even if his professional pursuits are of a different class? especially now that their development is so rapid, and their generalizations so magnificent and so striking.

There is one use of your classical knowledge which I must regard as a solemn and inevitable *duty*, incumbent upon you all: and that is, the constant, careful study of the *Greek Testament*. Once a week, if not oftener, I trust that you all will peruse the words of Holy Writ in the very language in

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which they were first dictated by their Divine Author.

HELPFULNESS.

Both by general reading, then, for which one can always find some opportunity, and by special studies, for which a vigorous will can make the time, continue the cultivation of your noble powers—in order that you be the more fully and truly *men*, and, above all, that you may be the more useful and helpful in human society. *Helpfulness*,—or *serviceableness*,—(the more accurate translation of χρηστότης in the New Testament, called "goodness" in the established version,*) is a duty especially enjoined upon the Christian. How much may be rightly expected from the Christian scholar, in the advocacy of every good word and work! You are called upon to seek and to *make* opportunities for helping the weak and the ignorant, the poor, the afflicted, and the oppressed. Let not your virtue be inferior to that of the heathen of old, who cried, "Homo sum, humani nihil a me alienum puto:" "I am a man, and nothing that concerns my race is foreign to my interests and my cares."

TRUTH ABOVE ALL THINGS.

Use your pens aud your voices, not for show, nor for mere applause or pay, but, feeling the sacredness of the *trust* in gifts of genius and culture, for CHRIST and for the TRUTH. In the long run, though not always at the start, you shall see the self sacrificing servants of Truth rewarded, and the advocates of Falsehood shamed; yet know that her service is *its own* exceeding great reward. Let all the ends you aim at be hers and God's. "Buy the truth and sell it not." Keep it, love it, and it shall make you free.

FORWARD!

Go forth, my younger brothers, into this battle-field of life, without fear, and with manly hearts.

"Sing ye the joyful Pæan clear,
And, sitting, burnish without fear
Your brand, your buckler, and your spear;
Waiting to strive a happy strife—
To war with Falsehood to the knife,
And not to lose the good of life;
At least, not rotting like a weed,
But having sown some generous seed,
Fruitful of further thought and deed,
To pass, when Life her light withdraws,
Not void of righteous self-applause,
Not in a merely selfish cause."

ALMA MATER.

And one word now on your relations to this dear and benignant Mother,—*felix prole virum*,†—who is so soon to send you forth with her parting benediction. I believe in all noble and generous loves,—the love of country, the love of friends, the love of the college that has nurtured our youth. Not for worlds would I give up those treasures of the heart which I hold in my memories of my Alma Mater. Love ye *yours*,—for she is worthy; and with some knowledge of the foremost universities of America and of Europe I can tell you, that there is no college which, everything considered, does more for her children than Haverford, nor that follows them to the end of their days with a deeper love. Return this affection, and let the name of Haverford be to you always a symbol and a bond: a type of the best aims and highest ideals,—a tie to dear friends, won within her walls, and to all that is good and beautiful and true. Let her memory ever cheer you in the dusty and difficult paths of life.

"Ah, lovely lawn! ah, pleasing shade,
Ah, fields, loved *not* in vain,
Where erst in happy youth ye strayed,
All strangers, yet, to pain,—
You'll feel the gales that hence shall blow
A momentary bliss bestow,
As, waving fresh their joyous wing,
Your weary souls they'll seem to soothe,
And, redolent of joy and youth,
To breathe a second spring."*

It is not the least of the uses of colleges and of their claims upon our support, that they supply no small part of what little sentiment and romance is left us in this new republic and this iron age. No crowns or coronets, no feudal castles, no time-worn cathedrals, perpetuate among us the memories and the graceful associations of past ages, and breathe an air of romance over our work-a-day life. Yet our colleges supply, in no small degree, a similar enchantment, and one which has nothing to fear from the progress of a higher civilization and a purer faith. Partly from the glamour of youth, the purple light that invests the ever-changing ranks of their students, as class after class, another yet the same, tread their halls,—partly from the fact that the cries of the market-place and the din of machinery are here silent, so that the busy merchant, as he visits academic groves, feels at once transported to another, a more tranquil, and a happier world,—and partly from that imposing quality of *perpetuity*—of an earthly immortality in a world of constant fluctuation and change,—there is an ideal loveliness, a romantic charm, which lends a strange fascination to college walls. Especially, to my mind, is there a charm in this unfading perpetuity. "It is a grand and consolatory reflection," says Webster, "that, while *men* are mortal and transitory, *states* may be perpetu-

* E. g. Galat. v. 22.

† Happy in her offspring of noble men.

*Altered from Gray.

al;" and I have often applied the same thought to colleges. We may boast no long record in the past: although even there we may legitimately borrow from our elder sisters, and the youngest college, *as* college, is already invested with its share of the inheritance of honor which has been won by the old universities of Europe, or Harvard's quarter of a millennium: but the lack of antiquity seems fully compensated by our sure possession of the days to come. It is this thought that has often consoled me as I have lent my assistance in the expansion of this college and its constantly (as we trust) increasing adaptation to the intellectual wants of our times. I have thought of that larger and more bounteous future which undoubtedly awaits her; content for my own part if I might win, in her service, honest duty's iron crown.

ESTO PERPETUA!

Yes, brothers! with sure confidence that our vow will be granted, we may salute Haverford with the cry, Esto perpetua! Even now she can boast of her triumphs in the past. "These are my jewels," she may exclaim, as she looks upon the sons she has sent forth from her halls—men of culture, integrity, and honor, who have won deserved influence among their fellow men. She stood upon her beautiful lawn long before any of you were born, and there she *will* stand—we cannot doubt it—in the days of our remotest descendants. "Far on in summers that we shall not see," happy youth shall urge the flying ball over her verdant turf, or saunter beneath her then immemorial trees. Priestess of liberal culture, inculcator of pure and earnest faith, fresh in immortal youth,—every age shall add new jewels to her diadem, new persuasion to her tongue, new bounty to her generous hands.

HER BEST LESSON.

But she will fall short of her noblest function and her highest glory if she should ever, while claiming to be a teacher of truth, fail in her allegiance to Him who is the Truth Himself. I have spoken of ways in which we hope your training will be useful to you; can I forbear to speak of Him who is the Way? I have desired to encourage you in your aspirations for a high and a noble life; shall I not point you to Him who is the Life indeed? You will find, if you seek to follow them, how delusive are the lights which proud philosophy would substitute for Him who is the Light which lighteth every man that cometh into the world. You shall know —do you not know already?—how impossible it is to walk to our own satisfaction while trusting to our own strength, how easy is the path that is followed, with the guidance of His Spirit, by faith and prayer, in simple obedience to Him.

Whose lives are the most satisfactory and the most complete? Whom have you and your predecessors selected as worthy of your eulogy, when standing upon this platform to perform the last exercise of college life? Not Godless nor Christless men, however eminent for their genius or their deeds, but such as were humble Christians at the same time that they were wise and great scholars,—men like Arnold, and Hamilton, and Whately, and Bunsen: masters of human science and philosophy, yet all docile learners in the school of Christ. We need not aim to be wiser than they. Never, believe me, shall man find the happiness and contentment for which we all sigh, never shall his life flow on in a tranquil current to noble and beneficent ends, never shall he pluck those

> "Pure lilies of eternal peace
> Whose odors haunt our dreams,"

(and oh! may you never "learn irreverence" for those the noblest of the dreams of youth), until, repenting of walking in the light of his own eyes, pardoned and forgiven through faith in Him who was wounded for our transgressions, and by whose stripes we are healed, he can say, with a Christian's joy and triumph, "My beloved is mine, and I am his; He feedeth" His flock "among the lilies."

## EASTERN SKETCHES.

BY ELLEN CLARE MILLER.

(Continued from page 23.)

The Arabic Protestant congregation twice requested them to be present, giving up their service to them; and very good meetings were held with these native Christians, the building being filled, and two young men, educated in Bishop Gobat's school, and now usefully engaged in mission work, interpreting.

On the first occasion, Eli Jones spoke of the event which happened 1800 years ago, on another Sabbath, very near the place where we were, an event full of encouragement, when one who had been afflicted thirty and eight years with a grievous infirmity, sitting hopelessly beside the pool where others were being healed, saw One drawing nigh whose heart was full of compassion, who knew his case and had power to save. Like this poor man, there may be those among us afflicted as long or even longer with the disease of sin. We may seem to be within reach of the healing waters, yet so grievous is our infirmity that we cannot step in, nor have others power to enable us to do it. But for us also there is One at hand mighty to save; let us lift our eyes to Him, and hear the voice of His good Spirit, "Wilt thou be made whole?"

Sibyl Jones followed with words of loving

invitation to parents, children, and all present, to come unto Him who for us left the throne of His glory, suffered so many years of pain and weariness, and died that we might live; encouraging her sisters especially, many of whom were present, to look to the Lord Jesus, who is still full of compassion, who sees the affliction of His people, and will deliver them. Earnest prayer was offered, and the people were reluctant to go away, gathering around when the meeting was over, seeming to feel the influence of the gospel love which prompted the visit of their stranger brother and sister from so far off. A woman speaking made a great impression, especially on the women, who had never been so addressed before.

The second afternoon, the children from the Deaconesses' Institution and J. L. Schneller's Orphanage were present, and many men and women filled the room, when the examples of Hannah and Samuel were dwelt upon for the parents and children present; the readiness of Hannah to give up her only son to the Lord's service; the counsel of Eli referring his young charge to the teaching of God; the voice of the Lord to Samuel; his ready obedience; how the spirit of God visits the hearts of children, convincing them of their sins and drawing them to Him; the blessedness of hearing and obeying the voice of this good Spirit, and knowing the heart to be filled with the love of Christ, so as to be constrained to work for Him. The words of Isaiah, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest," were then referred to as that which should be the language of the Church now, and the need of a living apostolic Christianity to convert the people of this and all lands; and prayer was offered for the outpouring of the Holy Spirit.

In the same room, on the day before we left Jerusalem, a farewell meeting was held with children from most of the schools in Jerusalem, 250 in number, boys and girls of all shades of color, from the German Jewess to the Abyssinian, stones gathered from the sea and hill sides, under the care of skillful workers, to be made useful and ornamental, and for whom prayers arose that the great Master Builder would Himself take them in hand to form and polish.

They also attended the annual meetings of the missionaries, an interesting time, in the proceedings of which many residents and visitors took part. Eli Jones alluded to missionary work throughout the earth, and how the eyes of the world are turned towards Jerusalem, to see the spiritual temple which should arise there—a temple far to outshine that of Solomon in glory; he would fain arouse her builders, and animate them to see to their work.

Most of those connected with missionary work in Jerusalem met Eli and Sibyl Jones at the inn, a company of forty or fifty, to whom they had an opportunity of speaking, in love and with stirring earnestness, what had been pressing on their hearts in reference to the state of the Christian Church in this city, where it may be said the Son of God is daily crucified afresh, and that by many professing to be His followers. This being so, iniquity abounding, and the man of sin entering at every gate, how should the servants of Christ be on the watch, earnestly seeking to show forth, by their words and by their lives, a living, spiritual Christianity,—not one of mere forms and ceremonies, but a Christianity which might be seen by all truly to have changed their hearts, that the Jew and the Mohammedan might know that they were possessors of something better than they!

The preaching of the great apostle, who was determined not to know anything, among his most learned hearers, save Jesus Christ and Him crucified, was referred to, and the testimony of the beloved disciple as to the way whereby he and his fellow-believers became "kings and priests unto God," the way still open, even by "Him who loved them and washed them from their sins in His own blood." Fervent prayers were offered for those laboring for Christ in this place, that they might be endued with the power of the Holy Spirit to work efficiently for Him, that the strongholds of sin might be broken down, and the walls of Zion built.

In company with Sister Charlotte, the principal of *Talitha Kumi*, Sibyl Jones called at the houses of some of the most distinguished Moslem families in the city, and was admitted, as at Beyrout, into the harems. They first visited the mayor of Jerusalem, who bade them welcome, and readily conducted them to his harem. The inmates arose, and, taking their guests by the hand, courteously seated them upon the divan. The visitors spoke to them of the advantages resulting from the elevation of woman by an acquaintance with useful learning, and especially of that knowledge which maketh wise unto salvation through faith in the Lord Jesus Christ. On taking leave the ladies said, affectionately, "We love your words, and thank you for your call." They were kindly accompanied further by the mayor, who, at his own suggestion, took them to the dwellings of the Pasha of Jerusalem and chief judge; at both places the visitors were kindly received. Allusion was made to the true elevation of their country, that it must largely depend upon the education and piety of the mothers and daughters, and that if they would have great men, they must first have good mothers; to which they heartily responded, saying, "It is our chief desire."

The Pasha thought that some of the ceremonies of the Christians in Jerusalem were more degrading than elevating, especially the so-called "holy fire." He was told that it is believed to be a wicked delusion, and a hope was expressed that he would not judge all Christians by such astandard. Expressions of mutual good will were exchanged at parting.

It was remarked to the chief judge, that his position gave him a great power to do good to his fellow citizens, to which he replied, "It is a very difficult task to administer justice to this people, and I feel it needful to ask the blessing of God upon my efforts." The visitors were then introduced into his harem, and received a most agreeable welcome from the wife, daughters, and guests present. Coffee and sweetmeats were handed round upon trays with richly wrought coverings, and served out in elegant style by the daughters of the house. In personal appearance, the wife was a fine specimen of a woman, with noble bearing. It was thought that mother and daughters were largely endowed by nature, and that, with the polish of education and piety, they would not compare unfavorably with their English sisters. They listened gladly to what was said to them, and seemed sorry to part, saying, "We never heard such beautiful words before."

The so-called garden of Gethsemane is a little walled enclosure, superintended by a monk, and laid out in flower plots, but containing eight very ancient-looking olive trees. It lies at the foot of the Mount of Olives, facing the eastern gate of the city, and at the point where the road, after crossing the valley of the Kidron, begins to ascend the hill. Olivet stands about 200 feet higher than Jerusalem; we had our tents pitched on the summit one night, looking down upon that spot, with the mountains round about her, still beautiful for situation, and once the joy of the whole earth, the city of the Great King. Her various mounts, Moriah, Zion, Akra, and Bezetha, with their mosques, convents, and other buildings, lay before us, encircled by the lofty wall, with its massive bevelled stones, on the side opposite Olivet, rising above the valley of Jehoshaphat, a remnant of the wonderful masonry of past times, bringing forcibly to remembrance the words of the disciples, "Master, see what manner of stones and what buildings are here!"

Groups of little ragged Arabs, with two or three bright eyed negro girls among them, gathered about the tents—children whom education might make as intelligent as those in Britain or America, but who have now but the one absorbing interest, the acquisition of *backsheesh*. The following morning, at our Bible reading outside the tent, they sat on the grass around us, among the lovely wild flowers, drawing near and looking up into our faces, while Eli and Sibyl Jones spoke kindly to them through the interpreter. They had been taught, indeed, that God—the God alike of the Mohammedan, the Jew, and the Christian—had made them, but had learned, too, that Mohammed was their saviour. It was very interesting, however, to see how quietly they sat and listened while a chapter was read to them which made mention of their own village, Bethany; and we could not but greatly desire that a school might be established here, to tell these children of Him who probably taught the poor on this very spot.

Bethany, on the eastern slope of the Mount of Olives, and about two miles from Jerusalem, is picturesquely situated among almond, fig, and pomegranate orchards; at the time of our first visit many of the trees were beautifully in blossom. It is now a poor village, inhabited by Fellaheen, the lowest Moslems, but occupies the same spot as "the town of Martha and her sister Mary." The so called houses of Simon the Leper and of Lazarus are shown, and the tomb of the latter, a cellar, into which we descended by twenty nine unsafe steps, very unlike our idea of the "cave," with a stone laid upon it. Besides the view, which at least is unchanged, what most interested us here was the sight of two women, in one of the dilapidated houses cut out of the rock and soil, in which these poor Mohammedans live, "grinding together" at one of the ancient stone hand-mills of the country.

At an early hour in the morning, such persons as were at liberty gathered upon the top of one of these houses, to whom the account of the raising to life of Lazarus, as recorded by the evangelist, was read, and Jesus Christ was preached as the Resurrection and the Life. The distribution of pins, needles, and cotton also afforded an opportunity of speaking some words of encouragement to the poor degraded women, who have evidently hearts like our own, ready to respond to the voice of kindness and love.

From a point a little higher up on the same hill, one of the most striking views in the East is to be seen. Far below lie the mountains of Judah and Benjamin, swept up like sand-hills, and forming the sterile Wilderness of Judea, descending towards the Dead Sea, which lies bright and clear at a depth of 1300 feet below the level of the sea, and therefore 3000 or 4000 feet beneath the summit of Olivet, and many miles distant, but seeming near in that deceptive atmosphere. The muddy waters of the Jordan, descending by the flat, green valley, up which the eye can travel many miles, are plainly visible, joining the blue waters of the Salt Lake. Abruptly be-

hind the Dead Sea, and beyond Jordan, rises the long, bare, bold rampart of the hills of Moab, in a valley among which is that "sepulchre" of which "no man knoweth unto this day."

It was with a solemn feeling indeed that we passed through the streets of Jerusalem, where the lame, the halt, and the blind still ask an alms of the passer by, and the poor lepers, like those on whom our compassionate Saviour laid His hand, stand unhealed at her gates.

(To be continued.)

## RETICENCE VERSUS GENIALITY.

Under this caption the London *Friend* has an article by John Newby, called forth by a previous one signed J. H. B., from which the following is copied:

Where there is the want of an honest freedom of expression in our Monthly Meetings, their end and purpose is much frustrated, and it is very unfair to criticise and complain out of meeting of the proceedings, when the Friend so doing had given no assistance, by expressing his judgment in the meeting, where it might have been of use. To such a one we may fairly say, "Thou condemnest thyself."

Mere talk, we admit, is out of place. What is said should be well considered, and express the thoughtful judgment of the speaker. It is grievous to hear mere crude opinions authoritatively laid down by individuals in our Yearly or Quarterly Meetings, by which, through the loss of time, we are deprived of hearing the sound opinions of men of experience; and often, too, the theories expressed are against the general judgment of those assembled. Persons of these unsettled views should be listeners and inquirers, rather than directors. In these large meetings the majority properly give their assent by silence; but in our more local meetings I think all true brotherly members should be ready to take their part, share in appointments, and give their opinion, as the occasion requires. For want of this the meeting is in danger of becoming really "profitless," "formal," and "uninteresting."

Meetings for Discipline *ought to be serious*, but not dull. They are preceded by a time of united worship, which should lead to a warmth of feeling and Christian fellowship. And this should continue in the Meeting for Discipline, tempering its proceedings with love and harmony, and true sympathy one with another. Then shall we easily see when our assent may be expressed by words, as well as by silence. A brotherly confidence will grow, in which we can suggest a difference of sentiment, and leave it with the meeting to adopt it or not, as seems best. Even an imperfect judgment will often be of use, in leading to a wiser decision. There are routine matters that may pass in silence, except to correct errors or give explanations; but when a judgment is wanted, or a feeling arises, or a question suggests itself, does it not become a duty to speak in simplicity, and in freedom of Christian love? and are not those who draw back from this duty so far unfaithful to their brethren and (shall I say) to their Master, even Christ? We are often fettered by habit: this reticence becomes a habit with many, and, like other habits, requires an unusual effort to break through it. I have personally felt it to a painful degree, both in Meetings for Discipline and in the openings of the ministry, making a burden of that which should be a willing service.

J. H. B. mentions a case—I suppose an exceptional one—in which the women Friends went miles to a Monthly Meeting, and had no business to transact. Of course this means no routine business; but was it really true that they had no business to transact? or had they so accustomed themselves to the "formal" inquiries of the Monthly Meeting as not to see any other business? Had they not an excellent opportunity, with this unlooked-for leisure, to consider the state of their particular meetings, calling them over individually, and in the freedom of Christian fellowship speaking of their condition, their loneliness or otherwise, how the young were getting on, inquiring also after the aged, if others were drawing towards Friends, &c.? What a lively, animating meeting it might have been! Monthly Meetings are not so fettered as to forbid this; but they were established, as I have always understood, for these very ends—for oversight, and to look after the prosperity of the truth.

J. H. B. also speaks of the power of sympathy, and its religious value. It is, indeed, the inevitable fruit of a true obedience to our blessed Lord's injunction, to love one another as He loved us; and of His great doctrine, "One is your Father, who is in heaven, and all ye are brethren." It binds old and young together in a holy fellowship, to their *mutual* help and comfort.

I am not prepared to grant that to any of great Christian experience, even those of stronger natures, it is needless; but I believe the free and affectionate manifestation of it would benefit all, allay many fears, remove many anxieties, correct irregularities, enable us to instruct one another in the way of God more perfectly, strengthen our faith and our hope, "turn the hearts of the fathers to the children, and the hearts of the children to their fathers" in the Lord. And greatly does the enemy of all good triumph when, under any disguise, if it be even as an angel of

light, he loosens this bond of union, and thereby weakens the army of the Lamb, and retards their victory.


# FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 9, 1871.


The General Meeting at Farmington under the auspices of the Yearly and Quarterly Meetings' committees, was held, it is humbly believed, in the fear of the Lord and under His holy overshadowing. Its duration, including preliminary meetings, was eight days. The later meetings were exclusively under the appointments of the Quarterly Meeting's committee. The character of the occasion was eminently devotional, and this feature was not affected by any prearranged exercises. Thirty ministers were present from various quarters. To meet the demand for larger accommodation, the house of the other Society bearing the same name, with seats for about 1,000 persons, was kindly placed at the disposal of our Friends, and not a few of their members gave their attendance. Some of the audience, as we are informed, for the first time embraced evangelical truth. On *First-day* both houses were occupied, and a meeting was also held in a grove, the three congregations holding not less than 2,000 people. On First-day evening, other religious services giving way, houses of worship were tendered in surrounding towns and villages—Palmyra, Canandaigua, Fairfield, Victor, Macedon, &c. In certain instances, two congregations by agreement were fused together. The prejudice that had existed against woman's ministry in some places fairly broke down, melting away under the demonstration afforded that the Head of the Church was really employing handmaidens in His work. It is curious to note a private message that Friends would send only men as preachers to a proffered meeting-house—but this was succeeded by a request that to a subsequent meeting *only women* should be sent.

Whilst it is not asserted that every speaker was fully imbued with the holy fervency which generally prevailed, it was felt

> "That forth, in His appointed hour,
> The Spirit of the Lord was going,"

and under this baptizing influence many, old men and children, young men and maidens, were constrained to confess that Jesus Christ is Lord to the glory of God the Father, and that, as their Saviour and Redeemer, He was precious to their souls. It is believed that hundreds rejoiced in having been brought to a clearer knowledge of Truth, feeling, indeed, that in finding their Saviour, they had received a blessing.

We do not give this information as a commonplace item of news, but reverently trusting that unto many God in mercy hath granted repentance unto life, we make thankful record, craving that those who have been joined unto the Lord may be strengthened with grace to hold on their way, and persevering and enduring to the end receive a crown of life.*

Ohio Yearly Meeting (held this year at Mt. Pleasant) opened on Fifth-day, the 31st ult., with a public meeting for worship, in which the gospel of the grace of God was testified by many witnesses. Select Yearly Meeting in the afternoon. Accredited ministers were in attendance as follows: *From Indiana Y. M.*, Joseph Moore, Harriet Steere, William P. Harvey; *From New York Y. M.*, Phebe Ann Sands; *From Iowa Y. M.*, Mary H. Tibbetts. In the evening, there was a large meeting to consider the subject of mission work. (*Further accounts next week.*)

"Sky-top" Rustication.—The Editor, in consequence of a brief absence, finds himself behind in his correspondence, much of which is unavoidably neglected. He may be pardoned the seeming egotism of remarking, that in pursuit of health he has been inhaling the invigorating breezes that sweep over the "sky-top" summit of the Shawangunk and ripple the rock-shaded surface of the crystal and exquisitely beautiful Lake Mohonk, and there, above the clouds, viewing and pondering the longitudinal records (true in their northward pointing as ever the magnetic needle), ineffaceably lithographed by the glaciers long ages ago. It was more gratifying than we can well express, to find a summer resort so eminent in natural attractions and in its select

* From several notices of the General Meeting, similar in detail, which were received too late for this number, we have selected one for next week.

and moral appointments, where the amateur of Nature, in looking through her "up to Nature's God," may rejoice in the exclusion of all those dissipating influences which so often mar her holy harmony.

"Strange, that where Nature loved to trace,
As if for gods a dwelling-place,
And every grace and charm hath mixed
Within the paradise she fixed,
There man, enamored of distress,
Should mar it into wilderness,
And lust and rapine wildly reign
To darken o'er the fair domain."

Although cosmopolitan in feeling, we were gratified in the Friendly character of many of the summer boarders, and the general readiness of the other visitors to harmonize with the commendable arrangements of the mountain house, and to join in the Scripture reading followed by a devotional solemnity, by which each day is appropriately commenced.

Reaching 109 North Tenth St. after this number was chiefly in type, many of the communications found upon the Editor's table must unavoidably wait for the attention they merit.

A DISCLAIMER.—On page 711 of vol. 24, appears a touching and interesting incident, taken from the *Moral Almanac*, and sent to us by a Friend for insertion. We do not know that it was ever seen by the minister whose name is given in connection. The anecdote is instructive, but altogether incorrect in every part which affects unfavorably the character of the youth who is the subject thereof, and who is, as we learn, a diligent and efficient man of business, and an estimable person. We regret having given insertion to the "narrative," but do not perceive that any blame attaches to the *Review* for having accepted a *printed* extract from an annual which had passed a careful revision.

CONDENSATIONS.

*The Annual School Term of the New England Yearly Meeting's Boarding School at Providence* will open on Fourth-day, Ninth month 6th. A. K. Smiley, Principal. (See advertisement.)

*National First-day School Conference*, to be held at Damascus, Ohio, soon after Indiana Yearly Meeting. Will some Friend please give us the date?

*Funds are greatly needed* for several meeting-houses in Iowa Y. M. (Sylvan, Highland and Lake Howard) Funds for these purposes may be sent to William W. Wales, Minneapolis, Minn.

*An account of the General Meeting at Farmington* is to be issued by A. M. Purdy, Palmyra, N.Y. On application to him, postage stamp enclosed, copies will be supplied. A small sum, 25 or 50 cents or upwards, should be also enclosed by those who are free to do so, to defray the expense of publication, which has been considerable. It will include notices taken from Rochester and Palmyra papers.

Received for Maryville Meeting house $10. from J. W. L.; also a pledge of $100 from J. W. T. (a former contributor), *contingent upon the whole sum of* $3000 *being raised.*

*The Committee of London Meeting for Sufferings for promoting the Christian welfare of France,* are pursuing their laudable work with vigor. The three excellent addresses issued by the Yearly Meeting are extensively circulated and freely received. They have now been reprinted in Paris. Our Friends are active and eager in the distribution of tracts, and of the Scriptures. The Epistles and the Gospels separately printed are eagerly received. Material aid has been judiciously furnished. The seeds (oats, barley, potatoes, &c.,) have without exception succeeded. A gentleman writes of the Committee: "To-day more than ever the name of the Society of Friends is blessed." There is an open door for religious service in France.

*Dr. Döllinger* continuing to stand sublimely on the platform of protest, Pope Pio Nono is seeking to re-ensnare him. Menaces and excommunication having proved in vain, the pope, to win him back to the fold, has sent eminent dignitaries to him, intimating "that it may be possible to harmonize conflicting opinions upon the controverted dogma of papal infallibility, and to make it a matter of theological opinion rather than a binding decree, urging him to cease his public opposition, *and so preserve the church from a fatal schism.*" This failing, "the pope sent his personal good wishes, and suggested that he should communicate with the papal nuncio, for the purpose of arriving at some arrangement." But the Lord has not suffered his feet to be moved by blandishments and concessions. He occupies a grandly important position. May he be strengthened for the work of his day!

MARRIED.

BATTEY—CARSON.—At Friends' meeting-house, Hesper, Iowa, on the 24th of Eighth month, 1871, Amos Battey, of Hesper, to Mary Carson, late of Monrovia, Ind.; members of Winneshiek Monthly Meeting.

MACY—PEARSON.—At Friends' meeting-house, Center, Ohio, on the 18th of Eighth month, 1871, E. O. Macy, of Pleasant Plain, Iowa, to Anna J. Pearson, of the former place.

DIED.

JOHNSON.—On the 14th of Second month, 1871, Jane, widow of the late Jonathan Johnson, in her 74th year; a member of Spiceland Monthly Meeting, Ind. This dear Friend, by her patient Christian example as a good steward of the manifold grace of God, gave evidence that she was a "dweller in Christ," and in her sufferings she was consoled with the hope of the Gospel and the peace of God.

LEWIS.—At the residence of his son, in Vermillion county, Illinois, on the 10th of Eighth month, 1870, William Lewis, in the 71st year of his age; an esteemed member of Elwood Monthly Meeting. Believing that his end was near, he was favored to look forward with calmness and trust. He was often engaged in prayer that he might not be deceived, and was enabled to trust his all in the hands of his Saviour. He desired that everything about his funeral should be simple.

COOK.—On the 11th of Fourth month, 1871, Charity Cook (sister to the above), in the 76th year of her age; a beloved member of Vermillion Month-

ly Meeting, Ill. She left the consoling evidence that her end was peace.

HAVILAND.—At his residence, Oaklands, near Bryantown, Md., on the 12th of Eighth month, 1871, Daniel P. Haviland, aged nearly 62 years; a member of Patuxent Monthly Meeting, and for many years an approved minister. He strove with earnest diligence to occupy the gifts committed to him, and we feel the comforting assurance that he has entered into the joy of his Lord.

BINFORD.—On the 21st of Seventh month, 1871, at her residence in Hancock county, Ind., Judith, widow of Benajah Binford, in her 80th year; a member of Walnut Ridge Monthly Meeting from its commencement. We humbly believe that she was gathered as a shock of corn fully ripe into the heavenly garner.

BINFORD.—On the 3d of Eighth month, 1871, Henrietta M., wife of William P. Binford, and daughter of John M. Macy, in the 31st year of her age; a member of Walnut Ridge Monthly Meeting, Ind. She was, through redeeming grace, a bright example of meekness and Christian fortitude. Her many friends mourn not as those who have no hope, believing their loss to be her eternal gain.

For Friends' Review.

## ACKNOWLEDGMENT OF AID TO TENNESSEE FREEDMEN'S SCHOOLS.

It is due to those who have contributed to this enterprise, to be informed that they have been the means of establishing eight new schools; which, with three of the former ones, make eleven now in operation. If the liberality hitherto extended is continued, there will be twenty or upwards, with over 1000 pupils enrolled, during the coming autumn. Some of these schools are very promising. The Normal Class at Maryville is filling up, and is the special object of care and expense. We board a few of the students from a distance, and wish to have more in this way. Our policy is to make the freedmen *co operative*. Where we find those who are meritorious and gifted, we encourage them to try for the Normal Class; and we give notice in the different schools to have such recommended to us as candidates for that class. It is hoped that this acknowledgment will serve the present purpose of reporting, to those who ought to know, what the pressure of work prevents me from writing for each individual. Y. WARNER.

*Eighth month 24th*, 1871.

# CORRESPONDENCE.

[*Farmington General Meeting.*]

GERMANTOWN, 8th mo. 30th, 1871.

*To William J. Allinson, dear friend*:—Having had the privilege of attending the General Meeting held at Farmington, under the charge of Committees of New York Yearly Meeting and Farmington Quarterly Meeting, and having gone thither to observe the conduct and results of such a meeting, I desire to give a few comments upon it.

Farmington mid-week meeting was held on Fifth-day, the 17th inst., the members of the joint committees and several ministers from a distance being present, and we were told that it was a specially favored occasion.

The General Meeting began at 11 A. M. on Sixth-day, and held until the Second-day evening following. On Third-day evening a meeting was held by direction of the Committee, and was attended chiefly by those who had been interested and awakened in the previous meetings.

On Sixth-day morning the house was well filled, and from the commencement the meeting was characterized by the most noticeable feature of the whole occasion, viz., a spirit of solemnity—an earnestness—a sense of the superior importance of the unseen and eternal over the seen and temporal, which pervaded the minds of Friends and extended to others who came under the influence of the meeting.

"If by any means I might save some," seemed to be the feeling which possessed the hearts of ministers and concerned Friends, while individually and unitedly went up from their lips the acknowledgment that of themselves they could do nothing, but besought a great blessing from Him who giveth liberally and upbraideth none.

When, in the early days of the Society, similar meetings were held, as described by Thomas Story, "for the propagation of the Gospel and building up of the Church," this eminent minister informs us he had so to dwell on the sufferings of our Lord on the cross that he and the audience were melted to tears. So on this occasion, in a district of country where indifference, spiritualism, universalism and unitarianism existed in the community, the grand doctrine of man's lost state by nature and transgression,—the awakening and quickening power of the Holy Spirit,—the absolute need of reconciliation with God through Jesus Christ, whom He had set forth to be a propitiation *through faith in His blood*,—as well as the coming, obedience, teachings, sufferings, death, resurrection, ascension and mediation of our Lord, were dwelt upon with decision and power by the ministers.

The people were shown that they had sinned, and thus brought to know conviction for sin;—they were called to that state of soul which Christ was now ready to give them, in which they would turn with all their heart from sin towards the love of God in Christ, and thus experience repentance which should bring forth fruits in future amendment of life;—they were shown how our Lord's atoning death, sealed by the Father raising Him from the dead, had satisfied justice and opened a way whereby a holy God could now freely welcome the returning sinners, pardon their past sins, and receive them as His children by adoption, provided they would now come, confess themselves sinners, and turning from sin, ask and accept pardon for Jesus' sake, who thus died to save them.

After the meeting had continued several sessions, and many had had their hearts deeply stirred under the power of the Holy Spirit and the preached word,—had known conviction for sin, repentance towards God, and a degree of faith in our Lord Jesus Christ, they were affectionately solicited to confess Christ as their Saviour, and also that they now were and desired in future to be on the Lord's side. This was done on the Scriptural ground that in the primitive church those who repented and believed were counselled by the apostles to confess Christ, and receive the indwelling gift of the Holy Spirit, Christ in them the hope of glory, as by Peter on the day of Pentecost, and by Paul in the epistle to the Romans, where he says, "With the heart man believeth unto righteousness, and with the *mouth* confession is made unto salvation."

Many, both older and younger, men and women, for the first time in their lives, confessed Christ as their Saviour, or their need of a clearer faith in Jesus, and conscious reconciliation with their heavenly Father, and desire for the prayers of their friends and the Church.

Beside such evidences as these more public ones, personal observation enables me to testify my confident belief that several persons came to a rest of soul in Christ, by being fully convinced of the great doctrines of the Gospel, and a more conscious reconciliation with their heavenly Father than they had ever known before.

Many men whose lives were much overlaid with the cares and material cumber of this life, were brought face to face with the unseen and eternal, and had their understandings in measure opened to see the blessedness of the Gospel invitation to repent, believe and be saved,—while two who came to a meeting under the influence of intoxicating drink, were believed to be hopefully converted before the end of the week.

There was no undue excitement—certainly none approaching that attending peril of life by accident as seen from time to time in the community, while it was felt that the eternal welfare of some souls might be hanging on the issue of this meeting.

On the other hand, there were manifest human imperfections accompanying the work. Some persons not members, misunderstanding the nature of the meeting, took part in its exercise in a thoroughly kind and well-intentioned spirit, but in a way at variance with its objects. An explanation from some member of the Committee, however, sufficed to obviate a recurrence of such well-meant participation.

Ministers perhaps too freely availed themselves of illustrations of Scripture truth in its practical application, which were drawn not from the Bible, but from observed or recorded experience. The large number of ministers present, and the deep fervency of their spirits, while it produced no confusion, led to some occupying too much of the time to the exclusion of others who felt their minds exercised for the people—a difficulty which a more close dependence of each on the present guidance of the Head of the Church would no doubt have obviated. Perhaps also there was a too early and too urgent solicitation of those who had received a blessing to confess it, and openly place themselves on the Lord's side.

Nevertheless, the proof was ample that both in the General Meeting and in the meetings held by Friends in the meeting houses of other denominations (kindly placed by them at the disposal of Friends), many were shown the true nature of spiritual worship, the certainty that ministers may rely on the immediate guidance and help of the Holy Spirit in their services, and that women as well as men are o the ministry of the Gospel.

The conclusion left on my mind is that the occasion was truly a blessed one; and that Christianity, as we profess it,—independent of rites and pre-arranged modes of worship,—of a stipendiary ministry, of singing by mixed congregations and instrumental music; and including the recognition of the immediate headship of Christ in the assemblies of His people; a free Gospel,—a ministry not limited by sex,—universal free grace which brings salvation to all men,—freedom of conscience, the indwelling of Christ in the believer as his life and all in all,—the testimony to peace,—absolute truthfulness in speech, and unworldliness in all things on the part of the Christian,—is a practical, working religion, which acted out in life and earnestness will meet the wants of all classes in the community, and enfold thousands upon thousands in its profession.

With thankfulness for the opportunity of being encouraged and confirmed in this belief by the experience at the General Meeting at Farmington, and also for all the mercies there showered down,

I am thy friend,
JAMES E. RHOADS.

## PASSAGES IN THE LIFE OF JOHN GRATTON.

BY F. ANNIE BUDGE.

(Concluded from page 21.)

Much of his time was now spent in holding meetings in his own neighborhood and in the surrounding counties. Very striking occasions were most of these, and in some places Friends' meetings were established. The truths on which he dwelt made a deep and

lasting impression on many of his own kindred—his grandfather, ninety years old, saying, "This is that I have been seeking for all my days." During one meeting held in a barn, whilst he was praying, some officers entered "railing and raging," until they came to the spot where he knelt, "when," he says, "the power of the Lord increased, and my voice rose strongly, and they all stopped and turned back like men smitten, and went quite away. . . . We had a precious meeting, and were comforted." At another time, when disturbed in the same way whilst preaching, strength was given him to go on speaking, and the rough intruders becoming conscious of the holy atmosphere around them, and solemnized and silenced by it, quietly left the place. After his return home a meeting held in his own house was attended by J. Gratton's father, whose object in visiting his son was to chide him for his long absence from his wife. But whilst he was preaching, the father's heart, like that of some of the chiefest of the town who were present, was deeply moved, and as soon as his son was silent he folded him in his arms and kissed him. His varied faithful labors were followed by the peace which passeth all understanding. "Now," says he, "I was come to know what the city of God is which I had read of in the Revelation; . . . . the glory of God doth lighten it, and the Lamb is the light thereof." In the Peak country his ministry seems to have been particularly blessed to the people, so many of whom flocked to hear him that the house would not hold them all; so one day at Bradow he went to the market place, and standing on the wall under a tree, addressed the assembled company. Here stones were flung at him, and two Friends who had joined him were violently pulled down; but John Gratton going to that part of the wall opposite which the greatest crowd was gathered, knelt down—"all fear of men and stones was gone"—and, as he prayed, a solemn stillness came over the stormy assembly, who afterwards quietly listened to one of the other Friends, and the meeting ended in great sweetness. Nor were these the only times when he felt the fulfilment of the promise, "No weapon that is formed against thee shall prosper."

"Now, before these things happened," he writes, "I was in great exercise of mind, notwithstanding which I was willingly given up to serve the Lord. . . . . I was brought very low until, at a meeting in my house, it pleased the Lord in mercy mightily to break in upon me, greatly tendering my spirit to the gladding of my soul. Thanksgivings be to Him who supported and bore me up in these days of great tribulation."

The Friends were now suffering severely from fines and imprisonments, but in the midst of these troublous times he went to the Yearly Meeting in London, and was greatly cheered by the sight of "those brave meetings." On his homeward journey he spent a night at Longclawson, and was asked by the Friends living there to have a meeting with them. Although a strong impression rested on his mind that this would bring him into danger and difficulty, he did not decline, whilst warning his friends that they might be fined on his account; but their answer was, "If thou wilt venture, we will." The meeting was interrupted; the hearers were fined five shillings each, and the preacher twenty pounds: a distraint was made on his goods for this sum, but as no one would buy them they were given him again. Alluding to this event, he says, "Oh! the Lord's mercies were great to me. . . . . So that sometimes I have been ready to say that, if I had had a houseful of goods to lose, I could freely part with it for the sake of truth."

When at Wirksworth market on business, he was greatly grieved at the fearful oaths he heard, and felt that, if faithfully following the path of duty, it would be his place to address the people from the market cross; but being almost afraid that they might "pull him in pieces," he mounted his horse and rode home. Deep distress followed, but the next time he went to Wirksworth the call to warn the people was heard again. Without waiting to consult any more it was obeyed; the hearers wept aloud, none "had power to hurt" him, "one Justice Loe," who would have imprisoned him, arrived too late. Amidst much opposition the meetings became greater and greater, and J. Gratton felt that he must be "abroad" as much as might be; his family, he says, "grew bigger and bigger, and he did not neglect his trade, for his care was great to owe no man anything; and the Lord blessed him every way." Once he was cited to the Bishop's Court, where a dignitary of the Church was called on to admonish him. Describing this he writes:—

"Seeing nothing came but, 'I admonish, I admonish, I admonish thee,' three times, to make way for their wicked court to go on to persecute me and get money; said I to him, 'Prithee, whether dost thou admonish me, for the good of my soul, or the love of my money?' Said the registrar, 'I for the love of thy money, and he for the good of thy soul.' With that the people made a noise with laughing, for they saw it was money more than the good of souls that they aimed at. A brave convincement there was in those days. . . . . Also in many other places where the Lord ordered me and went with me, and by His own right arm did unutterable things; many were convinced, yea, hundreds, I believe, and came to meetings, at which the devil was angry, and I was cast into prison."

Whilst still away from home a sense had come over him of suffering in store, so deep that he told one of his friends that he could

not see to the bottom of it. Nor was it needful that he should in anticipation; wide as were the waters which lay before him, he had not to pass through them alone; the Everlasting arms were underneath, and he knew it. Soon he was arrested and sent to Derby gaol; he bade his wife rather rejoice than weep that they were accounted worthy thus to suffer, and when she saw his cheerfulness, with a true woman's heart she bravely bore the trial. Having refused to pay the gaoler for leave to remain in his house, John Gratton was still determined to have "a free prison" which the law allowed, though many Friends had not long before been confined in the dungeon amongst thieves, whilst hardly provided with clean straw. Although his wife was very dangerously ill, he was not given leave to go to her.

"So [he says] I gave up wife and children and all I had into the Lord's hand, and was contented, saying in my heart after this manner: 'Life or death, poverty or riches, come what will come, the will of the Lord be done.' But it pleased the Lord that my wife mended again; and oh! how easy I was after I had given up all; and my gaol was made a pleasant place to me, for the Lord's mercy was with me, so that I even sang a living song of praise. . . . . Towards the spring, my eldest son, John, died; I obtained liberty to go to him, but he died that night after he had seen me. Some of his last words were, that he hoped we should meet where they (meaning bad men) should not part us any more. And the day after he was buried, I left my wife and went to prison again."

During his captivity he sometimes addressed the people below from the windows, and his faithful words sank deeply into the hearts of some young men. The word of God, as he remarks, was not bound; many persons came to the prison, and good meetings were held there. For five years and a half his imprisonment lasted, but occasional leave of absence was granted him. Throughout this time his wife carried on their business. On his release, after staying at home for a while, he traveled through most parts of the United Kingdom. The visit to Scotland seems to have been especially satisfactory and comforting to him; after coming home he sent an epistle to the Friends there, in which he writes:—

"I tenderly salute you with pure love unfeigned, which springs from the endearing Fountain thereof. . . . . Oh, the goodness of God to us is undeclarable! and we see as much need as ever to be looking unto Him for help every moment, for all our time is a time of need, and if the Lord were not with us we could not bear up against the enemy."

In the year 1707 his faithful wife died. Of her illness their daughter thus writes:—

"I being pretty much taken up in attending her, she would often say, 'Dost thou take care of thy father?' For as their love and sympathy had been great in all times of trial of what sort soever, so it continued to the last. . . . . My dear father was then very weakly, and the loss of my dear mother was a near trial and exercise to him, she having been, as he himself said, a sweet help to him in the Lord. He was deeply bowed in mind and spirit for the loss of her, yet freely gave her up to the Lord. Few who saw him thought he would continue long after her. But it pleased the Lord to raise him up in some measure. . . . . The last winter he sensibly decayed. . . . . Being attended with sore sickness and pain, he said, 'Lord, I pray thee give me ease if it be Thy holy will, and remove me soon out of this body. . . . . It is through Jesus Christ our advocate who is gone before us that we are enabled to come to Thee.' . . . . He departed this life in the sixty-ninth year of his age, on First month 9th, 1711–12, and is, I hope, at rest with the Lord, 'where the wicked cease from troubling, and the weary are at rest.' He was buried beside my dear mother."

Such was the life and such the death of this valiant servant of the Lord. May we not add, concerning his very chequered life, that, as recorded of the patriarch Joseph, "the archers sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."—*Friends' Quarterly Examiner.*

For Friends' Review.

## EXTRACTS FROM THE AMERICAN CORRESPONDENCE OF BENJAMIN SEEBOHM.

(Continued from page 31.)

While his loving Christian heart was ever ready to sympathize with those who weep, in the same love he could rejoice with those who do rejoice, in the enjoyment of those blessings which our heavenly Father so richly bestows on His believing children. Thus in answer to one of his youthful correspondents who was describing the privileges of social intercourse, he says: "We much enjoyed the letter, it brings us so into the midst of you, the calls, the domestic happiness, the kindly family intercourse, all are very interesting, and really make my heart overflow with the renewed feeling of love to all. It is exceedingly interesting to be able to take a bird's eye view of the whole range of beloved brethren and sisters in your land, and to drop down here and there amongst them, and to commune with them in spirit, though far away in body. That chain of Gospel love and affectionate Christian interest by which I feel them to be bound up with my best life, has not been weakened by extension, and it is not rusty. I often feel it both by day and by night to hold me to them in a manner that I cannot describe, but so as to make me to feel one with them in their trials, their sorrows and their joys also, even whilst we on this side of the water have enough to bring us very low at times, both on our account and for the Church's sake."

"There are so many loved ones that crowd upon my mind, to all of whom I should like

to send my special remembrance, my kindest regards, the salutation of my warmest love, and Christian cheer, that to begin to enumerate appears a vain attempt. It is precious to feel that though absent we are near in the best sense, and if I were now in the midst of a 'room full,' as of old, I feel as if I could embrace all with the words of the apostle,—'Be steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.' And under all the feeling of your own weakness and unworthiness, His grace shall be found sufficient for you, His strength shall be most perfect in weakness."

The following allusion to a much beloved and valued Friend, long since called to his heavenly rest after a life of no common labor and usefulness, will be acceptable to the number, now indeed fast diminishing, who were privileged with his acquaintance and friendship:

"I am truly glad to hear of the recovery of our dear friend Enoch Lewis. His valuable labors in the *Friends' Review* will, I trust, be increasingly blessed to our little community—so large a circulation makes it indeed a matter of importance how it is edited. In these days of free discussion, we must learn how to bear with that which is puerile and crude, as well as that which is worse, without being scared at it, or turned out of the way by it. Truth will not ultimately be permitted to suffer, either by its open enemies or its mistaken friends. The wheat will remain in the sieve, the chaff burnt up or blown away. Yet it is cause of thankfulness when such missiles are in the hands of wise men, who know how to choose the good and reject the evil."

To a family who had recently lost a beloved sister by death, he writes in 1856: "Dear L.'s removal in the perfect peace of believing in Jesus, and the joy of that faith which is in Him, was, as we can thankfully believe, her unspeakable gain, though the severing of each link in the chain that binds together the different members of the same family is keenly felt by those who yet remain united on earth. So it has been and is with you, and it is not difficult for me to place myself in your midst, and share in your sorrows—but I can humbly and thankfully rejoice with you also in beholding another added to that innumerable company of the redeemed, who having their robes washed and made white in the blood of the Lamb, have safely passed the bounds of danger, are no longer militant, already bear the palm of victory, and forever sing the praises of Him through whom they obtained it, and the crown immortal. Well may we seem to hear from their sainted lips the memorable words, 'Weep not for me,' and with what deep meaning does it fall upon our ear when we feel there is so much cause to 'weep for ourselves and for our children.' But, beloved friends, brothers and sisters, have we not even in these things a tried 'Comforter?' Have we not an High Priest touched with our infirmities, a Captain of Salvation, who was never foiled in battle, or beaten in the field? Then weep not for the dead who are 'alive for ever more,' and be not over much discouraged for yourselves or your children. Their Redeemer is strong; the Lord of Hosts is His name."

From the tender sympathy awakened on account of the beloved family circle, his heart was enlarged to contemplate the trials and afflictions of the church, craving that the comforting balm, the healing oil might be applied when the Lord shall be pleased to bind up the breach thereof. Under such feelings he thus writes to one of his friends in Philadelphia:

"In the experience of the Christian believer there is such an intimate connection between principle and practice,—faith and works,—love and obedience,—between the root and the fruit, that we cannot long relinquish the one without losing hold on the other, and thus endanger our standing both as individuals and as a church—both as it regards the foundation and the superstructure. To seek to destroy the balance of Truth has ever been one of the most subtle and successful attempts of the great adversary in his unwearied efforts to mar the work of the Lord, and its right development in individuals and in churches. It matters not to him how much Truth any one may hold in one direction if he can but displace it in another, thus distorting what he cannot wholly suppress. Transforming himself into an angel of light, how subtle have been some of the errors which he has succeeded in this way to introduce and perpetuate in the professing church. But every tree is known by its fruit; men do not gather grapes of thorns, nor figs of thistles. Now we do love 'the light,' for 'God Himself is light and in Him is no darkness at all,' but He is love also. And we do want the love, the meekness, the gentleness, the humility and tender-heartedness which distinguish all His children, who bear upon them 'the marks of the Lord Jesus.' And oh! how good and how pleasant, how beautiful a thing it is to see these dwell together in unity. They may differ in judgment, and from the very circumstances of their various growth in grace and attainments in religious experience, they cannot but sometimes differ in sentiment—but abiding in love they can agree to differ; in

that charity which thinketh no evil and is kind, they can bear, believe, hope and endure all things—the surface may sometimes be ruffled, but the under-current is calm. They continue *one* in *love;* the unity of the spirit in the bond of peace not destroyed, and so they are still helpers of one another's joy. Like the trees of the forest, they may be shaken with a mighty wind—the branches may be much agitated, but firm in the root, sound in the stem, the storm passes over them, and they are trees of the forest still—trees of righteousness, the planting of the Lord, that He and not they may be glorified. Happy is the people that is in such a case, yea, thrice happy is that people whose God is the Lord. Oh! that more of this might yet be seen in our beloved Society both in your land and in ours, so that that which is lame might not be turned out of the way, but rather be healed.

"My heart is with you amidst all that awakens solicitude, that calls you to waiting upon the Lord for the guidance of His counsel, for the protecting of His power, for the sheltering of His wing—that brings you to His footstool with prayer and supplication for the supply of all your need according to the riches of His glory by Christ Jesus. 'When need is highest help is often nighest,' and you are not forsaken of the Lord. Receive then once again, even through the instrumentality of a very feeble and unworthy brother, the word of encouragement—the opposite discouragement we have been told is never named in the New Testament, and let it not sink into your hearts, all ye beloved ones, that seek and pray for the peace of Jerusalem and the prosperity of Zion, but trust in the Lord, and wait patiently for Him, be of good cheer, and He shall strengthen your hearts."

(To be continued.)

# YOUTH'S DEPARTMENT.

## TWO GOOD MAXIMS.

Vice President Colfax, in a recent address before a Scriptural school, gave two sentiments to the young people before him. *First:* Be masters of your tempers. Hasty words cause more unhappiness than come from any other source. *Second:* Never allow yourselves to do an act privately, that you would blush to have exposed in public.

## CIGARS AND ECONOMY.

*A Child's Argument.*

"Father, do you remember that mother asked you for two dollars this morning?"

"Yes, my child; what of it?"

"Do you remember that mother didn't get the two dollars?"

"Yes. And I remember what little girls don't think about."

"What is that, father?"

"I remember that we are not rich. But you seem in a brown study. What is my daughter thinking about?"

"I was thinking how much one cigar costs."

"Why, it costs ten cents—not two dollars, by a long shot."

"But ten cents three times a day is thirty cents."

"That's as true as the multiplication table."

"And there are seven days in the week."

"That's so, by the almanac."

"And seven times thirty cents are two hundred and ten cents."

"Hold on. I'll surrender. Here, take the two dollars to your mother, and tell her that I'll do without cigars for a week."

"Thank you, father; but if you would only say a year. It would save more than a hundred dollars. We would all have shoes and dresses, and mother a nice bonnet, and lots of pretty things."

"Well, to make my little girl happy, I will say a year."

"Oh! that will be so nice! But wouldn't it be about as easy to say always? Then we would have the money every year, and your lips would be so much sweeter when you kiss us."—*Everybody's Paper.*

UNLESS we pray daily for the aid of God's Holy Spirit, and listen to His calls within us, our spirits will never be created after His image, and we cannot enter into the kingdom of God.—*Dr. Arnold.*

## A MORNING HYMN.

Come, my soul, thou must be waking;
Now is breaking
O'er the earth another day.
Come, to Him who made this splendor
Gladly render
All thy feeble powers can pay.

Pray that He may prosper ever
Each endeavor,
When thine aim is good and true;
But that He may ever thwart thee,
And convert thee,
When thou evil wouldst pursue.

Think that He thy ways beholdeth;
He unfoldeth
Every fault that lurks within;
Every stain of sin glossed over
Can discover,
And discern each deed of sin.

Then thy God's free gifts abuse not,
His light refuse not,
Still His Spirit's voice obey!
Soon shall joy thy brow be wreathing,
Splendor breathing,
Fairer than the brightest day.

BARON VON CANITZ.

## SUMMARY OF NEWS.

Foreign Intelligence.—European advices are to the 4th inst.

France.—The proposition for prolonging Thiers' powers came before the Assembly for discussion on the 30th ult. The committee accepted the amendment expressing confidence in Thiers, which had been offered when they reported the decree. The part of the preamble declaring the Chamber possessed of constituent powers was then considered, when an extraordinary and disgraceful scene of tumult ensued, continuing some time, and brought to a close only by the President's showing a determination to end the sitting. Gambetta strongly opposed the assumption of constituent powers, and declared himself unwilling to accept even a republic from the present Assembly. Finally the question was brought to a vote, and that part of the preamble was adopted by 433 yeas to 227 nays. The next day, after a fervent appeal from Picard for harmony both in the Chamber and elsewhere, the remainder of the preamble was adopted, and subsequently the amendment eulogizing Thiers was carried by a vote of 223 to 34; 100 members abstaining from voting. No account has been received per cable of the details of the vote on the prolongation of power, but telegrams of the 1st stated that various European Powers had sent congratulatory dispatches to President Thiers on the extension of his term, and that he had sent to the Assembly his first message since the prolongation, thanking that body for its expression of confidence, repeating his protestations of devotion to the country, and expressing a hope of succeeding in the rehabilitation of France. Advices from the Departments said that the people generally appeared to approve the action of the Assembly respecting the Executive.

The proposition of Gambetta for a dissolution of the Assembly has been abandoned, the party which was expected to support it having been found to be divided in opinion.

The third instalment of 500,000,000 francs of the war indemnity has been paid. A member having moved in the Assembly an adjournment from the 15th inst. to the 15th of Eleventh month, the Finance Minister confirmed the report of this payment, and entreated that body not to adjourn until it had provided ways and means for meeting the financial demands of the government.

The court-martial at Versailles, on the 2d, passed sentence on several of the members of the Commune, condemning three, Ferré, Brissy and Lullier to death, two others to imprisonment for life at hard labor, and others to punishments varying from deportation and confinement in a fortress, to simple imprisonment for three months. Two were acquitted. Several others were still to be tried, including Rochefort.

A letter has been received by the American chargé d'affaires at Paris from M. Remusat, saying that the Agricultural Society of Cher, which had been charged with the distribution of seed given to the farmers of that Department, victims of the war, voted thanks to the United States for the succor generously sent therefrom; and requesting him to convey to his government the expression of their gratitude.

Great Britain.—The number of emigrants who sailed from Liverpool during the Eighth month just past was 4000 greater than in the same month of any previous year.

A subscription has been opened in England for the relief of the people of Persia, and the Minister from that country has been named as chairman of the committee to solicit aid for his country.

Ireland.—A great demonstration was made in Dublin, on the 3d, in favor of the release of the Fenians now in prison. Large processions marched through the city by different routes to Phœnix Park, where an immense meeting was held. Speeches were made, and resolutions adopted, demanding the release of the prisoners. A determination was expressed to meet again, if the purpose should not be effected. The police did not interfere with the meeting, but after its close, several collisions occurred with parties returning home, in which many on both sides were injured, and 28 rioters were arrested.

Spain.—A decree of amnesty has been promulgated, which applies to all political offences committed in Spain. The preamble sets forth that the government is well aware of the powerlessness of its adversaries, and of its own ability to repress all revolts. Rumors of an intended Carlist insurrection continue to be circulated.

Dr. Livingston, the British Consul at Zanzibar reports, has been again heard from. He was still in the region west of Lake Tanganyika, where he was on good terms with the natives, who regarded him as a resident, and was slowly making his way toward more civilized districts. He hopes to solve the geographical problem whether there is any connection between Lake Tanganyika and the Nile.

Corea.—Recent accounts from China state that a British war steamer which had been sent to Corea in search of two Englishmen alleged to have been captured from a wreck on that coast, returned with the men, who had been kindly treated by the Coreans. A German whom the Chinese reported to have been captured at the same time, was found to have left with the Chinese, and it is now supposed that they murdered him, and reported his capture by the Coreans to conceal their crime. The Shanghai papers publish an authenticated letter sent by the Corean government to the U. S. steamer Wachusett, when that vessel went up the river in 1868 to inquire about the crew of, the American ship Gen. Sherman, who were reported to have been murdered by the Coreans. The letter was very friendly and conciliatory, and had it been received, might have prevented the subsequent bloodshed; but having been delayed, the Wachusett sailed before its arrival.

West Indies.—The Island of St. Thomas was swept on the 22d ult. by a terrific cyclone or hurricane, which utterly destroyed hundreds of dwellings, and it is said left not a house undamaged on the island. About 6,000 people were made houseless and destitute, and nearly 150 killed or injured. During the storm, the total duration of which, with varying intensity, appears to have been nearly 24 hours, the direction of the wind changed several times, commencing from the east, and veering by way of the north, to the south and southwest. Several earthquake shocks increased the horror of the situation. The island of St. Kitts is said to have been previously devastated by the same storm, which reached the coast of Florida some 60 hours later, where it caused immense damage both to shipping on the coast, and to the towns, crops, &c., on land. St. Thomas suffered greatly from a similar disaster in 1867, when 1,000 lives were lost.

Domestic.—The statement of the public debt for the 1st inst. showed a reduction during the past month of $9,206,297.60.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

### CHERISH THE WHEAT.

MATT. XIII. 24.

"Father, in yon field afar
Where our choicest seed was sown,
Blades of brightest green there are;
Surely thus the wheat is known;
All that harvest is thine own!

"Shall I go, to see it springing,
Fair, though not yet tall or grand?
Now thy praises should be ringing
In thine house and through the land;
Comes such glory from thy hand."

"Son, my works will praise me best;
Toil thou yet while it is day;
After labor cometh rest;
Now, 'tis thine to work and pray,
*Green blades are not wheat alway.*

"Go thou, when thy task is done,
Look, how life and beauty grow
In the glory of the sun,
Or when streams of star-light flow;
*Therefore, plough in trust, and sow.*"

"Father, in my hours of rest
I have watched the springing grain;
Sunshine comes from east to west,
Falls the dew, and falls the rain;
Night nor day-hours come in vain.

"Yet, where greenest, thickest growing
Rise the stalks, together waving,
Blades there are, not of *thy* sowing;
How they stand, the true wheat braving!
Father, are these worth our saving?

"Shall I not, with hasting hand,
Root them up, and scatter far?
Others are there of our band
Who thy zealons servants are,—
Shall we not on these make war?"

"Son, thy zeal is fair to see,
Yet I bid thee come out thence;
I have fairer work for thee;
Though the tares be an offence
Of our arch-foe's insolence.

"With the glory of the year
Soon the fields will whiter grow;
First the blade, and then the ear,
Then the perfect grain will show;
We shall all its ripeness know.

"When the golden days shall come
When my reapers, one by one,
Gather sheaves to bear them home,
Every task shall then be done
Joyfully, by set of sun.

"Every bending stalk of wheat
Shall be bound in bright array;
Every blade of tare and cheat
Shall be plucked and cast away;
*Cherish thou the wheat, to-day.*"

Brothers, on life's harvest ground,
Read we not our lesson plain?
Myriads of tares abound;
Trust we, though they yet remain:
*Cherish we the golden grain!*

H. H.

For Friends' Review.

### GENERAL MEETING AT FARMINGTON, NEW YORK.

The first General Meeting under the care of New York Yearly Meeting was held on the 18th, 19th, 20th and 21st of Eighth month, at Farmington, Ontario county, New York. The occasion was manifestly owned and blessed of the Lord, and will be remembered by many souls as their birthday into the kingdom of heaven, and by many others as a season of refreshment from His presence.

Most of the members of the committee

were present at the usual week-day meeting, on Fifth-day morning. This proved to be a deeply solemn and interesting opportunity of united prayer for a blessing upon the meetings which were about to be held; and again in the evening the meeting-house was occupied by a prayerful band, who were enabled in faith to lay hold on the promises of God and to expect a large blessing at His hand. At the opening of the meeting on Sixth-day morning, the following beloved Gospel laborers from other Yearly Meetings were present, besides many from the different sections of our own,—viz.: Luke Woodard, Robert W. Douglas, Daniel Hill, Murray Shipley and Nathan and Esther Frame, of Indiana Yearly Meeting; Edward C. Young, Caroline E. Talbot, Elizabeth L. Comstock, of Ohio Yearly Meeting; William Wetherald, of Canada; and Sarah F. Smiley, of Baltimore; also David P. Updegraff of Ohio.*

Both sessions on Sixth-day were held in the meeting-house owned by Friends, in Farmington, but it proved entirely inadequate to accommodate the multitude that gathered. The use of the fine large meeting-house occupied by the Hicksite Friends was then kindly tendered to the committee, and thankfully accepted. A large portion of their members attended the sessions with marked interest, and with liberal hospitality opened their homes to Friends.

It had been deemed best not to set aside any time for the presentation of particular principles or tenets held by our Society, but to hold all the sessions strictly as religious meetings, and look to the Lord to guide His servants into such service as would meet the needs of the gathered multitude. And truly the meetings were held in the Divine power. The Gospel of the Lord Jesus Christ was fully and living proclaimed, His loving invitation to come unto Him was sweetly pressed upon the hearers; and with judgments convinced, and hearts touched by the tendering influence of the Holy Spirit, many humble confessions were made, and many joyful acknowledgements of the consciousness of present salvation through the blood of the Lamb.

On First-day morning the long procession of carriages approaching the spot where the meetings were held evinced the interest felt in them. Both meeting-houses were filled to their utmost capacity, and numbers unable to find a place indoors, sought the beautiful grove near by, where, with hearts filled with His love who dwelleth not in temples made with hands, His anointed servants were enabled to minister to their needs. A Children's Meeting was held in the afternoon, appointed at the request of Daniel Hill of Indiana, which was largely attended, and He who once took the little ones in His loving arms, was pleased to be in the midst, touching their young hearts. In the evening meetings were held in many villages within a compass of eight or ten miles around Farmington, the meeting-houses of different denominations being opened to Friends, and large and attentive audiences gathered in them. This opportunity for disseminating Gospel truths was embraced by many of our ministers in attendance, to the satisfaction of those who assembled, judging from the urgent requests that there might be more such meetings held after the general meeting closed.

Second-day morning and evening the interest in the meetings seemed to culminate. Few addresses were made, but amidst the solemn stillness that pervaded the house, testimonies were given by many to the healing power of a Saviour's love. Every class was represented, from the grey-haired man who, with the tremulousness of age, bore witness to the preciousness of Jesus, down to the young convert who in the joy of pardoned sin rejoicingly confessed his Saviour; while those in the strength and vigor of manhood, feeling that the cares of this life had caused them to follow afar off, now expressed their desire to come into the rest of entire dedication.

One young woman whose face betokened that she had been with Jesus, with touching simplicity described her condition, that at the opening meeting some Friends spoke of the assurance with which Job could say, "I know that my Redeemer liveth," and she wondered in her heart if she could ever adopt that language. But now she said, through the blessing of the Lord, she could say so, and she was thankful that her feet had been turned to this place.

Many more seals were given to the faithfulness of the Lord, but the full results of this gathering will never be known until, on the other side of the river, a fuller and more exalted strain of praise will arise from those to whom this meeting proved a blessing.

A Rochester daily paper, speaking of the last and crowning session of second day evening, truly says:

"It is impossible to describe appropriately the last half hour of the meeting. The poet cannot fully delineate by words the feelings that are born in his soul. So upon this highly favored spiritual occasion we can only portray the outwardly manifested feelings. The real feelings of the hour must have been experienced to be appreciated and understood. It was a time of soul-refreshing. The

* And other concerned laborers, from various parts—not included in this list.

Holy Spirit seemed to be in the very midst, touching the hearts of all, and melting into wonderful tenderness every one present. It was God's crowning blessing in answer to the prayers of His servants." R. L. M.

*New York, 9th mo. 2d*, 1871.

# INDIAN DEPARTMENT.

The second Annual Report of Associated Executive Committee of Friends on Indian Affairs is before us. This is an important document, to which we desire to give a permanent record. As it is impossible to make room for it this week, we design to commence it in next number. It is a well written paper, which we commend to the attentive consideration of our readers.

(*Letter from Aaron Street.*)

OSAGE AGENCY, 8th mo. 18th, 1871.

*Editor Friends' Review*:— * * * These Indians have recently been located, by order of the general government, upon a small reservation of land in the Indian Territory, bounded on the east by the 96th meridian; extending from the northern line of the Territory southward about 60 miles, to the Creek Indian lands; with a width east and west sufficient to make 560,000 acres, which is 160 acres to each member of the tribe. A large proportion of this tract is very hilly and rocky, and consequently is not susceptible of cultivation. But there are some very fine valleys of rich land on it; probably all that will be needed by the tribe for many years to come. But unless the general government interposes its power to stop the intrusion of the whites upon these lands, they will soon all be occupied by them. They have already settled upon nearly all that is valuable for cultivation, or about 15 miles of the northern end of the tract. The Indian agent, Isaac T. Gibson, has used all the means in his power to keep them off. Early last winter he applied to the proper authorities for a patrol to be stationed along the northern line of the reservation to keep off those intruders, but none has been sent. He has repeatedly told them they could not stay on the Indian lands, and that they would lose all their labor and means expended upon these lands. But it has all been without effect, except to bring upon himself their displeasure and ridicule, and in some instances their threats upon his life. They are sanguine in the belief that the general government will again remove the Indians, and that they will thus be allowed to keep their claims. And the tardiness of the government in extending to the Indians the protection promised them, gives plausibility to and strengthens this belief. The uncertainty about where the line is between the Indian Territory and the State of Kansas afforded an excuse for getting upon these lands; and they have continued to extend the settlements until, as above stated, they are at least 15 miles below the line, and are still being extended. And those on these lands use all their influence to bring others on them, thinking thus to strengthen themselves in their intrusions. They claim to be over 3,000 strong already, with constant accessions to their numbers, and this they use as an argument in favor of their being left in the peaceable possession of their claims.

The 96th meridian has not yet been officially located, which has been a source of embarrassment to the agent, and hindered the progress of much needed improvements. The agent was assured by the Indian Department, when in Washington City early last spring, that boundary lines should be established immediately. But it has not yet been done, and we have no evidence that it will soon be done, which is causing considerable dissatisfaction among the Indians.

The illicit and clandestine introduction of whiskey is another source of embarrassment which is exceedingly annoying, and ruinous to the prospects of Christian civilization among the Indians. The laws provide severe penalties for this when detected, and doubtless, in many cases, it would not be very difficult to detect these transgressors if we had the necessary officers to look after and arrest them. The agent has made repeated applications to have a United States marshal located here, but it has not been done.

For Friends' Review.

## AFRICAN SCHOLARSHIP.

The article extracted in the *Review* (Eighth month 26th) on "The Arabic Language at Sierra Leone and Bathurst," recalls the following note, appended by Benjamin Coates to an essay by the same author, first published in the *Methodist Quarterly Review*, 1869, upon "The Negro in Ancient History." Though perhaps familiar to many readers, it will bear to be read again at this time. H.

"The author of the following treatise (E. W. Blyden, A. M.) is a person of unmixed African extraction, born at St. Thomas, W. I., August 3, 1832, who came to the United States in 1850, with the hope of securing admission to one of the colleges in this country. The deep seated prejudice against his race preventing the consummation of his wishes, he embarked, under the auspices of the Colonization Society, for Liberia, reaching Monrovia, January 26, 1851.

"He promptly entered the Alexander High

School, and in 1858 was placed in full charge of that useful institution, continuing until 1861, when he was appointed a Professor in Liberia College. Ever looking forward to the ministry, he was ordained by the Presbytery of West Africa in 1858.

"Professor Blyden passed the summer of 1866 at the Syrian Protestant College, on Mount Lebanon, Syria, studying Arabic, and is now teaching that language in the college at Monrovia. The effect already produced is as wonderful as interesting—numerous chiefs, head men and Mohammedan priests showing much concern in the work, some of them having travelled several hundred miles from the interior of Africa to visit Liberia and see and converse with him.

"Teage, Benson, Warner, Crummell, Blyden and others in Liberia have shown that negroes of the darkest hue may possess eminent ability."

## NOTES FROM AN INTERLEAVED BIBLE.* NO. V.

BY M. S. W.

*Luke* ii. 42. At the age of twelve years the boys in Jewish families were called "Sons of the Law;" they were admitted to that portion of the Synagogue appropriated to the men, and were considered as bound to observe the law.

*Luke* ii. 44, 45. The usual rate of traveling in the East is three miles an hour, and the hours of traveling rarely exceed six or eight, thus making twenty-four or twenty-five miles a day's journey. The first day it is not customary to go more than six or eight miles. A traveler writes: "We set out at three in the afternoon, intending to make only a short step that evening to prove how well we were provided with necessaries for our journey." This custom of going a short distance the first day's journey, accounts for the parents of Jesus not knowing that he was not with the company. They reasonably supposed that he was with some of their relatives until, after a few hours' journey, they halted for the night. At a place called El Bireh, three hours from Jerusalem, parties traveling north are accustomed to spend the first night; probably it has been the resting-place of caravans from time immemorial. Joseph and Mary returned to Jerusalem the next day, and the day after they found Jesus in the temple.

*Mark* i. 8. *Luke* iii. 16. "While I merely baptize you with water, in token of repentance, He whose forerunner I am, who is immeasurably my superior, shall baptize you with the Holy Ghost; pour upon you (Acts ii. 17) or give you the spirit in large measure." Though the allusion to these words in Acts shows they had special reference to that miraculous outpouring of the Spirit which followed our Lord's ascension, we are not hence to infer that Christ's baptism with the Spirit consists only in the imparting of miraculous gifts; for that would be confining it to a small number of His followers, and to a brief period of His church's history; whereas it unquestionably extends to *every living member* of His body, comprehending every measure and manifestation of the Spirit which He bestows on them. The manner in which the gift of the Holy Spirit is in many passages ascribed to Christ (Luke xxiv. 49, John xv. 26) affords a striking testimony to His Deity. No such mode of expression is ever employed in the case of the apostles, though miraculous and other gifts were often bestowed on men by their instrumentality.

*Mark* ii. 27. A distinguished merchant who for a long time did a vast amount of business, remarked, "If it had not been for the Sabbath I have no doubt I should have been a maniac long ago." One of our greatest importers used to say that the Sabbath was the best day in the week to plan successful voyages. He has been in the insane asylum for years, and will probably die there. He broke a law of nature, and nature's God, and found the way of the transgressor hard. We never knew a man to work seven days in a week, continually, without killing himself or his mind.

*Mark* v. 5. An English traveler writes, "On descending from Lebanon I found myself in a cemetery. The silence of the night was broken by fierce yells and howlings, which I discovered proceeded from a naked maniac who was fighting with some wild dogs for a bone."

*Mark* v. 19.—

Go tell your friends how richly
His grace has succored you,
And how in tender pity
He waits to bless them too;
The ragged and the outcast
*Their* steps we long to guide,
And yet neglect the loved ones
Who wander at our side;
But while the Christian mission
To all the world extends,
Its first command is always
"Go home unto thy friends."

*Luke* viii. 39. "We were returning from an evening drive," says an Eastern traveler, "when as we suddenly turned a corner of the road, we saw a perfect illustration of the blind leading the blind. Three blind men having heard the sound of carriage wheels, were in their haste stumbling across the road in the best manner they could. The foremost held behind him a stick, to which another clung, and he in like manner sup-

* Continued from volume 24, page 477.

ported a third. The result of their folly may easily be anticipated. In their hurry and trepidation, the leader stumbled by the side of the road and his followers fell over him. Surely such a scene was before the Saviour's eyes as he asked the question, 'Can the blind lead the blind? shall they not both fall into the ditch?'"

*Luke* viii. 18. "When sitting under the ministry of a devoted minister of God, I began to persuade myself that he was preaching to some particular person, and looked around to see who was the man. At length I turned to a good brother, an elder in the church, and said, 'Who does he mean?' 'You and me,' was the quick reply. I have never asked since who the minister meant when he was delivering the message of his Master."

*Mark* ix. 41. In this promise there is an allusion to a practice still prevalent in the East. At the scenes of religious festivals, goat-skins of water are carried about and a cupful given to whosoever desires it, without payment, for *the sake of the saint.* They generally chant a short cry, inviting the thirsty to partake of the water in the *name of God.* The Hindoos go sometimes a great way to fetch water, and then boil it that it may not be hurtful to travelers who are hot; then stand from morning till night in some great road where there is no water, and offer it in *honor of their gods* to be drank by the travelers. A Hindoo of high caste was seen standing with his goat-skin of water on a bank on one side of a road, and pouring out water for travelers without allowing them to come near enough to touch him, as it degrades a Hindoo to come in contact with one of a lower caste. His gods did not forbid him to say to his fellow man, "I am holier than thou."

From St. Paul's.

## THE PLANET VENUS.

At length the true Evening Star reigns supreme in the west. Throughout March, Jupiter was the chief light in the western heavens during the evening twilight hours. In April his rule was divided with that of the star of love. But as he advanced towards the sun's place his lustre slowly waned, while as Venus passed eastwards she grew daily more splendid. Long before the two orbs had met upon the western skies Venus perceptibly outshone Jupiter, and when, after May 12th, Jupiter passed onwards towards the west and Venus eastwards, the vast giant, whose light comes to us from beyond so many millions of miles, no longer rivalled the earth's twin sister in lustre. When these lines have appeared, Jupiter will set every evening soon after the sun, and will scarcely be noticed during the short time that he remains visible; while Venus will shine brilliantly for hours after the sun has set. None will need the astronomers to tell them where she is to be looked for, since for months to come no star will bear comparison with her in splendor.

The contrast between Venus and Jupiter (two orbs which at one time during the past spring seemed so strikingly alike that only their position distinguished one from the other) is in reality most complete. It was difficult even for the astronomer to realize the fact that of those orbs one was thirteen hundred times larger than the other, that the surface of the lesser was illuminated some fifty times more brilliantly than that of the farther and greater. It required, too, a strong effort of the imagination to picture to oneself how one orb was solitary, like Mars or Mercury, while the other was the centre of the most symmetrical system of orbs within the planetary scheme.

It may be interesting to consider some of the facts which astronomers have learned respecting the beautiful planet which appropriately bears the name of the loveliest of the heathen goddesses. There is much, indeed, in what is known about Venus which rather tends to disappoint than to satisfy the questioner; much also which is more fitted to invite speculation than to afford any basis for sound theorizing. When we compare what has been learned about Venus with the detailed information which the telescope has given us respecting Mars, or with the grand phenomena whose progress has been traced in the distant orbs of Jupiter and Saturn, we are apt to feel astonished that the planet which approaches us most nearly should have revealed so little, even under the most searching scrutiny. Yet it is only by comparison with what has been learned about these most interesting orbs, that our information about Venus seems small in amount. In reality there is much which will very well repay our attention, more especially when we consider Venus not merely with reference to what the telescope teaches us respecting her, but also in relation to her position in the scheme of worlds circling around the sun.

It used to be supposed that Venus is rather larger than our own earth. But more careful measurements made in recent times have shown that she is in all probability considerably smaller than the earth. A circumstance had tended to deceive the early telescopists. Venus shines with such exceeding brightness as to appear larger than she really is. The fact that bright objects are thus seemingly enlarged is doubtless familiar to most who read this paper. It is strikingly illustrated by the appearance which the new moon presents when the unenlightened half of her globe is visible, or when "the old moon is in

the new moon's arms." The dark part appears to belong to a smaller globe than the bright crescent; yet, in reality, of course, the effect is but an optical illusion. Indeed, quite recently astronomers had to reduce their estimate of the moon's mass on account of the very effect I am here referring to. In the case of Venus the effect is, of course, more remarkable, especially when considered with reference to the estimate of Venus's bulk; for she shines much more brilliantly (though of course giving out very much less light altogether) than the moon; and being so much farther away, the same amount of seeming extension outwards corresponds in reality to a much greater error in the estimated diameter.

Thus it happens that in Ferguson's astronomy we find the diameter of Venus set down at 7,906 miles, while Sir W. Herschel and Arago set it at 8,100 miles; whereas the estimate now generally regarded as most trustworthy asssigns to her a diameter of only 7,500 miles. Thus her estimated bulk has been very considerably diminished; for though her diameter has been reduced but by about one-sixteenth part from Ferguson's estimate, it is easily calculated that her volume has been reduced by fully a seventh part—in which degree it falls short of the earth's. Her surface, which is perhaps a more important feature when we consider her as the probable abode of living creatures, is less than the earth's in the proportion of about nine to ten.

Still, it is hardly necessary to point out that these differences are very slight when compared with those which distinguish the other planets of the solar system from our own earth. Mars, with his diameter of but 4,500 miles, on the one hand, and Uranus, with a diameter of more than 35,000 miles, on the other, seem startlingly unlike our earth after the relations of Venus have been considered; and yet they come next to her in this respect. We have to pass from Mars to small Mercury and the asteroids in following the descending scale of magnitude, and to pass from Uranus to Neptune, the ringed Saturn, and the mighty mass of Jupiter, in following the ascending scale. In the whole range of planetary bodies, from Jupiter, more than twelve hundred times bulkier than our earth, down to the least asteroid—a globe, perchance, not larger than Mr. Coxwell's balloon—we meet with not one orb which can be regarded as our earth's twin-sister world, save that globe alone whose glories now illuminate our evening twilight skies.

In one respect only the comparison fails. Unlike our earth, Venus has no moon. I shall not enter here into a consideration of the very singular circumstance that many observers, and some of them not unknown for skill and clear-sightedness, have declared that Venus has a moon, and that they have seen it. Astronomers are now agreed that these observers were deceived, and I suppose little doubt can remain in the minds of all who are competent to weigh the evidence, that Venus has no satellite. Still there are few chapters in the history of astronomy more suggestive than that referring to the supposed discovery of a secondary orb, which has, in reality, no existence. Sir William Herschel's temporary belief in the existence of two rings at right angles to each other around the planet Uranus, can by no means be compared with the strange deception which deluded observers in the case of Venus. For Uranus is so far off that his phenomena are seen only with extreme difficulty; and the telescope with which Sir William Herschel chiefly studied the planet was notoriously imperfect as a defining instrument, notwithstanding its wonderful light-gathering power. It "bunched a star into a cocked hat" we are told, and in effect it *made* the rings round Uranus which for a time perplexed the great astronomer. But in the case of a planet so near to us, and so bright as Venus, one would have thought an optical illusion, such as the telescopic creation of a satellite, was wholly impossible. Here was an orb of which its observers felt able to say that its diameter was about one fourth of Venus's, its light slightly inferior to hers in brightness, and its seeming shape horned, or gibbous, exactly as her own at the time of observation. And yet that orb was a mere moon ghost, an unreal telescopic vision.

We shall inquire farther on, however, whether the want of a moon necessarily renders the skies of Venus at night dark and gloomy by comparison with ours, or, at least, with our moonlit nights.

The chief difficulty which the telescopist meets with in trying to examine the surface of Venus arises from the excessive brightness with which she is illuminated. Of course, I am here referring to quite another matter than that splendor which the unarmed eye recognizes in her light. Jupiter, when seen on the dark back ground of the midnight sky, shines with a splendor fairly comparable with that of Venus; and yet rather the defect than the excess of light is what troubles the astronomer in the case of Jupiter. I am referring now to the intrinsic brilliancy of the illumination of Venus's surface—this brilliancy depending on her nearness to the sun. The degree of her brightness may very well be illustrated by an example. Suppose the side of a hill to be so sloped that the sun's mid-day rays fall square upon it. Now, if the slope is covered with white sand, it will shine rather less than half as brightly to the

eye as the disc of Venus.* But we know how dazzling white sand looks when the sun shines full and squarely upon it; so that it will readily be conceived that the disc of Venus tests the performance of even the best telescopes. For it is to be noticed that although the astronomer can cut off a part of the light by suitable contrivances, yet these must needs impair to some degree the clearness of the definition. Besides, some features may be wholly obliterated by any contrivances for reducing the planet's lustre, precisely as the dark glasses used in observing the sun blot from view altogether the colored prominences and the sierra which really surround his disc.

But, although Venus is thus rendered a difficult object of study, there is one feature in her telescopic aspect which seems to place it in the power of observers to learn more about her surface contour than even about the details of the planet Mars. Venus travels on a path inside the earth's. Hence she lies, at times, nearly between the earth and the sun, so that her dark half is turned towards us; while at other times she lies directly beyond the sun, so that her illuminated half is turned towards us. Obviously in one case she is presented as the moon at "new," while in the other she is as the moon at "full;" nor does it need much consideration to show that, in passing from one phase to the other, she must exhibit all the changes of aspect which we recognize in the moon. With, however, *this* further peculiarity, that whereas the moon remains always of about the same seeming size while passing through her phases, Venus, on the other hand, changes most notably in size, as seen in the telescope. When she is directly beyond the sun her distance from us is 66 millions of miles greater than the sun's, or about 157 millions of miles in all. When she is directly between us and the sun, her distance falls short of his by 66 millions of miles, or is reduced to about 25 millions of miles. Her distance in the latter case is less than one sixth of that which separates her from us in the former case; and her disc is more than 36 times larger. So that as she passes from full to new she is at once crescent and waning. Her orb is becoming larger and larger, while a continually diminishing proportion of it is illuminated. In passing away from new to full she decreases in seeming size, while waxing in the sense in which we use the term when speaking of the moon. The reader will doubtless remember how the discovery that Venus actually changes thus in seeming magnitude and phase was among the earliest which Galileo effected by means of the telescope. That his priority might not be questioned he announced the discovery anagrammatically in the following sentence—"Hæc immatura a me jam frustra leguntur, d. y.," which is very bad Latin for the statement that "These matters still immature, and as yet (studied) in vain, are read by me." Four months later he published the key to the anagram in the following much more elegant piece of Latinity—"Cynthiæ figuras æmulatur mater Amorum," or "Venus, the Mother of the Loves, imitates the changing figures of the moon."

(To be continued.)

* This is easily proved. We may be certain that the reflective capacity of Venus's surface is not less than that of the surface of the ruddy Mars. Now Zollner has shown that Mars reflects rather more of the sunlight which falls on him, than he would if he were a globe of white sandstone. Supposing Venus to do likewise, then as she is so near to the sun as to receive twice as much light as the earth does (surface for surface), her disc must look rather more than twice as bright as white sandstone fully and squarely illuminated. In all such cases (be it noted in passing) distance has no effect. Distance may diminish the brightness of objects seen through air, or other imperfectly transparent media; and of course distance diminishes the total quantity of light received from an object. But distance in no way affects the intrinsic lustre of bodies through vacant or practically vacant) space.

For Friends' Review.

## HALO OF THE SUN.

On the 24th inst., about 8 A. M., this phenomenon became visible in East Tennessee, and continued with unusual splendor till near 2 P.M. It was, at times, obscured by clouds; but the appearance, for hours, was that of a perfect rainbow-ring around the sun, with a secondary ring, which was an ellipse projected north; its southern limb cutting the circular rainbow south of the sun. Thus were two rings* of beautifully refracted light linked together in a plane, majestically mounting to the zenith. The refraction in the ellipse was fainter than that in the ring.

"The verb haulon, from which halo is derived, signifies to frighten; also, to adorn with necklaces." Y. W.

*8th mo. 25th*, 1871.

"A CURIOUS hindrance to accurate weather observations is reported from Lake Huron. The forest fires on the Canadian shores have caused such a dense atmosphere as nearly to put an end to Lake navigation. And now the volume of smoke has been driven southeastwardly into Pennsylvania in a wedge-like form. When the weather observers are more generally distributed, we shall be able to trace up to their source some of the curious phenomena of smoky haze which have bothered the seafarers on the Pacific, blotting out the sun and giving rise to wild prophecies of earthquake."

* Not properly speaking.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 16, 1871.

Ohio Yearly Meeting commenced (as stated before,) with a meeting for worship on Fifth day, the 31st ult. The business session opened on Sixth-day, 9th mo. 1st, with a prayerful waiting for the Divine blessing and guidance, an earnest vocal expression of which preceded the reading of the opening minute. On calling the roll of representatives there was only one absentee, for whom a satisfactory reason was assigned. That love for the brethren which is an indication of life was shown in the maintenance of epistolary correspondence with the other Yearly Meetings. The edifying General Epistle from London was especially comforting, and a second reading of some portions was called for.

George K. Jenkins and Wm. J. Harrison were appointed clerks to the Yearly Meeting. The nomination of the several routine committees was referred to a committee. After a flow of lively concern in which Friends were brought into precious unity, love and sympathy, the reading and answering of the queries introduced the consideration of the state of Society. The lively exercise of the body on behalf of itself and of its component parts tended greatly to the edifying of itself in love. It was impressively held forth that if our hearts are filled with the love of God, love to our friends and brethren will readily follow, but that in the absence or deficiency thereof we cannot, under all varying circumstances, feel true and Christian love to each other. The first and great commandment was brought prominently into view, being, as it is, a synopsis of the Divine law and including the golden rule.

On the evening of the 2d inst., a large and interesting meeting was held on Education and First-day schools, at which Joseph Moore spoke effectively upon higher education, and advocated the claims of Earlham College to a liberal endowment.

The subject of holding General Meetings within the territorial jurisdiction of Ohio Yearly Meeting has claimed weighty consideration, and been referred to a large committee.

The meeting on First-day morning was largely attended, and we are informed that "the gospel was preached in its fulness and with great power." Christ was preached to the rejoicing of those souls to whom He is precious, and His Deity acknowledged and demonstrated.

The effort, mentioned in our last, for efficient missionary work, is likely to take an organic form, of which we may be enabled to speak more definitely.

In addition to the visitors noted in our last, credentials were read for Mary H. Rogers and for several Friends as companions to ministers. (*We hope to continue the account next week.*)

Iowa Yearly Meeting commenced on First-day, the 3d inst., the meetings on that day being regarded as a part of the annual solemnity, the body at large being prostrated in public worship, prayer, thanksgiving, praise, and adoration before the Almighty Head of the Church for whose work they had convened. The two large rooms were densely filled, both morning and afternoon, and a large congregation assembled out of doors. In the evening meetings were held in four houses of other denominations, kindly offered for the purpose. The covering of the Divine Spirit and the unction from Him graciously vouchsafed, are cause for humble gratitude and for renewed confidence in Him as the Leader and President of His people. In all these meetings the gospel was preached to attentive congregations: the number estimated at seven thousand. The fine weather was favorable to the holding of the open-air meetings. Many persons came from a distance, even from near the northern boundary of the State. One excursion train, picking up passengers at intermediate points, is said to have brought over a thousand passengers. The following list of ministers present from other Yearly Meetings is as nearly complete as we are now able to present: *From Western Yearly Meeting*, Joseph Hockett, Enos G. Pray, Barnabas C. Hobbs, Nathan H. Clark, Samira H. Clark, Rebecca E. Talbert, Isaac Roberts. *From Canada Yearly Meeting*, Israel E. Titus. *From Baltimore Yearly Meeting*, Deborah C. Thomas. *From Ohio Yearly Meeting*, Elizabeth Blackburn.

Joel Bean was re-appointed clerk, and Cyrus Beede and Barclay Hinchman assistant clerks. The report of the Executive Committee on Indian Affairs was valuable, and Superintendent Hoag, who was present, gave additional and interesting particulars respecting the Indians in the Central Superintendency. The Representative Meeting recommended the prosecution of this concern by the Yearly Meeting at large, as calculated to diffuse more generally throughout Society the interest upon this important subject. The nomination of an Indian Committee was decided upon.

After reading the epistles on Second-day morning, a short time was devoted to the silent prayerful remembrance of Friends of Philadelphia Yearly Meeting. [This calls to mind a remark weightily expressed in New York Yearly Meeting several years ago: "We can help Philadelphia better by our prayers than by our epistles."]

Fourth-day morning was occupied by meetings for worship. In the P. M. was held a very interesting session of the First-day School Conference. This concern is weightily conducted under care of the Yearly Meeting. One of the Quarters having introduced a proposition for establishing a First-day School paper, it was thought best to refer it to the General First-day School Conference.

We have to record a very solemn incident. Our dear Friend Thompson Milliken of Bellefonte, Pa., (who was present as companion to our Friend Deborah C. Thomas,) fell in the road whilst walking to this meeting, and breathed but a few moments afterwards. (*Further accounts will be duly given.*)

"Pray for the Peace of Jerusalem."—The consideration that thousands of our fellow professors are now gathered or are expected very soon to assemble for the worship of Almighty God and for the transaction of the affairs of this religious society, is good reason that the petition should arise from all our hearts: "Spare thy people, Oh Lord!" We are in the midst of *the season of Yearly Meetings*, and it would be very appropriate for us earnestly to desire and to pray for the wide extension of the Truth as it is in Jesus: that we as a people may be made possessors, not merely professors, of it, and fully imbued with that heavenly Spirit which James Naylor in such exquisitely beautiful words expressed when dying. We long that the Yearly Meetings and the General Meetings all over the land may none of them be held in vain, or without adding to the number of them that are saved. May every such solemn assembly meet and be conducted in the name of the Lord, experiencing His gracious crowning presence in the midst, and may they all tend to His glory and to the strengthening of the stakes and lengthening of the cords of the Universal Church. For this let all that are sincere and upright in heart raise their petitions more often than the return of day. And for the better promotion of this "consummation devoutly to be wished" let every soul, in the obedience of faith, seek to dwell in the holy harmony of that perfect will which is the sanctification of saints.

Old and Curious Letter.—We are indebted to the kindness of Edward Penington, Jr., of this city, for the following letter from William Penn, written in 1698. The Edward Penington spoken of was second Surveyor General of Pennsylvania, and third son of Isaac Penington.

It is humbling and painful to observe the annoyances to which the founder of Pennsylvania was subjected, and through what sacrifice and suffering he served not only his own but succeeding generations, and how his large mind was hampered by the littleness and selfishness of those who should have appreciated and sustained him. How it recalls the poet's words:

"'Tis the doom
Of spirits of my order, to be racked
In life, to wear their hearts out and consume
Their days— * * * * *
Then future thousands crowd around their tomb,
And pilgrims come from climes where they have known
The name of him who now is but a name,
And, wasting homage o'er the sullen stone,
Spread his, by him unheard, unheeded, fame."

Such, perhaps, were the permissions of Providence by means of which this good and illustrious man was kept humble. Persecuted, imprisoned, betrayed, suspected, maligned and defrauded, he was the champion of civil Liberty as well as of religious Truth, and will be kept in everlasting remembrance; for even

though his earthly career be forgotten, none can efface the "new name" written in the "white stone," and in the Record-Book which is ever open before the eternal throne.

It is refreshing to note how, amid circumstances calculated to vex and irritate, he maintained his Christian watchfulness and his "love in the Truth."

BRISTOLL, 27th 2nd mo. '98.

*Dear Friend*:—I have not heard from thee of a long time, but by a lettr from P. Ford from London, that my Bills are protested, for so small a sum as 315 lbs, or thereabouts, drawn on thee, S. Jennings &c, wch has done me ye greatest Injury in my Credit I ever sustained, tho the boott promest me by thee, J. Longhurst & Gr. Jones, was never payed me, nor a farthing allowed me for my expences to England, & for ye suit agst Ld. Baltimore, which the Governt engaged that I should be payed, & though I have some thousands due to me upon ye score of quit rents. this makes my heart heavy, & my way dull to you yt finde, after all my expences, Sufferings & losses, I am no more vallued or regarded. Dr Frd. In a strange place I should not meet with so mean a treatment. But I shall say no more at present of yt. this comes by a son of Isaac Penington & my Dr Deceased wifes half Bror whom I have made Survr Genll being mathematticall, more than trading, he gave it over, having also great losses. I desire thee and frds. entreat him kindley, & let him borde, at a good house, for truth and entertainmt. He has much to say, in my name, about Divers things, yt are in his Instructions to be perticular upon, to whom I refer thee, & In whom I hope thou and frds will finde satisfaction, which with my love in ye truth to thee and thy honest wife, & truly good frds, is all now from

Thy assured friend

W. P.

Endorsed: Bristoll 27, 2mo '98 from William Penn per Edw. Penington whom I met at Burlington 18, 7mo '98

(Addressed on cover) For my esteemd Friend Samll Carpenter at Philadelphia.

CONDENSATIONS.

*Indiana Yearly Meeting* is to open its semi-centenary session on Fourth-day, the 27th inst.; the Meeting for Sufferings and the Meeting for Ministers and Elders the day preceeding.

*Western Yearly Meeting* is now in session.

*Our Friend Barnabas C. Hobbs*, (late Superintendent of Education for Indiana), has been spending some weeks in Iowa, giving lectures upon important educational topics at the Normal Institutes at Salem and at Springdale.

*A meeting for the Oneida Indians* in New York State was recently held by a woman Friend traveling in religious service, accompanied by several sympathizing Friends. Great solemnity and attention were manifested as the Lord Jesus Chrlst was preached to them. Instructive pictorial books were distributed among the children and gladly received by them. They engaged to read them to their parents. The "squaws" were especially pleased that Friends had come to have a meeting with them. A line of religious concern in which we crave that the Spirit of the Lord may lead His messengers. There are, we believe, about 200 of that tribe remaining in that vicinity.

*Our dear Friend Elkanah Beard* is seriously ill in India. (*See* "*Correspondence.*") His sufferings, sacrifices, and privations have been abundant. He writes: "In all our trials the blessed Saviour has been preciously near, and the consolations of the gospel have been our delight. True, the way before us has at times looked dark and gloomy, yet we remember they that trust in the Lord shall not be moved."

*Our Friends H. E. Clarke & Co.* have been heard from, 6th mo. 28th, at Mauritius en route for Madagascar, where arrangements are making for their comfortable reception.

*The first Mothers' Meeting in Norway* appears to have been held at Stavanger, 6th mo. 13th, at the invitation of our Friends S. M. Hiatt and R. Thursfield, in Friends' Meeting-house. The attendance was 300. Testaments, separate gospels, and copies of the *British Workman* were distributed. A very solemn season of silent prayer was followed by vocal supplication and Christian exhortation. The gathering was believed to be very timely and profitable.

*The Annual General Meeting at Armscot, Eng.*, was held 8th mo. 6th. The committee of the Quarterly Meeting of Warwickshire, &c., were present, and our Friend J. B. Braithwate was largely engaged in gospel ministry. The company was numerous and miscellaneous, yet very quiet.

MARRIED.

HOAG—BREED.—On the 18th of Fifth month, 1871, at the residence of the bride, with the sanction of Salem (Mass.) Monthly Meeting, Alvin Hoag, of Oskaloosa, Iowa, to Lydia Amy Breed, of Lynn, Mass.

DIED.

MOORE.—At the residence of his son, Dr. Edward M. Moore, in the city of Rochester, N. Y., on the 15th of Eighth month, 1871, Lindley Murray Moore, in the 84th year of his age; a useful and much-esteemed member of Rochester Monthly Meeting. He acceptably filled the station of an Elder in the Church for about forty years, and was an active and efficient laborer in the cause of the slave and of temperance from early manhood. A man of large and cultivated mind, sanctified by the power of grace, and much devoted to the interests of his fellow men, he was qualified for more than ordinary usefulness in the Church and in the world.

READ.—In Woonsocket, R. I., on the 1st of Eighth month, 1871, Anna T., daughter of the late George Read, of Smithfield; an esteemed member of Smithfield Monthly Meeting.

BARKER.—On the 11th of Eighth month, 1871, Elizabeth, daughter of John and Mary Barker, of North Carolina, in her 61st year; a member of Sugar Plain Monthly Meeting, Ind. She had the assurance that her "treasure was in heaven."

BUTLER.—On the 25th of Fourth month, 1871, Mary E., wife of Pleasant Butler, in the 52d year of her age; a member of Sugar River Monthly Meeting, Ind.: beloved by all, being a bright example in the

cause of truth. She quietly submitted all unto Him who doeth all things well, giving her friends the assurance that her end was peace.

NEVITT.—On the 29th of Seventh month, 1871, Elmer Nevitt, aged about 2 years; son of R. R. and N. H. Nevitt, members of Poplar Ridge Monthly Meeting, Ind.

CHURCH.—On the 18th of Seventh month, 1871, Rebecca A., wife of Christopher A. Church, aged 56 years; a Minister of New Bedford Monthly Meeting, Mass. Her life was remarkable for piety, in which the Saviour's love shone forth; Christ being to her the pearl of great price. Her love was great toward the Church of Christ, whose members mourn her loss; yet they rejoice that another purified spirit has been added to the Church triumphant. Her end was peaceful, and it is believed that a mansion awaited her in the kingdom of her Lord.

BIRDSALL.—At his late residence in Brooklyn, N. Y., on the 11th of Fifth month, 1871, George H. Birdsall, in the 66th year of his age; a member of New York Monthly Meeting. Earnestly he loved and believed in the dear Saviour, and, fully aware that the time of his departure drew near, he desired to wait the Lord's good time. Sweetly and gently he fell asleep in Jesus, and his friends are comforted in the belief that he has entered into that eternal "rest prepared for the people of God."

ALLEN.—On the 22d of Fifth month, 1871, Hannah, wife of Solomon Allen, in the 69th year of her age; a member of Cane Creek Monthly Meeting, N. C. Through evidence furnished by her life and death, her friends are consoled in the belief that her end was peace.

STANLEY.—In Emporia, Kansas, on the 25th of Eighth month, 1871, James Stanley, in his 51st year; a member of Shawnee Monthly Meeting. He had long been deeply interested in the improvement of the Indians, having commenced his labors for them in 1844, as an assistant at Friends' School among the Shawnees, of which he and his wife were subsequently for several years Superintendents. Two years ago he was appointed Agent for the Miami Indians, but within a few months, illness obliged him to relinquish the position. It is believed he was prepared for the solemn change.

HAMMER.—Near Plymouth, Kansas, on the 13th of Eighth month, 1871, Mary, widow of Aaron Hammer, in the 66th year of her age; a member of Cottonwood Monthly Meeting,—an Elder for many years. She often expressed that she saw nothing in her way, but that all was peace, and she was only waiting the Master's time.

## CORRESPONDENCE.

MINNEAPOLIS, MINN., 8th mo. 21, 1871.

*Wm. J. Allinson, Dear Friend:*—Having been privileged during the past two months to mingle socially and religiously with many dear Friends of Iowa Yearly Meeting, attending their meetings, First-day schools, &c., it has proved a source of renewed pleasure and gratitude; recognizing the spiritual and material growth of our branch of Christ's Church, the increased devotedness of the Lord's dear children to His blessed cause, and their earnest efforts for the spread of His kingdom. The major part of our time has been spent in Iowa; but hearing, through the *Review* and other sources, of the Master's work among His children in what is known as the "Big Woods," about fifty miles west of this city, on the St. Paul and Pacific R.R., I felt drawn to see and mingle with those Friends, most of whom have recently been convinced of the principles of the Gospel as held by our Society, and many having almost as recently found the Lord in the pardon of past sin and transgression through faith in Jesus Christ as their Saviour and Redeemer; eighty-three having been added to the church in that section the past year. With this object in view, I left Oskaloosa, Third-day, 15th, in company with other Friends, reaching this beautiful north-western city next day. Fifth-day attended the mid-week meeting, where we met sojourners from six or seven different States in quest of health, recreation or other object, and though mostly strangers as to the outward, we were enabled to realize *One as our Master*, and were refreshed together in His presence.

We were kindly shown around this city and St. Anthony, which, with their large manufactories, the renowned falls of Minne-ha-ha and St. Anthony, the beautiful Lakes Harriet and Calhoun, &c., must be seen to be appreciated. Seventh day A. M., 19th, in company with Dr. Lindley, a sterling Friend of this place, were off for Lake Howard, the nearest meeting of the new Friends; found a meeting notified at 3 o'clock P.M. The dear Master was present to bless His own provision, and to give strength to the feeble instrumentality He was pleased to use in handing it to the waiting company. In the evening, a favored social meeting was held at the house of a Friend, the first of the kind in that section, but it was thought would not be the last. First-day A. M. we were kindly conducted eight miles through the woods to Sylvan meeting at 11 o'clock. A considerable company of Friends and others assembled, and He who ever waits to be gracious and to bless those whose expectation is from Him, was present in power, causing a renewal of our spiritual strength, and many hearts to rejoice in His love. The First-day school was also a season of deep interest; the subject of faith —simple, child-like trust in *Jesus*,—having been adverted to, and illustrated by incidents of its power to effect both spiritual and temporal results. The Superintendent said, with tearful interest: "We have not been able to see how this house (merely boarded and roofed in, without doors, windows or ceiling of any kind) can be finished or made, so we can meet in it when the near approaching cold weather sets in, but now I for one have faith that in some way it will be accomplished;" and he but clothed in language the feeling and prayer of many hearts. After dining with a Friend and family, who have been

prominent Methodists, but who feel that our views of the Gospel (if our practice accords with our profession) come nearer the full spirituality of this dispensation than those of any other branch of *The Church*, another Friend accompanied us about four miles to Highland meeting, where a Union Sabbath School Conference was arranged for, and was held with increasing interest over two hours, both Friends and strangers taking an active part.

I spent the night with one of our dear Friend Sarah M. Hiatt's sons, three of whom, with interesting families, are hewing and digging out houses, and a living, in the midst of the majestic forest, as indeed are all those Friends. Second day A. M. we had a delightful ride in the saddle, back to the Lake, where we resumed the cars, returning here in P.M. under, I trust, a grateful sense of our adorable Saviour's loving kindness, in permitting us to be thus employed in His joyful service, and for the privilege of contributing to the encouragement of those dear Friends, who, though by no means rich as to the things of this world, are earnest seekers of those true riches, *free to all* in proportion as we are willing to comply with the terms of reception by simply giving our *poor all to Jesus*, to receive in return *all from and with Him.*

The situation and position of those new branches of the living vine, brought vividly to mind the prophetic query: "Who is this that cometh up from the wilderness, leaning upon her beloved?" Their most pressing need now is suitable places to worship in; I have already alluded to the condition of the meeting house at Sylvan. At Highland, the railroad company have presented them three acres of land in a beautiful spot, and they have the lumber on the ground, and hope to commence building soon. At Lake Howard, no commencement has yet been made in this connection. The meeting is held in a District School House, which is occupied with the school except First-days, and the Friends have to hold meetings at an unsuitable time, the Methodists having priority of claim. Friends here are doing nobly, while up in the woods all they can do is to give their time and labor. About six hundred dollars has thus far been raised, nearly all by Friends of this city. Fifteen hundred dollars in money will provide the three meetings with comfortable houses, and though this appeal is without the solicitation of Friends here, seeing the situation, will not those whom the Lord has blessed with means to do so, remember these dear Friends, and also that (as as has already been mentioned in the *Review*) William W. Wales, of this city, will receive on behalf of this object any funds that may be contributed. A little assistance now, not exceeding four hundred dollars, would, with what ha been done, enable two of the meetings to b comfortably provided for before cold weathe which is exceedingly desirable. The nea approach of this Yearly Meeting is cause o prayerful solicitude, and recognizing tha when one member suffers or rejoices, all th members suffer or rejoice with it, will no every member of our *household of faith* unit in earnest prayer that the great Head of th Church may preside over the assembly, s that all may redound to His glory and praise Many Friends are expecting to see some men tion in the *Review*, of the time and place o holding the approaching Biennial Nationa First day School Conference.

In love thy friend,
THOS. W. LADD.

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(*Letter from Irena F. Beard,—India.*)

WOODSTOCK COTTAGE, Laudhour, near Mcossurie,
5th mo. 30th, 1871.

*Charles F. Coffin, Dear Friend,*—I hav put off writing to thee much longer than should have done, hoping to have a bette account to give of the illness of my dear hus band, which has continued for the past six weeks without intermission. We sent twic for the head physician of Jubbalpore, wh being a strict Catholic, or from some othe reason, failed to come. We obtained another whose medicine has done but little or no good After weeks of painful watching and waiting we thought best to try to get him to Allaha bad, hoping to see the one that visited m there one year ago; but on our arrival learned he had gone to England, but the on who succeeded him, on his first examination said he must go to the hills at once. To this Elkanah was strongly opposed till after eight days, when the doctor informed him it was his only chance of living or regaining his health. He was so very weak and faint, and the weather so extremely hot, and we should have to travel by day as well as by night, I greatly feared to make the attempt, but believing it to be best we committed ourselves afresh to the Great Caretaker, and left Allahabad on the 23d. * * * *

We have now been here on the hills four days. Already my dear E. B. seems better, and relishes his food. Oh! may God bless the means to the restoring of his health, *that we may be able to do more for the enlightenment of these people*, is the prayer of your unworthy friends in affliction. We brought a good supply of both English and Hindu tracts with us, which we distributed freely in hotels, travelers' bungalows, in streets and by the way-side, praying God to send the words home to inquiring hearts, that they may be the means of saving some.

We find it quite cool here, and notwith-

standing all my precautions I have taken a deep cold, which makes me feel quite poorly, but I hope it will pass off in a few days.

Thy unworthy friend,
IRENA F. BEARD.

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OSKALOOSA, Iowa, 4th day P. M. 9th mo. 6th, 1871.

*Dear friend Wm. J. Allinson*—I write thee this hasty note to inform thee of a circumstance which has just occurred here, which must stir the sympathies of many Friends. Our beloved Friend Deborah C. Thomas, of Baltimore, is attending the Yearly Meeting on a Gospel Mission. She is accompanied by Sarah, wife of William R. Tatum of Woodbury, N. J. They were accompanied by Thompson Milliken of Bellefonte, Centre County, Penna. They were all apparently well up to this afternoon, when about 2 o'clock, he, Barnabas C. Hobbs, and I meeting in the road, some distance from the meeting-house, (on foot) paused a moment to speak of something, when, without any premonition, T. M. fell to the earth with apoplexy, and died there within about ten minutes, without giving any evidence of consciousness. The awful suddenness of this occurrence, and this bereavement of their companion, when so far from home, have almost overwhelmed our dear Friends. Deborah has had excellent service here, and the Yearly Meeting thus far has been very interesting, and conducted in a manner comforting to my feelings.

Thy friend, E. H. BONSALL.

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For Friends' Review.

## EXTRACTS FROM THE AMERICAN CORRESPONDENCE OF BENJAMIN SEEBOHM.

(Continued from page 47.)

"The Prophets, do they live forever?" In looking over the letters of our beloved friend, and noticing the many eminent servants of the Lord with whom he had often taken sweet counsel, we are solemnly impressed by the number who have been called from works to rewards, and have been added to the great cloud of witnesses, within the last twenty years.

It is when mentioning some of these he says, "The sweet intercourse enjoyed on such occasions with beloved brethren from different parts, is indeed very precious and strengthening to some of us weaker ones. To see the *childlike* littleness of some of our *great* ones is truly instructive, much in accordance with the example of Him who said, 'I am among you as he that serveth.'" With hearts tenderly affected by our loss, we may now fully apply these beautifully appropriate words to our departed friend, for in all humility and simplicity he adorned the doctrine of the Lord Jesus which he preached as his servant, and ours for Jesus' sake.

Referring in one of his letters to some instructive works on Church History and on the lives of reformers in various ages, he uses the occasion to bear the following tribute to the founder of our religious Society:

"Yet without sectarian partiality it may truly be said, that among practical reformers none are greater than George Fox, maugre the opinion of a writer like Macauley. To see that great man with one stride stepping over centuries, and leaving the whole Church slowly to follow where he led the way, is no mean evidence that he lived very near to his Divine Master, and was largely instructed in His will. He indeed was no 'sect master,' but a truly Catholic Christian, desiring only that Christ, 'the seed,' might reign over all, as the Alpha and Omega of those who bear His name."

That the assembled Church should be animated with the prayerful desire to be led and guided by the Spirit of Truth, is a very prominent feature in the correspondence of B. Seebohm. Thus he says, "May we not humbly trust and believe, that preserved in tenderness and love, watching unto prayer, if we should be in danger of turning to the right or left of the straight line of Christian duty, our ears will not be closed to the 'voice behind us,' calling us into the right path, nor our hearts unwilling to follow the Lord Jesus as He may be pleased to lead? Other refuge we have none, either as individuals, or as a Church."

He considered the Christian testimony of our religious Society to be "the healthy outgrowth of a living principle, the genuine fruit of that faith in Christ which led our early Friends, not only to love and adore Him, their Saviour and their God, but earnestly to desire also to follow Him under the guidance of the Holy Spirit, as their perfect example, that the same mind might be in them which was in Him; and thus, like the early believers, made them willing cheerfully to hazard their lives, even, for the name of the Lord Jesus. And perhaps we need not go very far for evidence, both as it regards individuals and the Church, that efforts to arrive at outward conformity in any other way than this,—from the centre to the surface,—from the root to the branch—from faith to works—from love to holiness—from a hearty reception of Christ Himself, as our all in all, to obedience to His will and conformity to His example,—have not always been attended with the Divine blessing, and have sometimes brought confusion upon those who attempted to rear and sustain a superstructure without a foundation. Oh! we do want to be brought back to that 'love of Christ' which so powerfully 'constrained' our ancient forefathers to devote themselves to His service, which made them so greedy, *not* of filthy lucre, but of winning souls to Him. Oh! that it might please the Lord to pour out His Spirit upon sons and daughters, young and old, and really to revive His own work amongst us, that we might love Him more and serve Him better, thankfully and rejoicingly

conscious of the greatness and the preciousness of the price which was paid for our redemption, when the Holy One, the only begotten of the Father, bowed His head upon the Cross and said, 'It is finished.' Ah! then the substance would not be without its appropriate form, the kernel would not be without its protecting shell, nor the eye without its well adapted lid. Truth then would spring out of the earth, when righteousness should look down from Heaven; then the Lord would give that which is good, and our land would yield her increase; then righteousness would also go before Him, and would set us in the way of His steps."

The sympathies of our beloved friend for his brethren in America were deeply stirred by the terrible civil war, which desolated portions of our country, and brought in its train so much sorrow and trouble. His was the Christian's hope, that the people should learn righteousness while the judgments of "the Just and Holy One" were in the land. "But," he says, "in the mean time the innocent suffer with the guilty, and all drink the cup of trembling. How deeply are those especially to be felt for, who, abhorring slavery with all its sin and misery, and without any lack of genuine patriotism or love of their country, do yet feel themselves restrained by well defined Christian principles, and a chaste adherence to the Redeemer's cause, from countenancing anything which by any means contravenes the government of the Prince of Peace. Placed as it were between the upper and the nether millstone, their sufferings are manifold, and towards them, mostly, alas! confined to our own borders as a Christian community, our tenderest sympathies cannot but flow. But they have a 'hiding-place.' Resting in humble confidence upon Christ, the Rock of Ages, they may unpresumptuously rejoice in the assurance that 'the Lord of Hosts is with them, the God of Jacob is their refuge.' They may take courage in the day when 'the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity,' in attending to His gracious word, 'Come, my people, enter into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast.'

"It is cause for thankfulness to learn that, with but few exceptions, your dear young people have remained faithful to our peaceable principles. They will in the end be found among the truest patriots, and be able to rejoice in the bloodless victory, won by spiritual weapons in the Lamb's warfare, in the willing service of that glorious Captain of Salvation, who, when the legions at His command could not fight, simply said, 'Now is my kingdom not from hence.' Oh! keeping close to the banner of such a leader, how safe is both the youthful and the veteran 'soldier of Christ' in His keeping. May our prayers continually ascend, that the number of such may be increased everywhere.

"While my heart bleeds with theirs that bleed, I can rejoice in the consciousness that there are seasons, when, whilst they commune one with another and are often sad, the Saviour's presence is felt to be near, and they are glad because 'it is the Lord' who causes their hearts to burn within them at the sound of His gracious word, 'Peace be with you'—'your sorrow shall be turned into joy.' Take courage then, beloved brethren and sisters, and be of good cheer! Amidst all your trials of every kind, of recent origin, or longer standing, cast not away that confidence which hath 'a great recompense of reward.' Greater is He that is in you, than he that is in the world; and He will not forsake them who put their trust in Him. His truth shall be your shield and buckler, and nothing shall hurt or harm you under the banner of His love."

(To be continued.)

## WHAT MAKES HOME HOMELIKE?

The elements of a home are mutual love and reverence and helpfulness, a steady demand on the part of every member of the household for the best life in every other, a steady resolve that what is thus demanded shall as freely be bestowed.

I become more impressed every year how little carpenters and cabinet-makers and upholsterers can do towards making a house home-like, and how easy it is when they have done their best to turn it all to naught by some after-clap of senselessness or indiscretion. You all know that the same house doesn't seem the same with different occupants, and that the difference is by no means a difference of expenditure. It may be only a difference of opening the blinds and letting in God's sunlight where before was only chill and darkness and dampness and mould. I have known houses to be revolutionized and rejuvenated by such a simple and costless expedient as that.—*Selected.*

For Friends' Review.

## "FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS."

A very solemn petition, and full of deep meaning and singular appropriateness.

It belongs to each of us to ask, "Do I forgive my debtors?" We do, I hope, forgive those who positively *trespass* against us;—those who cheat us, or who knock us down, or rob our goods: for we think—"Poor fellows! they hurt themselves more than they do us;" we pity them, and may well forgive them.

But do we forgive our *debtors?* Do we forgive, fully and freely, as we hope to be forgiven, those who fail to remember their duty towards us;—those who do not show the respect or gratitude or affection we think they owe to us, or who thoughtlessly wound our feelings?

They may be our Christian brethren who thus offend, and we think they ought to know better; and find it hard to feel quite kindly toward them.

But, alas for us if we do *not* forgive! For, think of the accumulated debt *we* owe to our heavenly Friend!—of the times without number that we have forgotten Him—received His manifold mercies with no uplifting of a grateful heart—neglected His claims to our respect and obedience and love.

For myself, I can seldom use the comprehensive form of prayer taught by our Divine Master, without the added petition: "Then help me, Lord, always to forgive *my* debtors."

M.

During the present summer term the German university of Kiel is attended by 112, that of Jena by 336, that of Greifswalde by 415, that of Heidelberg by 539, that of Bonn by 650, that of Munich by 1,107, that of Leipsic by 1,803, and that of Berlin by 2,113 matriculated students. The remaining German universities are those of Breslau, Erlangen, Freiburg, Giessen, Göttingen, Halle, Königsberg, Marburg, Rostock, Strasburg, Tubingen, Wurtzburg—in all twenty.—*Exchange.*

## YOUTH'S DEPARTMENT.

### ANECDOTE OF A PET DOVE.

The river Neva, on the banks and islands of which the city of St. Petersburg is built, often rises suddenly on the breaking up of the ice in spring. Much peril consequently overtakes those whose homesteads are near enough to the river's banks to be endangered by the overwhelming force of the torrent, as well as by those floating blocks of ice whose destructive power is irresistible. During one of these sudden and terrific inundations, a striking incident was related to me as received from the truthful lips of an eye witness. In one of the small tenements on the lower banks of the river a lovely, fair-haired girl, about eight or nine years old, dwelt with her parents, who were workers in hemp and flax. The child's greatest earthly treasure was a beautiful little dove, rescued from the hands of the destroyer, who had rudely torn away the parent bird from the nest; thus it had been nestled in her bosom and fed from her lips, and they became almost inseparable companions, except when the little Hilda accompanied her parents to church, or to market with their home-spun goods, when, for greater safety, the bird was suspended from the ceiling in its quaint wicker dwelling, to await, with a flutter of delight, the little maid's returning footsteps; then the door of the cage was thrown open, and the dove flew joyfully to its usual perch or resting place on Hilda's shoulder. Such possibly might have been their mutual position when the rush and roar of waters suddenly swept over their little dwelling, the force of the destructive element leaving no time for flight or escape in any shape. The child was soon seen struggling in the wild whirl of waters, whilst the dove, with expanded wings, (which instinct would have taught her to use for flight and safety,) hovered over her little protectress, fluttering around her with inexpressible alarm, now perching on her head or breast when she rose to the surface, and with her little beak making vain efforts to rescue the floating locks of silk-like hair borne backwards and forwards by the eddies of the torrent. When the fair young head was again engulphed, the dove plunged into the swelling waves after it, then rose with it again, until, nature's struggles exhausted, the loving little head, and the wet and weary wing, sunk, never to rise again, in the overwhelming waters!—*La Vicomtesse Satgé de St. Jean.*

Selected.

### TRUST.

I cannot see, with my short human sight,
Why God should lead this way or that for me;
I only know He saith, "Child, follow me."
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door.
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray.
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened food for God will there be found.
But I can trust.

I can not know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path.
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light.
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's forever.
So I can trust.

WANTED, by a well-qualified young Friend, from New England, a situation in or near the city, as Governess in a Friend's family. For further particulars refer to E. M. Huntington, No. 245 North Tenth St., Philadelphia.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 12th inst. have been received.

FRANCE.—The Assembly has adopted a bill laying on the whole nation the burden of the losses caused by the war, and providing for the immediate distribution of 106,000,000 francs among the sufferers by the insurrection of the Commune. An excited discussion was kept up for four days on a bill introduced, for a return of the Assembly and seat of government to Paris. Two of the advocates of the cause of Paris warned the Assembly that Paris, in ceasing to be the capital of France, would become a capital of riots. The bill finally assumed the form of a compromise, providing for the continuance of the Assembly at Versailles, and the removal of the Ministerial Departments to Paris; but the government opposed the proposition for a transfer of the Ministries, and it was rejected. The bill as finally amended was adopted.

The Communists first condemned, Lullier excepted, have appealed from the decision of the court-martial to the civil courts. Gen. Rossel has been convicted by the court-martial, and sentenced to military degradation and death. Several women, charged as having been incendaries in Paris during the rule of the Commune, have been convicted; four were condemned to death, one to imprisonment in a fortress, and one to ten years' solitary imprisonment.

The editors of two newspapers have been sentenced to a month's imprisonment and a fine of 500 francs each, for violation of the press laws. The Prefects of Departments have received orders to close country taverns in case petitions for the dissolution of the Assembly are signed therein, and to annul all resolutions of municipalities aiming at the same object; and the municipalities have been informed that they will not be allowed so to petition.

The league fer the deliverance of Alsace and Lorraine has announced that it will continue its labors, but has modified its title to that of "Society for the promotion of Alsatian emigration *en masse*."

The commander of the German army of occupation had announced the consent of his government to the evacuation of the Departments around Paris, which it was said would be completed by the 13th inst.

The Minister of Finance, Ponyer Quertier, has introduced in the Assembly, as a provisional and temporary measure, a bill levying one-tenth of the proposed increase in taxation, to meet the immediate demands of the government.

GREAT BRITAIN.—A national conference is to be held at Birmingham, beginning 11th mo. 28th, to consider the necessity of reform in the composition and powers of the House of Lords.

The "Republican Committee of England" has published the programme of the party which it claims to represent, embracing the following principles: Application of the principles of federation to the kingdom; abolition of titles and privileges; suppression of monopolies; abolition of standing armies; compulsory education; the State to provide work for those laborers able to work, and sustenance for those incapacitated for labor; the nationalization of land; popular education; and the diffusion of republicanism.

English journals complain of the scarcity of harvest laborers, especially in Cornwall, owing to the extensive emigration of miners and agricultural laborers to the United States. Skilled miners are also becoming scarce, and, it is said, will continue to leave the country unless higher wages are given.

A terrible explosion occurred on the 6th, in a coal mine near Wigan, Lancashire. Over fifty persons who were in one part of the mine, were cut off from communication with the outer world, and it was feared that they had all been suffocated. On the 8th, it was announced that communication had been opened with the imprisoned miners, and the dead body of one had been brought up, but the others were known to be in so precarious a condition that scarcely any hope was felt of their rescue.

An extensive "strike" had been in progress at Newcastle-on-Tyne, the workmen demanding a reduction of the term of a day's work to nine hours. Nearly 4000 operatives are said to have left the town, but many were brought in from other places, and at the latest accounts, the strike appeared to be virtually defeated, at least half the usual number being at work, with a prospect of a full complement within a fortnight. A strike at Sheffield had been settled by arbitration.

IRELAND.—Considerable excitement was said still to exist in Dublin, but no further disturbances had occurred.

SPAIN.—King Amadeus is making a journey through some of the provinces, and has been favorably received by the people. He has pardoned many prisoners, visited some bull-fights, and taken other means to win popularity.

BELGIUM.—Large numbers of workmen in various trades struck work last week, mostly demanding a reduction of the hours of labor.

GERMANY.—The Emperors of Germany and Austria, accompanied by some of their leading Ministers, have held a conference at Salzburg, which is said to have been of a most friendly character; but of the subjects considered and the results attained, no official or authoritative account has been published, although a Berlin paper, usually well-informed, asserts that "Austria and Germany, repudiating aggressive ideas, will unite closely to repel aggression. Germany wishes Austria to be strong, and the Austrian Emperor and statesmen desire union with Italy."

ITALY.—A dispatch of the 6th from Naples announced that Vesuvius had begun to eject lava.

Recent foreign journals report that the total expenses of the Mount Cenis tunnel, which is about to be opened to travel, have amounted to $13,000,000, of which $4,000,000 are to be contributed by the Railway of Northern Italy. It is reported that the French government agreed to pay $3,800,000 if the work should be accomplished by 1882, with a premium of $100,000 for every year gained upon that time. If so, France is bound to pay $1,100,000 for the eleven years gained.

PERSIA.—The *Levant Herald* asserts that at Tabreez, Persia, the deaths, from famine and its results, still average 240 per day. Storms and inundations have almost destroyed the bazaars and the gardens in the vicinity. This city, situated on a river flowing into Lake Ooromeeyah, in Northern Persia, has had an estimated population of 60,000, and though poorly built, it is an important point of trade between Europe and Asia, and the seat of some manufactures.

CENTRAL AMERICA.—Commissioners have been appointed by the governments of Salvador and Honduras, to consult upon the expediency of adopting measures for the establishment of a Central American federation.

# FRIENDS' REVIEW.

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# INDIAN DEPARTMENT.

### EXTRACTS FROM THE SECOND ANNUAL REPORT OF THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

From the date of our first Annual Report in Eighth month of last year, "*The Associated Executive Committee of Friends on Indian Affairs*" have continued their attention to the duties devolving upon them. They have met once in that time at Baltimore, in Third month, and a part of them attended a called meeting of the Washington Committee, on the 27th of last month, at New York. At each of these meetings various important matters were considered and disposed of with such ability as was afforded. One of our number,* in company with Superintendent Hoag, and our general agent, visited during last year nearly every one of the agencies under our care, and another of our Committee† spent most of the summer at the Cheyenne and Arapahoe Agency and devoted himself to the best interests of the Indians there. Reports in detail of the observations of these and other Friends have frequently been published in *Friends' Review*, *The Friend*, and *The Christian Worker*, and in other papers, and thus Friends and many others have had an opportunity of learning much concerning the actual condition of those Indians under our care, and of our work amongst them.

We deem it important, in the first place, to call the attention of Friends to the field of our labors. The entire domain from the State of Missouri to the Rocky Mountains, and from the British possessions to the Red River of Texas, is divided into six districts, called Indian Superintendencies. The *Central Superintendency*, which is our field of labor, embraces all the area of Kansas and of the Indian Territory, consisting of about 144,000 square miles, a large portion of which is unsettled, untraversed by railways, and difficult of access, not only for these reasons but because of many streams unprovided with bridges or ferries, and frequently so swollen with rains as, for a time, completely to obstruct travelling and transportation. Some of these streams are very treacherous by reason of quicksands; and much difficulty, and some danger, result from this cause.

The most of the Indians occupying the eastern portion of the Indian Territory are, to a considerable extent, civilized, and capable of managing their own affairs; this may be said of the Cherokees, Creeks, Seminoles, Choctaws, and Chickasaws. They are not specially under the care of Friends; other denominations have charge of their educational and religious institutions, and their agents report directly to the Indian Bureau. Superintendent Hoag is required, however, to preside over their General Council, and to attend to such other matters pertaining to their interests as may from time to time be committed to his care by the Department of the Interior. Much might be said of these Indians, of a highly interesting character,

* Edward Earle. † Joseph D. Hoag.

but we have not space for details. They number about 50,000.

The remainder of the Indians in the Central Superintendency, numbering about 20,000, and scattered from northeastern Kansas to the southwestern part of the Indian Territory, are under the immediate care of ten agents, each of whom is required to make a quarterly report of the financial affairs of his agency to the Superintendent, in whose office these reports are carefully examined, and thence forwarded to the Indian Bureau at Washington, and in this and other offices of the Interior Department they are carefully inspected and audited. Each agent also makes a written annual report of the condition of his Indians in all their varied interests; and the Superintendent also reports annually to the Commissioner of Indian Affairs. In these annual reports it is the privilege and duty of the Superintendent, and agents, to make any suggestions to the Department which they may believe would tend to promote the welfare of the Indians, or to facilitate the benevolent designs of the Government.

We give the following synoptical statement of the condition, numbers, &c., of the Indians at the several agencies, as derived mostly from recent reports to our general agent:

The *Kickapoos*, under agent John D. Miles, number 307, and are located in Atchison and Brown counties, Kansas. Very few of these are blanket Indians. Their habits are good as compared either with other Indians or with their white neighbors. The men work on the farm, and the women attend to their household affairs. There are two organized churches of Christian professors in this tribe. This is an inviting field of labor to those ministers of our Society who feel drawn to preach the gospel to Indians—as George Fox exhorted Friends in his day. Two day-schools have been in progress amongst them during the past twelve months; each school has averaged 13. A First-day school has also been successfully conducted during a year past, under the charge of Lizzie Miles, assisted by Edward King, and others; it has been well attended, and the children are deeply interested in Scriptural truths as presented to them, have committed to memory psalms, Scriptural texts, and religious poetry. They are fond of singing, and can sing, with apparent religious feeling, a number of hymns.

The educational interests of this tribe will soon be still better cared for by the opening of a boarding school. This has been delayed by the absence of the agent and principal chiefs under instructions from the department to visit Mexico and persuade the Mexican Kickapoos to return to the Indian Territory. These Indians, in company with Mexicans, have long been engaged in raiding into Texas, and the Government is desirous of preventing this trouble by encouraging them with the offer of a home. But the Mexican authorities and people are exceedingly opposed to their removal, and the Indians themselves are very suspicious of the motives of our Government. Agent Miles and his delegation, after a tedious and toilsome journey, attended with no inconsiderable danger to health and life, succeeded only so far as to arrange for a delegation of the chiefs and head men of the Mexican Kickapoos to visit their brethren in Kansas the ensuing autumn, and in company with their agent and chiefs, select a reservation in the Indian Territory. If their removal from Mexico be satisfactorily accomplished, there may ultimately be a consolidation of the tribe by the emigration of those in Kansas; the entire tribe would then number about 1,000.

The *Shawnees* have mostly removed to the Indian Territory, but their unclosed business is still in the hands of agent Reuben L. Roberts. That of the Miamis has also been transferred to him; James Stanley's agency having been discontinued on account of the removal of most of the Indians belonging to it to their new homes in the Quapaw special agency.

The *Pottawattomies*, under agent Joel H. Morris, number only 350, a considerable part of the tribe having become citizens, and received their allotments of land and their respective portions of tribal funds. "The Prairie Band" now constitutes the tribe proper, and is located upon a reservation eleven miles square, in Jackson county, Kansas. Nearly one half are blanket Indians, and nothing has yet been done for their educational or religious benefit. The residence of the agent is too far from the Indians for him to exercise much beneficial influence over them. Estimates for agency and school buildings, to be erected on the reservation, have been forwarded to the Department and returned without approval, on the ground that the Pottawattomies will probably soon remove to the Indian Territory. Sanction is, however, given to the erection of cheap, temporary school-houses; but this will be useless without dwellings at which the teachers can board. The agent should by all means live upon the reservation. We shall continue our efforts for the inauguration of schools among this much-neglected people.

The *Kansas*, or *Kaw* tribe, under agent Mahlon Stubbs, numbers 607, and owns a tract of over 30,000 acres of very valuable land in the valley of the Neosho, southward from Council Grove, Kansas. The remainder of their possessions has recently been sold under treaty provision. The whole number

of children who have attended the Kaw mission school the present year is thirty-five, with a very creditable average, under the circumstances, of twenty.

Agent Stubbs has been holding religious meetings with these Indians on First-day afternoons, and endeavoring to instruct them in the truths of Divine revelation. They are mostly blanket Indians and full of superstitious notions, but when collected they manifest a willingness to hear the Gospel. We trust that the exertions of the agent, and his fellow-workers in this direction, will not be fruitless of good. These Indians sent a delegation with their agent, last autumn, into the Indian Territory to select a reservation, but as Congress took no action last winter to authorize the sale of their lands on the Neosho, they are much discouraged. We still think their interest might be promoted by removal, provided the Indian Territory be kept free from white settlers.

(To be continued.)

[The following essay, published by the New York Tract Association of Friends, can be obtained for circulation at its Depository.]

## THE CHRISTIAN DOCTRINES OF THE RELIGIOUS SOCIETY OF FRIENDS.

They believe in one All-wise, Omnipotent, Omnipresent, and Eternal God, infinite in every glorious attribute and perfection—worthy of all adoration and praise from angels and from men; who "created all things by Jesus Christ;" "by whom also He made the worlds."

They believe in Jesus Christ, the Redeemer and Saviour of men—the Word or Son of God, who "was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."

They believe in the Holy Spirit, the Convicter of sin, the Comforter, the Sanctifier. These three—the Father, the Son, and the Holy Ghost—are one in Divine Being; one true, living, and eternal God.

When our first parents by transgression fell from the high and holy state of union and communion with their Maker, having no power to save themselves or their offspring, God, ever merciful, was pleased to open a way for their redemption: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

The coming of the Son of God was foretold by the holy prophets—"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." In the fulness of time He was miraculously conceived of the Holy Ghost, and born of the Virgin Mary; He endured the cross, rose from the dead, and was received up into glory: He was the one great offering and sacrifice for atonement and reconciliation between God and man—the "propitiation for the sins of the whole world." "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." Who purchased us with His own blood, and is now our Mediator and Advocate with the Father; and "there is none other name under heaven given among men, whereby we must be saved."

Divine honor and worship are due to the Son of God equally with the Father, and we cannot acceptably offer up prayers, or receive a gracious answer or blessing from God, except by and through His dear Son our Lord and Saviour Jesus Christ.

But Christ came not to save us *in* our sins, but from the guilt and power of sin through repentance and regeneration. And seeing that Christ gave Himself a ransom for all men, the Society of Friends believe in the universality of that grace that comes by Him, that all the families of the earth are through Him blessed with the offer of eternal life and salvation.

The Holy Ghost, the Spirit of Truth, the Comforter, proceedeth from the Father and the Son, to reprove the world of sin and to guide into all truth. This is the same Spirit that was promised by the mouth of the prophet, saying, "I will pour out of my Spirit upon all flesh;" thus foretelling the more plenteous and powerful life-giving effect of the Spirit under the Gospel dispensation. By the Holy Spirit we are brought to Christ, and become through "repentance toward God, and faith toward our Lord Jesus Christ," the reconciled children of God. He comes not only to "reprove the world of sin," but "when He, the Spirit of Truth, is come, He will guide you into all truth." "If we live in the Spirit, let us also walk in the Spirit;" and we should daily in all our ways seek His counsel and give heed to His guidance, that whatsoever we do, may be done to the glory of God. He abides in the hearts of believers as a sure guide, leading them onward in the way of holiness; and "as many as are led by the Spirit of God, they are the sons of God."

Worship is that reverence, homage, and adoration which is due to God from all His creatures. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth:" not with the lips when the heart is far from Him. Private worship is undoubtedly the duty of every one, and public

worship is also obligatory. None ought to neglect assembling themselves together at stated times for this enjoined purpose. When so met, all service of the ministry, prayer, praise, and thanksgiving, should be according to the will of God, and with the help and influence of His Spirit.

While believing that those who are called to be ministers of the Gospel should be esteemed "very highly in love, for their work's sake," yet as the gifts of God cannot be purchased with money, ministers should not be paid for their services; receiving their gifts freely from Christ, they are bound to preach the word without charge. The apostle Paul, though entrusted with so great a commission, labored for years together with his own hands, that he might not be chargeable to any.

Nevertheless, when ministers are called by religious duty to leave their homes, to preach the Gospel in their own or foreign lands, their brethren should properly supply them with means to accomplish their mission.

When an assembly is gathered in the name and power of Christ, He is pleased to appear among them, revealed by that perception and quickened understanding which is the effect of His own divine power in their hearts. This may be without a word being spoken in the meeting, no one feeling called upon in the power and authority of the Holy Spirit, to speak in the name of the Lord. To address Almighty God in prayer on behalf of an assembly, expressing *their* wants and *their* feelings, can only be done by the aid of the Spirit of Jesus Christ, through whom alone can that sense be obtained of the need of others, which is necessary in this most solemn exercise.

A right qualification for preaching the Gospel does not *depend* on human learning. Believing that the Spirit of God alone can render man a fit instrument for the promulgation of Divine truth, Friends would not subject any to a course of scholastic teaching as an *essential* preparation. Neither is it according to Scripture that one man only should be appointed to minister to a particular congregation; for by such a rule, the operation of the Holy Spirit is greatly limited in the church: and they believe it is contrary to apostolic order. Women as well as men are called of God to preach the Gospel, as the apostle declared: "In Christ Jesus there is neither male nor female." The prohibition of women from publicly prophesying (that is, preaching), according as they are moved by tho Holy Ghost, lessens their usefulness in the church, and is therefore a hindrance to the spreading of the Kingdom of Christ. The restraints imposed in the New Testament upon women speaking in the church, do not at all apply to their duties as ministers. On the contrary, there is Scripture evidence in favor of their exercising such duty, and many women have been eminently gifted with the power and spirit of the Gospel message, to the edifying of the church, and to the conversion of souls.

The Holy Scriptures were written by divine inspiration, and are "able to make thee wise unto salvation through faith which is in Christ Jesus." They contain a declaration of all fundamental doctrines relating to eternal salvation; and every doctrine and practice contrary to them is to be regarded as erroneous. The teaching of the Holy Spirit and the teachings of the Holy Scriptures proceed from the same authority, and therefore cannot fail to correspond. The Society of Friends believe that all should be diligent in searching the Scriptures, as "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Parents are exhorted to assemble their children and households daily for the purpose of reading the Holy Bible, and waiting upon the Lord—seeking to draw nigh unto Him in prayer and praise, remembering "we have not an High Priest which cannot be touched with the feeling of our infirmities."

Private prayer is a solemn duty and privilege. Our Saviour taught, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." He who has not the constant aid of the Holy Spirit cannot maintain a watch against the temptations of the unwearied enemy; but our Lord declared, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." God does by His Spirit move upon the heart of every son and daughter of Adam, convincing of sin, and drawing unto a Saviour; and it is alike the privilege of the sinner whose heart is thus moved under the fear of the Lord, to cry to God for mercy and forgiveness of sins, as of the adopted child to come in the name of Him who has redeemed him, asking a loving Father to supply all his needs "according to His riches in glory by Christ Jesus."

A clearer perception and more humiliating sense of the evil of our hearts, an increased inclination or desire for holiness, a more childlike dependence on Christ as a Saviour, or a gentle intimation of the path of duty or of safety, may be as truly the answer to prayers for the Holy Spirit, as when He is pleased to reveal Himself in a more imposing manner. "In everything by prayer and suppli-

cation, with thanksgiving, let your requests be made known unto God."

Prayer is inseparable from the life and growth of a Christian—when he is on the watch it is the clothing of his mind. The apostle Paul exhorted, "Pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus concerning you." As prayer is earnestly sought and engaged in through the influence of the Holy Spirit, vocal prayer and praise will more and more be heard, believers will be strengthened, a baptized ministry known, and the Church built up.

The Lord's Supper and baptism they hold in the spiritual experience, and not in the outward administration; and that the expressions and instances mentioned in the New Testament do not enforce these ceremonies. To this view of the case, the variety of practice and the controversies concerning the mode of administration which have prevailed from very early times, add great strength. If our Lord had intended these to be ordinances of perpetual obligation, He would have laid down, in terms not to be misunderstood, the proper mode of putting them in practice, as was done in regard to the ceremonial service under the Law: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

The only true supper of the Lord is a spiritual participation in His flesh and blood, as He said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you:" and, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." When His disciples "murmured" at this, He said, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." That is, as they understand it, Except we partake of those benefits which are procured for us through the medium of His flesh and blood, His sufferings and death upon the cross, *we have no life in Him.* John, the "disciple whom Jesus loved," and who at the last supper was "then lying on Jesus' breast," and therefore cognizant of all His words, gives no intimation in his gospel or epistles of any ordinance of the kind being instituted by the Lord Jesus.

All who in any place hear and obey the voice of the Lord and Master, do indeed sup with Him according to His promise in the Book of Revelation, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Friends feel the absolute necessity of experiencing communion with Christ in spirit, and of being baptized with the essential baptism of Christ—that of the Holy Ghost and of fire; but they do not practise baptism with water, considering it no more binding upon them than did the apostle Paul, who said, "Christ sent me not to baptize, but to preach the gospel." John the Baptist said, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, He shall baptize you with the Holy Ghost and with fire." The apostle Paul declared, "There is one Lord, one Faith, one Baptism." And when Peter preached salvation by Jesus Christ to Cornelius and his household, "the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

War is utterly inconsistent with the precepts of the Gospel of Christ, which breathes, "on earth peace." Our Saviour's words were, "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The fruits of the Spirit—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—are utterly opposed to all wars and strife.

It was foretold by the prophet that in the Messiah's reign, "Violence shall no more be heard in thy land; wasting nor destruction, within thy borders." Those who petition, "Thy kingdom come; Thy will be done on earth as it is in heaven," ought surely to promote universal righteousness and peace.

Extravagance in dress, the amusements of the ball-room, theatre, or race course, and all gambling, however pleasing to the natural mind, are calculated to alienate from God, and are opposed to the sacred injunctions, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time:" and, "Be not conformed to this world." Comfort and usefulness should be the leading motives in dress, and after avoiding the vain changing fashions of the gay world, due regard should be had to that simplicity which the gospel enjoins.

Oaths are unlawful to Christians, because Christ commanded His followers, saying, "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." In harmony

with this emphatic condemnation of all swearing, the apostle James addresses the early Christian converts, saying: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation." Many of the early Christian fathers condemned all oaths without exception. Tertullian says, "Swearing itself is unlawful to Christians;" and Chrysostom says, "It is no longer lawful for thee to swear, either justly or unjustly."

Friends also believe all those forms of speech which tend to flattery, exaggeration, or vain compliments, are inconsistent with the simplicity of a Christian life. They desire always to remember, that without holiness "no man shall see the Lord;" and that in "repentance toward God, and faith toward our Lord Jesus Christ," truly and livingly experienced, rests our hope of eternal salvation, no outward conformity being sufficient, without true renovation of heart, to produce the fruits of the Spirit, or procure for us acceptance with God.

From St. Paul's.

## THE PLANET VENUS.

(Continued from page 55)

Now when Venus presents her full face towards us she is much too far off to be well seen, and besides she lies directly beyond the sun, and his light prevents us from seeing her. On the other hand, when she is nearest to the earth, her dark hemisphere being turned towards us, she would be invisible even were she not in this case also lost in the sun's light. When she is best seen she presents much less than a full disc; and, in fact, she is actually best placed for study when showing a crescent phase, somewhat like the moon's two days before she is half full.

At first sight it might seem that this should render the study of Venus even more difficult than any of the circumstances yet named. The central part of her disc, just that portion which is alone unfore-shortened, can only be seen when Venus is much farther off than Mars is at his nearest—when, also, he is most favorably seen in other respects; while the portion seen when Venus is nearer is seen edgewise, and therefore not very favorably placed for study.

But in one respect there results a means of studying Venus which is wanting in the case of Mars. I refer to that very means whereby astronomers have been able to measure the height of the lunar mountains. The boundary between the light and dark parts of the moon is the region where, as seen from the moon, the sun is rising or setting. The mountain tops near that boundary catch the sun's light earlier in the lunar morning, and later in the lunar evening, than the plains and valleys close around. Precisely as the traveler who views the phenomena of sunrise from the summit of the Rigi or Faulhorn* sees the valleys still enshrouded in gloom, while the mountain tops are all illuminated; so out yonder, on our satellite, if there are living creatures there, contrasts of like sort, but much more marked, may be witnessed by such Lunarians as care to climb the summits of the peaks around such craters as Tycho, Kepler and Copernicus. The telescopist can see the lunar mountains lit up by the sun's rays, when the valleys around are in darkness; for, outside the boundary line, between the light and the dark portions, he sees spots and streaks of white light, which he recognizes as the peaks of lunar mountains, or the summits of mountain ranges. And, by measuring the distance at which a lunar peak, which has just caught the light, lies from the boundary between light and darkness—or, as one may say, by measuring how far off the tiny island of light is from the shore-line—he estimates the height of the lunar mountains.

In Venus, similar phenomena are presented. Only her great distance renders it less easy to study them to advantage. Of course if the planet were a perfectly smooth globe, the boundary between the light and dark portions would be quite smooth and uniform. But as early as the year 1700, La Hire could recognize irregularities in the boundary when the crescent was very narrow. But we owe to the German astronomer, Schröter, the first satisfactory study of these irregularities. Towards the close of the last century he studied the planet with several powerful telescopes; and he was able to recognize distinct inequalities in the boundary. These irregularities varied in figure from time to time, precisely as they might be expected to do when we consider their cause. Now a plain or sea, now a high table-land would be at some particular part of this border-land between light and darkness; now valleys, now mountain peaks would diversify the seeming figure of the boundary. Some of the effects recognized by Schröter were so remarkable as to suggest that the mountains on Venus must be much higher than those on our earth Schröter, indeed, estimated the height of some of these mountains at no less than twenty-eight miles, or fully four times the height of the loftiest peaks on our own earth.

A circumstance of some interest may be here touched upon in connection with the researches of Schröter. Sir William Herschel,

* One is willing to believe that there are travelers who have been so fortunate.

having failed with his more powerful telescopic means in detecting any of the appearances recorded by Schröter, wrote a somewhat lively criticism upon Schröter's statement. Of this paper, which appeared in the "Philosophical Transactions" for 1793, Arago remarked that it was "une critique fort vive, et en apparence du moins, quelque peu passionée." It must be said, however, in justice to the greatest telescopist who has ever lived, that the severity of his tone, though not justified by the actual circumstances, was by no means unwarranted by the facts as he saw them. Misapprehension, not injustice, led to the warmth of his tone. Schröter answered dispassionately and effectively in 1795; and no doubt now remains of the general accuracy of the German astronomer's observations.

The irregularities whose effects thus show themselves by notching or otherwise distorting the boundary between the light and dark portions of the disc of Venus, have been detected also as faint spots within the illuminated portion of the disc. It is only, however, with great difficulty, and under exceedingly favorable circumstances, that they can be so seen. And, singularly enough, it would by no means appear as though the most powerful telescopes, or even the greatest observing skill, were the necessary conditions for the detection of these spots. On the contrary, they have been seen with small telescopes when large ones failed to show them; and comparatively inferior observers, like Bianchini and De Vico, have recognized them, when Sir William Herschel and the eagle-eyed Dawes have been unable to detect any traces of their existence. Indeed, all that Sir William Herschel could detect was a slight superiority of brightness in the part of the disc near the edge as compared with the part close by the boundary-line between the bright and dark portions. This peculiarity he misinterpreted strangely; for he ascribed it to the existence of an atmosphere in Venus, failing to notice that it is clearly recognizable in the airless moon.

The spots in Venus are not seen distinctly enough to enable us to judge whether they indicate the existence of land and water, like the greenish and the ruddy markings on Mars. But they have enabled astronomers to measure the rate at which Venus turns upon her axis, and they have also shown us how her axis is placed, so that we can form an opinion as to the nature of her seasons.

Cassini was the first to time the rotation of Venus. He found that a certain spot returned to the same place on her face at intervals of about 23 hours, so that the length of the day in Venus would be slightly less than that of our own day. But Bianchini, in 1726, came to a very different, and a very startling, conclusion. He said he could not account for all the changes of appearance he had noted in Venus, without assigning to her a rotation period of 24 days and about 8 hours. Cassini had not been certain about his results, because he could not follow the spot far across the face of Venus. Bianchini's results were open to a somewhat similar objection. His observatory had not sufficient sky-room to enable him to follow the planet for more than about 3 hours. Now he was convinced that the spots did not appreciably change their place in that time; and having made his observations at somewhat wide intervals, and finding that at the end of several days a spot seemed considerably advanced when observed at the same hour of the night, he concluded that all those days had been occupied in the advance *alone*. Cassini had judged that each day there was a circuit and a slight advance *as well*.

That excellent astronomer, Ferguson, whose book (out of date as it is) continues far better worth studying than nine-tenths of our modern elementary treatises on astronomy, adopted Bianchini's explanation as seeming to accord best with the evidence. Working out the consequences after his usual sound and laborious fashion, he came to some very strange conclusions respecting the seasonal changes in Venus. Bianchini had seen reason to believe that Venus turns on an axis very much tilted down towards the level of her path round the sun; and the effects of this tilt would be very striking, even though the day of Venus were judged to be equal, or nearly so, to our own. But with the long day of 24 1-3 terrestrial days, the resulting effects were found by Ferguson to be so strange that nothing we are familiar with on earth could be very well compared with them.

In the first place (according always to Bianchini's estimate) there are but 9 1-4 days in the year of Venus. "We may suppose," says Ferguson, "that the inhabitants of Venus will be always careful to add a day to some particular part of every fourth year, by means of which intercalary day every fourth year will be a leap-year, and will bring her time to an even reckoning, and keep her calendar always right."

Then the day lasting so long, the sun's midday-height would be very different on successive days; so that if at any place he were overhead at noon on one day, he would he found far removed from the point overhead at noon of the next day. "This appears to be providentially ordered," says Ferguson, "for preventing the too great effects of the sun's heat (which is twice as great on Venus as on the earth); so that he cannot shine perpendicularly on the same

places for two days together ; and on that account the heated places have time to cool." One would have thought the long night of 292 hours would fairly have sufficed for this desirable purpose ; but in Ferguson's day men knew more about the final causes of things than we do in our time, so that it is only with extreme diffidence that I venture this suggestion.

When Ferguson wrote, the astronomers of England were paying great attention to the problem of finding a ship's longitude at sea. Ferguson points out how much better off the people in Venus are as respects their means of dealing with this problem. "The sun's altitude at noon being very different at places in the same latitude, according to their different longitudes, it will be almost as easy to find the longitude on Venus, as it is for us to find the latitude on our earth, which is an advantage we can never have." Here is another instance of an easily interpretable design. For our seamen have the moon to help them in finding the longitude ; and the voyagers over Venus would be badly off without a moon but for the peculiarity pointed out by Ferguson.

But it is as well, before inquiring what purpose was intended to be fulfilled by certain relations, to assure ourselves that those relations actually exist. For example, before asking why the people in Jupiter and Saturn get so much more moonlight from their many moons than we do from our single one, it is as well to calculate how much light they do actually get ; because the argument from design is slightly interfered with when the multiple moonlight in Saturn and Jupiter is found to amount in all to scarce a twentieth of that which our single moon supplies to us. So here, in the case of Venus, it is unpleasing, after calculating all the important advantages afforded by the long day of Venus, to discover that the day in Venus is actually rather less than on our own earth.

This, however, has now been abundantly proved. Schröter, by carefully noting the interval which elapsed between the successive appearances of a certain bright spot close by the southern horn of the crescent Venus, assigned a rotation period of 23 hours 21 minutes and 8 seconds. This was within a minute of the time assigned by the younger Cassini as bringing his father's observations into agreement with Bianchini's. But the Italian observer, De Vico, attacked the question still more earnestly. He and several colleagues studied Venus at the Observatory of the Collegio Romano. They rediscovered Bianchini's spots, and by carefully comparing their own estimate of the planet's rotation with the observed appearance of Venus at such and such hours as recorded by Bianchini, they were able to deduce a very close approximation to the rotation period of Venus. They assigned as the actual length of the day in Venus 23 hours 21 minutes 23 seconds and 93 hundredths parts of a second. Without accepting these hundredths as altogether beyond dispute, we may take 23 hours 21 minutes and 24 seconds as doubtless very closely representing the value of Venus's rotation-period.

(Conclusion next week.)

# FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 23, 1871.

THE RANSOM READY.—It is the accepted belief of Christians that no soul ever was or ever will be saved except through the meritorious offering and the intercession of the Lord Jesus Christ ; yet more than three thousand years after Adam's transgression, and more than seven hundred years ere the death of Christ in the flesh paid the appointed ransom for sin, the Holy Spirit declared by Isaiah : "Behold the Lord's hand is not shortened that it cannot save ; neither His ear grown heavy that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." And yet since man lost Paradise, salvation and pardon have waited the sinner's acceptance, even as the perfect sin-offering lay or *crouched* at the door for Cain's atonement (through faith in the great sacrifice which the Lamb should typify), when the gracious message was spoken to him that, although he had not done well, mercy had even for him provided an atonement. Alas, that through the decades of centuries, successive thousands and millions of immortal souls remain unsaved, although the Saviour's willing hand remains unshortened ; and separated from God, though His ear is quick to hear the secret, unuttered thought and aspiration, and ready to accept the contrite confession and prayer of faith. Does any one shudder at the thought of alienation and separation from God, through sin ? Let him consider that provision is made for him to be joined in a perpetual covenant to the Lord, who willeth not his death but his sanctification,—that His easy terms are : "Hear and obey, and thy soul shall

live." Pardon is a royal prerogative, and our Sovereign gives as a King. Come unto Him in righteousness—in Christ's righteousness—and sins and transgressions shall be removed to a remoteness as great as the power of language can describe:—"as far as the east is from the west"—so far that they cannot overtake thee, for the east and the west are indefinite and still receding points. The King's pardon is absolute. It washes out past transgression, nails it to the cross where it is amply atoned for. It gives absolution, but no indulgence to sin afresh. "Let him not turn again to folly," is a watchword to be heeded always, lest the pardoned sinner fall from grace. Why should any fail of pardon or doubt the goodness and mercy of Him with whom is forgiveness that He might be feared? "Come, let us reason together, saith the Lord [*Yahveh—the Messiah*]. Though your sins be as scarlet, I will make them white as snow." What reasoning is this? The merciful One states His reason and what He will do. Does not this mere stating of the case strike the reasoner dumb? What reply can he make to such adorable condescension and unbounded munificence. Accept His terms and the promise is sure: "Your sins and your iniquities will I remember no more." Believe in the Lord Jesus Christ unto righteousness, and with the lip make confession unto salvation, and (amazing mercy!) the handwriting against us will be blotted out,—faded out of the dreadful book of remembrance,—*covered* by the all-sufficient ransom, and will not appear in accusation before the assembled universe at the great day.

The word that seems to be for our present utterance (to which we are able to give but feeble and inadequate expression), is this: Repent; believe; confess; obey; cease to do evil, learn to do well; lay hold on eternal life; always and in all things giving thanks to the Father by Jesus Christ for the blessed word of reconciliation, "that God was in Christ reconciling the world unto Himself, not imputing their trespasses to them."

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Conference of Friends at Dublin.—This meeting, of which we copy from the *British Friend* the following notice, was convened on individual responsibility. Further accounts are expected next month. Such meetings, if held in the love and fear of the Lord, may quicken souls and promote the true well-being of many. The spirit of prophecy (which is "the testimony of Jesus") said long ago, describing the far future as already past: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it." Surely it is meet that such should commune together upon topics far transcending in importance those relating merely to this transitory life, and

> "One in heart, in interest and design
> Gird each other for the race divine."

"This conference was held at Henry Bewley's, Willow Park, Booterston, Co. Dublin, on Third and Fourth days, the 22d and 23d of Eighth month, for the purpose of social religious converse one with another in the fear of the Lord, and with a view to encouraging each other to seek after a higher tone of spiritual life, and more devotedness of heart to the Lord's cause.

"From seventy to eighty Friends were in attendance, most of whom were members of Dublin Monthly Meeting, some were from other parts of Ireland, and the company of a few Friends from England was also very acceptable.

"On Third-day Friends met at 10 A. M., 4 and 7 o'clock P. M. The meetings were commenced by H. Bewley reading a portion of Scripture, and the voice of prayer was usually heard. All present held Bibles, which they referred to very freely in connection with the subject under immediate consideration. Many of the remarks were made in a brief and conversational manner. The subjects introduced were the great and fundamental truths of the gospel—the state of man by nature; the love of God; the grace of the Lord Jesus Christ; substitution; regeneration; justification; sanctification, &c.; and afterwards the application of those truths, under the teaching of the Holy Spirit, in promoting practical holiness and devotedness to the Lord's service. * * *

"On Fourth-day morning, on account of the usual week day meeting at Eustace street, the first meeting was not held until half past twelve o'clock. At seven o'clock in the evening a more general one was held, to which a large number of Friends from Dublin came, and which was felt to be a time owned and blessed of the Lord. It was addressed at length by Joseph John Dymond and Jonathan Grubb."

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Ohio Yearly Meeting closed on the evening of Fifth-day, the 7th inst. In the correspondence received we are less impressed with the routine business than with the de-

votional character of the assembly, and with the comforting testimony that "from the first there was manifest a great outpouring of the Holy Spirit." "The Lord Himself triumphed, and the people wondered and praised." The proportion of young persons in attendance was larger than usual, an encouraging symptom when we are informed that "many of them gave comforting evidence that they were yielding to the forming hand of the dear Master for much usefulness. Many mouths were opened to witness of the freeness and fulness of the love of Christ, and of His salvation." A large Youths' Meeting held on First-day at the appointment of Edward C. Young and Mary H. Rogers (other Friends joining in the exercise) was regarded as a season of favor.

Encouraging reports were received from the standing committees on Indians, Freedmen, Temperance, and Peace.

The holding of General Meetings as way should open in the Truth, was deliberated upon in joint committee and the meeting at large. This resulted in placing the subject in the care of a large, and it is trusted, an efficient committee. The establishment of Kansas Yearly Meeting was approved, also the proposition for a conference of all the Yearly Meetings.

The Yearly Meeting was characterized by great harmony, compacted by that which every joint supplieth, and making increase of the body unto the edifying of itself in love.

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Iowa Yearly Meeting. (*Additional accounts.*)—One of our correspondents thus mentions the preliminary seeking of help "from the hills," for entering upon the duties of the session:

"On Seventh-day P. M. the 2d inst., a meeting was held in the city Meeting-house, for the purpose of invoking the Lord's blessing on the Yearly Meeting and upon the multitudes to assemble on the days of public worship. It was largely attended, and was a time of refreshing from the presence of the Lord. Many souls were strengthened and encouraged more fully to trust in the alone Source of strength, remembering the words: 'Not by might nor by strength, but by my Spirit, saith the Lord.'"

The London General Epistle for 1871 was listened to with appreciation. The excellence of this document was deeply felt, and three thousand copies ordered to be printed for circulation. Pending its consideration, Barnabas C. Hobbs spoke substantially as follows:

"I am often instructed in the reading of the London General Epistles. We may have our local trials and discouragements, and sometimes be tempted to conclude, when we take narrow views of things, that it would be a relief to seek religious associates elsewhere. But when we take a wider view of our Society, and consider its work and mission, the mind is not only satisfied but rejoices in the mission of this people.

When we turn to this eldest of our sister churches, we find in it some of the ripest scholars and the best men the world can produce. They command the respect of the nobility and legislators of Europe. They seem to be ever observant of the affairs of every nation and people, and of every political movement; and when the liberties or conscientious rights of citizens are invaded, whether in Russia, Norway, Germany, France, Italy or Spain, they at once appear as advocates in behalf of the sufferer.

When war threatens or disturbs nations, their warning voice is heard, and they hasten to relieve its victims. Their eyes are upon all kindreds, nations, and people in Europe, Asia, Africa, America, and the islands of the sea, and their missionary labors are extended to Norway, Sweden, Russia, Prussia, France, Anstralia, Tasmania, Africa, Madagascar, Hindostan, the Shetland Isles and Iceland, as well as to our own continent.

During our late civil war, when the most gigantic rebellion that the world has ever known, spread over our nation, some of our people were North and some South. At the same time the combined powers of Europe in the interest of monarchical government, were evidently aiming a blow at our civil liberty. Before we were fully aware of what was our condition in America, our Friends in London, having a clear comprehension of the situation, sent us their letters and memorials to civil governments, pleading for a pacific policy, that the impending strife might if possible be averted. We were one people North and South, in Europe and America. The heart of London Yearly Meeting beat in unison with the middle and laboring classes of Europe, and a manly voice was heard across the ocean in favor of civil and religious liberty: and they were a moral power well felt in both continents, in adjusting the differences threatening the peace between England and America.

No national strife can divide the Society of Friends, because their principles are universal in their nature. They labor for the good of every kindred, people, tongue and

nation. Their civil and Christian solicitude would surround the globe. Their principles embrace those elements that when accepted will bring universal peace to the nations, and make the kingdoms of this world the kingdoms of our Lord and of His Christ.

When I think of these things I feel thankful that I have been educated among such a people, and love to enjoy that Christian fraternity that has a church fellowship not only in our own land, but that can reach across the ocean and recognize as brethren men and women among the wisest and the best of earth."

The establishment of Kansas Yearly Meeting, as notified by the Indiana Epistle, was fully concurred in. The proposal for a General Council or Conference of all the Yearly Meetings, which has been considered in most of the Yearly Meetings, was fully deliberated upon in two sittings. Much unity was felt with the proposal, which was qualified by a fear of centralization, and it was finally referred to further consideration another year. The subject of the best mode of defraying the expenses of the Society was introduced by Stavanger Preparative through Bangor Quarterly Meeting, with a view to raising the needful funds by voluntary subscriptions rather than by apportionment. In a full and fair discussion a free expression of the different views was encouraged, and after reference to a committee, the following minute was made:

"It is the judgment of the meeting that all our offerings for the work of the Lord should be voluntary; and we desire that our system of apportionment (which should be simply a standard to aid in determining the proper share of each one) may be made voluntary by the free assent of each member to the ratio assigned him. If any meeting prefer to raise its share of our necessary expenses by any other method, it is at liberty to do so."

The able and interesting report of the Associated Executive Committee on Indian Affairs, to which reference was made last week, and from which free extracts are made in the *Review*, was introduced by the Representative Meeting; also the associated report upon the important subject of Peace, which we hope to notice in a future number. As the Meetings for Worship are a recognized part of the Yearly Meeting, the following passage from a valued correspondent may be here properly introduced:

"Large, and in the main satisfactory meetings for worship were held on the two First-days and on Fourth-day of the Yearly Meeting, and the railroad tended to unsettle the minds of many. Considerable uneasiness was felt and expressed that the Society as a Church should seem to become a party to this apparent desecration of that seventh part of time, set apart by common consent of Christendom as a day of rest and devotion. Other meetings were also held by appointment during the week, and on First day afternoon nearly all the places of worship of other evangelical denominations were occupied by Friends, on the cordial invitation of those having charge of them."

An interesting evening meeting was held of the Iowa Peace Association of Friends; and on Fourth-day P. M. the Conference of the First-day School Association. This was a profitable occasion. Much practical information was elicited. The subject of First-day School literature was discussed, including the need for a suitable juvenile paper. This, as being of national importance, was referred to the approaching National First-day School Conference, to which delegates were appointed.

A beloved Friend writes: "Our Yearly Meeting closed with a precious feeling of encouragement and thankfulness. We were drawn closer together. The Lord has helped us, and dispensed to us according to our need." (*The printed minutes will call for some further notice.*)

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Western Yearly Meeting opened on Sixth-day, the 15th inst. A correspondent writes:

"A feeling of much brotherly love seemed to prevail. The cementing influence of heavenly love was largely felt."

Ministers from abroad with credentials were present as follows: *From Indiana Y.M.*, Absalom Dennis: *from Iowa Y. M.*, Jemima E. Weesner, Margaretta Thorne, Joseph D. Hoag; *from New York Y. M.*, David H. Bennett; *from Canada Y. M.*, Israel D. Titus. Also, without credentials, Asa C. Tuttle, *from Ohio Y.M.*; Francis W. Thomas, *of Indiana Y. M.*, and Yardley Warner, *of Philadelphia Y. M.*

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CONDENSATIONS.

*The General Meeting for Scotland* took place (as we learn from the *British Friend*,) 8th mo. 21st, at Aberdeen. The 1st-day meetings, forenoon and evening, were attended by many of the citizens. In these meetings and on Second day morning, numerous ministers were engaged in the exercise of their gifts. Ministers from other parts were present as follows: Robert Rennison, Isaac Brown, James Thompson, Joseph Thorp, Hannah Thorp, William Ball, Sarah Tunstall, Samuel Alexander, Mary Edmundson. The business department is, we believe, very much of the rank of a Quarterly Meeting.

*Tract distribution by Friends* is continued to a large extent in France and Germany.

*We are requested by a Friend in Richmond, Ind.*, to state that by an arrangement with the Pennsylvania Central Railroad, Friends wishing to attend Indiana Yearly Meeting may obtain tickets at a greatly reduced fare by observing the following directions, copied from the *Friends' Intelligencer*:

They must apply in person, or by letter, *enclosing a stamp*, to John Comly, No. 144 North Seventh St., Philada., and procure a printed order issued by the Pennsylvania Railroad Co., which will entitle them to purchase tickets (good from 9th mo 19th to 10th mo. 20th) at the following rates and places:

From New York to Richmond and return, $23.70
(*Office* 526 *Broadway, N. Y.*)
" Philada. to Richmond and return, 21.00
(*Office* 838 *or* 901 *Chestnut St., Philada.*)
" Baltimore and return, 20.35
(*Office* 9 *N. Calvert St., Baltimore.*)
" Harrisburg and return, (*office at depot*) 17.80
" Altoona and return, " " 14.00

*A General Meeting* under the care of the Committee of New York Yearly Meeting, with the co-operation of a Committee of Nine Partners Quarterly Meeting, has been appointed to be held at *Poughkeepsie, N. Y.*, to open on Fifth day morning, Tenth month 12th, at 10 o'clock.

The National Biennial Conference of Friends' First day School Teachers will be held at Damascus, Ohio, in the Eleventh month. (*We hope to give the exact day next week.*)

*Contingent pledges for Maryville Meeting House* received as follows: From M.W. (Baltimore), $100; from two brothers in Cincinnati, $100. Also from S. L. B. (*of Trenton, a former contributor*) and wife, $100. A Friend informs that he has for this object from E.H.F., $50. We are very anxious to see the needful amount made up. It could not be long delayed if Friends realized its importance.

*Erratum.*—In the obituary notice of R. A. Church, on page 59, *minister* should be *member* of New Bedford Monthly Meeting.

## DIED.

WARDER.—At her residence, Springfield, Ohio, on the 10th of Eighth month, 1871, Ann Aston Warder, widow of the late Jeremiah Warder, in the 87th year of her age; a member of Green Plain Monthly Meeting. She "being dead yet speaketh," and her works live after her.

SMITH.—On the 15th of Fourth month, 1871, at Laurens, N. Y., William Smith, in his 49th year; an esteemed member of Butternuts Monthly Meeting.

COX.—On the 18th of Seventh month, 1871, James Rollie, son of James and Sarah Cox, members of Sand Creek Monthly Meeting, aged 7 months.

HILL.—At his residence near Bloomingdale, Ind., on the 13th of Sixth month, 1871, Nathan V. Hill, a member of Bloomfield Monthly Meeting. Though cut off in the midst of a useful life, he gave unmistakable evidence that with him to die was gain.

HAWORTH.—On the 15th of Sixth month, 1871, in her 50th year, Lydia Haworth, a beloved member of Lost Creek Monthly Meeting, Tenn. She was enabled in the performance of life's duties to adorn the doctrine of God her Saviour, to glorify Him in sickness and suffering. Her prayers of faith were graciously heard, and her death was one of triumphant rejoicing.

ABBOTT.—On the 18th of Eighth month, 1871, John Abbott, in the 83d year of his age; a member and Elder of Le Grand Monthly Meeting, Iowa. His end was peace.

## MISSIONARY WORK.

BY ESTHER B. TUTTLE.

[*Read in Mt. Pleasant, Ohio, 8th mo.* 31*st*, 1871.]

As we approach the subject of Christian labor for souls, we approach a subject which doubtless transcends in importance any other theme which ever yet claimed the consideration of men. The scheme of the world's redemption is very broad, and very high and very deep; it reaches down to the lowest depths of human degradation and sin; it contemplates the uplifting of the race to the highest capacity of fully redeemed immortal souls; it flings the line to the outmost verge of civilization, and embraces in its benign purposes all true philanthropy. As we, therefore, approach this subject to examine our individual and united relation to the great Master's work, we would come reverently and yet acknowledging the dignity of our high calling.

When a work is assigned us, it is perhaps natural, in the first place, to take a view of the field. In this instance we find "the field is the world," and that "the world lieth in wickedness." We turn away from the view, sick at heart, inquiring, Where is the remedy? Immediately we find the remedy is fully provided in the gospel of the Lord Jesus Christ. These two things then we plainly see: the world's terrible need and the gospel's adequate provision. With deep interest, we now inquire, How shall the remedy be applied? Who shall induce the world to accept the provision? The Lord Jesus, the divine originator of the plan of redemption, has supplied every condition to make this plan effectual. He has left nothing undone, in that He has ratified it with His own blood, has endowed it with His resurrection life, and has ascended to glory bequeathing the Holy Spirit, and "giving gifts unto men."

Let us consider His declaration when He said: "As the Father hath sent me, even so do I also send you." If in the use of this expression the Saviour meant to include not only the disciples whom He addressed, but all who should believe on Him through their word, then doubtless you and I stand commissioned as co-workers with Jesus in His mission to seek and save the lost. These three things, then, are perhaps granted: the great need, the great remedy, and our individual commission. Doubtless the most important question now before us is: Are we ready to engage in the work? Perhaps in no way shall we be better able to understand the requisitions of the Master at this point, than by examining the qualifications of those whom He called and sent forth into immediate service while He was personally upon earth.

The account given in the tenth chapter of Luke, of the appointment of the seventy, has been so present with me for a few weeks past and has seemed so instructively suggestive upon the subject before us, that I believe it right to bring it to view. The simple statement commences with these words: "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Then he goes on to give full directions concerning the work to which he sends them, but the points with which I am most impressed are found in the words quoted.

"The Lord appointed other seventy." Who were these seventy? They were disciples, immediate followers of Jesus, learners of Christ. In that day, to be a disciple meant nothing less than *entire consecration.* Christ had plainly said: "No man can be my disciple who will not forsake *all* that he hath." Again: "Whosoever will be my disciple, let him take up his cross daily and follow me." Nay, He went so far as to say: "He that loveth father or mother, wife or children, houses or lands more than me, is not worthy of me." Such were the terms of discipleship in that day; those who accepted them "loved not their lives unto the death." These were they whom the Lord appointed. He found in them the conditions for appointment fully met; they had yielded themselves to "follow the Lamb whithersoever he went." Suffer me to say: I am persuaded, a consecration no less entire, a self-abandonment no less absolute, is needful for us as the primary condition for appointment to the Master's service. I am, likewise, equally persuaded that no heart thus fully yielded to Christ will long be left unappointed.

Shall we pause a moment here, and in the searching light of God's spirit bring our souls to the test of discipleship? Are we wholly the Lord's to-night? Does Christ possess the *entire* throne of our affections? Are *we* willing to part with all for His sake? If not, may this hour behold the completion of the work. May we now determine to be true disciples indeed, not alone for our own soul's safety, but for the sake of the great "world that lieth in wickedness."

"The Lord appointed other seventy"—"the *Lord* appointed." Oh, that in this day all the messengers that are running to and fro were of the Lord's appointing! How knowledge would be increased. Have we not reason to fear that many who claim to be Christ's ambassadors are self appointed and man-directed—gathering not with Christ, they scatter abroad. Far be it from me as I come before you to press the subject of mission work in the limits of this Yearly Meeting, far be it from me, I say, to appoint to any dear friend his service, or specify to any soul its particular work. I leave that where it belongs, with the same blessed Lord who, over eighteen hundred years ago, "appointed other seventy also."

"And sent them two and two before His face,"—first disciples, then appointed, then *sent*, and all *of the Lord.* How easy a matter it was for the Lord to send those who had yielded their wills fully to His. Some of us, perhaps, are wondering why we are not more used by the Master. We desire to be instrumental in saving souls, but we seem to be set aside and left alone. Can you or I use a tool, however much we may need and desire it, which is tightly held in the grasp of another? Neither can the Lord Jesus, though He be yearning over the wasting harvest, employ us in His service until we are absolutely surrendered *out* of our *own* keeping into *His.* Before we can be sent we must yield our wills, as to where we will go, how we will go, and what we will do. The servant has no right to meddle with his Master's plans or devise his Master's work. "God worketh in us to *will* and to *do* of *His* good pleasure." The Lord give us ability to yield ourselves, hands and feet, lip and tongue, heart and mind, soul and body to be used and sent of the Lord just as He will,—nay, in all things to say: "not *my* will, but *thine* be done."

(Conclusion next week.)

For Friends' Review.

## EXTRACTS FROM THE AMERICAN CORRESPONDENCE OF BENJAMIN SEEBOHM.

(Continued from page 68.)

It was nearly twelve years after his departure from America that he thus wrote: "The years which have passed since I left your shores, have not weakened the sense of gratitude for all the kindness and love, and all the tender sympathy so largely bestowed amidst all the bitter that was sometimes mingled in the cup; and they have not lessened the preciousness and the nearness of that Christian fellowship and unity of spirit which were often awakened in the heart throughout the course of that period of my life, towards my beloved brethren and sisters among whom my lot was cast." . . . . .

"The events of later days have certainly deepened my interest also in the substantial welfare of the American nation, to an extent which far exceeds what I felt before."

Keenly sympathizing with the cause of freedom, he rejoiced in the prospect "that the day was hastening when 'Ethiopia shall stretch forth her hands to God,' and be free." Under a deep feeling of the delicacy of the ground on which he was treading while treating on this subject, on account of its connection with our fearful civil war, he says, "I trust it is not without a prayerful desire to be preserved in the meekness and gentleness which becomes the followers of Christ—Himself the Prince of Peace,—who with legions of angels at His command to rescue Him from threatened danger, willingly gave Himself up to death, and 'bore our sins in His own body on the tree,' that we might be delivered from the wrath to come, and be made heirs of eternal life through faith in His name. O, that the banner of His love may be spread over all who are brought into suffering in this day of sore calamity, in consequence of their allegiance to Him and His *cause*; whether it be in bearing a faithful testimony to the peaceable character of His Gospel, or the freedom which it claims for all the sons and daughters of men, of every nation, kindred, tongue, *color* and people, and the fulness and freeness of that salvation which He has purchased for all through His atoning sacrifice, ready to be applied to all who receive it in faith, under the sanctifying power of the Holy Spirit. It will be cause for much thankfulness if under the new conscription laws of your country, Friends are preserved faithful and protected from much suffering."

"It is with much tenderness of Christian affection and sympathy that I look to my beloved Friends everywhere in your land. Day by day I might seem almost to live amongst them, and I am not sure whether it is not partly from this cause that I have felt less of the need of telling them so by the pen. It is not a fitful feeling that comes upon me now and then, but a part of my daily meat and drink to bear them on my heart before the Lord, as I traverse the length and breadth of the land, and place myself, as it were, alongside of them, under the different circumstances in which they are placed."

Alluding to some more especially, he says, "For them I can earnestly crave an increase in 'the increase of God,' and yet larger participation in the 'fullness of the blessing of the Gospel of Christ.' That briefly comprehends all that we need for this life, and for that which is to come,—the sum and substance of true religion,—the root and ground of genuine Quakerism. Oh, how freely it is offered to us all, and when, under the gracious influences of the Holy Spirit, we feel it brought home to our hearts, and are enabled in faith to lay hold of it, we cannot desire more, while sensible we cannot do with less. Heaven and earth may pass away, but the Truth as it is in Jesus shall abide for ever. As Moses lifted up the serpent in the wilderness, so has the dear Redeemer been lifted up, that whosoever believeth on Him should not perish, but have eternal life—and blessed be His name 'He that believeth on the Son of God, hath the witness of the Spirit in himself that God is true,'—and will never leave nor forsake those who trust in Him and keep His commandments."

Remarking that it is not very easy, even for the renewed mind of the Christian believer, to escape the dangers and temptations which abound on every hand, he adds, "Constant watchfulness and prayer are needed for all, and for none more than for the members of a religious Society like ours."

It was with much appreciative interest that B. Seebohm saw in the character of many of our youth the evidences of a mental culture which under the Divine guidance would fit them, as it did some of the 'worthies of ancient days," for greater usefulness in the Church. On this point he remarks, "We need not undervalue human talents and human acquirements,—those attainments in literature and science, in languages and classic lore, which, if the comparison may be allowed, may be looked upon like the water that was poured into the water-pots of old, until they were filled to the brim. But it was the almighty fiat of the Saviour alone that could turn that water into wine. And without failing to appreciate the one, may it be ours still more earnestly to lift up our hearts in prayer, that by the same power all inferior gifts may be so converted into the other, that, thoroughly sanctified by the influence of Divine Grace, all may be devoted under the constraining power of the love of Christ, and the guidance of the Holy Spirit, to the service of the Lord, and not to the indulgence of the creature. Thus might we not hope to see 'judges as at the first, and counsellors as at the beginning.' There are those who cannot give up the hope that so it will be in the Lord's time and way. But we must not be surprised if it be not in ours. And how important in this view is the injunction of the apostle, 'Quench not the Spirit.' Wherever that leads, let us follow; wherever that restrains, let us not resist its influence, and we shall not be permitted to go far wrong; we shall be kept by the power of God unto salvation, and be enabled still to bring forth fruit to His praise."

"As it regards all who bear the name of Friends, both within and without the pale of our Society, the burden of my desire, I think I may venture to say of my earnest prayer, is that, exercising faith in God, all may be

firmly rooted and grounded in Christ, and adhering with chaste allegiance to Him, may ever be ready simply to obey the promptings and leadings of the Holy Spirit in all things, and that thus our Christian profession may continue to be faithfully carried out in all its spiritual and practical bearings,—in life and conversation,—according to the will of our Father in heaven, under the circumstances and in the position in which in His providence and grace He has been pleased to place us, or permitted us to be placed. To limit Him in any direction, or to refuse to follow Him in the simple obedience of faith as He may lead us by His Spirit, would be endangering our standing as individuals and as a Church, and might soon bring upon us the calamity of having our 'candlestick removed out of its place." But I take no gloomy or discouraging view as to the future of our beloved Society. Its essential principles are too sound and Scriptural to be overthrown. Nor will it, I believe, be permitted that those who faithfully adhere to them, not in the oldness of the letter, but in the newness and freshness of the life that proceeds from God and draws the soul to Him, will lose their standing in the Truth as it is in Jesus, or their right position in His universal Church. That which we cannot but earnestly long for in these days, especially as it regards our beloved young people, is that all may be kept in the fear of the Lord, closely bound to Christ and His cause, and given up in heart and soul, as our worthy forefathers were, fearlessly and unflinchingly to follow Him, and not man—under the government and guidance of the Spirit of God. Graciously kept here, the bow of promise seems to be reflected upon the darkest cloud, and if I mistake not, there are cheering indications that the Lord Himself is at work by His own Spirit in the hearts of many to bring them to this, and keep them there. Oh, that both in your land and ours, our God may count us worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in us, and we in Him, according to the grace of our God and the Lord Jesus Christ."

"I feel it to be a frequent source of comfort to myself that my beloved friends in America continue to dwell so much upon my heart, with a kind of Christian interest and prayerful solicitude, which I cannot think to be altogether of myself. If we were now to meet (1866), I suppose we should many of us find that time has left its marks upon us; but what cause for thankfulness to feel that if we are really in Christ, we are so much nearer heaven and to all the loved ones gone before; and surely it is no presumption for the Christian believer to take comfort in the prospect of a near approach to that blessed inheritance which is the free gift of God through Jesus Christ."

(To be continued.)

## NOTICE.

GENERAL MEETING AT GOSHEN, OHIO.

The Committee of Ohio Yearly Meeting to hold "General Meetings" within its borders, appoints one to be held at Goshen, Logan Co., Ohio, to commence on *Fifth-day*, the 5th of 10th mo., at 2 o'clock P. M. We cordially invite the company and co-operation of interested Friends of our own and other Yearly Meetings. And such as cannot meet with us, we invite to join us in asking for our Heavenly Father's blessing to rest upon the meeting.

The most accessible way of reaching Goshen will be to come by railroad to Bellefontaine, where on Fourth day evening and Fifth-day morning, there will be conveyances of Friends to assist visitors to reach us.

We earnestly hope to see many interested laborers drawn to enter this work with us.

*The Yearly Meeting's Committee are requested to meet on Fifth-day morning, at 10 o'clock.*

By direction of the Committee,

MAHLON PICKRELL,
EDWARD C. YOUNG.

*Ninth month 11th*, 1871.

For Friends' Review.

## BY AFFLICTIONS MY FATHER BLESSES ME.

I'll take the cup my Father gives,
Though mixed with grief and woe;
For 'tis by these my spirit lives,
And learns His will to know.

I'll take the pain that He inflicts,
For all in love 'tis given,
To draw my thoughts away from earth,
To purify for Heaven.

And let Him blast each earthly scheme,
And all my hopes lay low;
'Tis His own hand that holds the rod,
And gently deals the blow.

And, though the blinding storm be near
The lightning's flash I see,
And peals of thunder now I hear,—
'Tis Jesus blessing me.

Ah! yes, I see Him on the wave,
I hear His gentle voice:
"'Tis I, 'tis I, be not afraid,
But let thy soul rejoice.

"These are the gales that bear thee on
To the eternal shore;
The prize long sought will soon be won,
The conflicts soon be o'er."

Thus cheered, I'll take my Father's hand,
Nor fear the dreadful blast;
The storms and perils I will brave,
Till anchored safe at last.

*Muscatine, Iowa.* H. E. C.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates are to the 18th inst.

FRANCE.—The Budget Committee of the Assembly reported adversely on the bill provisionally increasing the taxes to meet the immediate demands of the administration. Although President Thiers had previously urged the adoption of the proposition, he announced, in the course of a subsequent message, that he submitted to the decision of the committee. On the 13th, he sent a message approving of the proposition for a recess of the Assembly, promising to work in the meantime for the re organization of the country, and asking the members to ascertain from their constituents at home whether the country wishes for reconstruction based on the glorious traditions of a thousand years, or for the abandonment of the ship of State to the current leading to an unknown future; whether, in brief, the public wish for a monarchy or a republic. He concluded with an exhortation to the members to work like a crew in danger of shipwreck, with a port in sight. The message was coldly received, some passages provoking laughter. The Assembly then discussed and finally adopted, a bill providing for a prorogation from the 17th instant to 12th mo. 4th. The main feature of the bill was the appointment of a committee of twenty-five to control the government during the recess. This committee was elected by the Assembly on the 15th, and consists of eight members of the Left or radical party, eleven of the Right, and six Moderates. The Assembly has adopted a bill revising the pension list of the late imperial government, abolishing all pensions except in cases of extreme poverty, or where the grant was made for distinguished services.

The disarmament of the National Guard was commenced at Versailles on the 13th, no resistance being made. At Lyons, a proclamation was issued on the 16th, requiring all arms in the possession of the Guard to be surrendered within two days; fines and imprisonment to follow failure to comply. The disarmament is proceeding quietly in the departments.

A customs treaty with Germany has been concluded, under authorization by the Assembly, which includes a provision granting the privilege of continuing to export the manufactures of Alsace and Lorraine into France free of duty, after the 1st instant, to which time the right to do so was previously guaranteed by treaty. As a compensation, the German negotiators offered an earlier withdrawal of the army of occupation from certain departments than was stipulated in the treaty af peace, and a reduction of the number of German soldiers in France to 50,000. After some opposition, the arrangement was accepted by President Thiers, and on the 16th, the Assembly agreed to the treaty by a vote of 553 to 31. It was reported, however, on the 18th, that the German negotiators objected to alterations in the text made by the Assembly, and that the failure of the treaty was imminent.

Elections for Councils General are to be held on the 8th prox., and the press urge the people to be careful in the choice of candidates, that the result may be a real indication of popular sentiment on the questions which agitate the country.

THE MONT CENIS TUNNEL was formally opened on the 17th by the French and Italian Ministers and local authorities of both countries, who passed through it, on a train, from Italy to France, making the transit in 20 minutes. A correspondent of the London *Times* telegraphed that he traversed the tunnel in 38 minutes; that the air in it is excellent, the rails perfectly level, and the whole work admirably done. A correspondent of a Lyons journal, who recently passed through the tunnel, says: "The ventilation is excellent, and the current of air perceptibly felt; in fact, the heat was so moderate that an overcoat was not to be disdained." On the French side, a link of about ten miles of railroad is yet wanting, from the tunnel to St. Michel, to make unbroken connection between Paris and Turin, and this it is expected will be completed in the Eleventh month. Passengers and mails from Great Britain to India can then be carried in 60 hours from Calais to Brindisi, in the south-east of Italy, whence steamers proceed to Egypt and the Suez canal.

GREAT BRITAIN.—Later information does not confirm the report given last week of the probable end of the Newcastle strike, as the workmen have decided to continue their suspension. The difficulty commenced with the engineers employed in shipbuilding. A large number of German workmen were brought over by the employers, but many of these, alleging that they had been misinformed as to the actual cause and condition of the dispute, withdrew from their engagements, and were furnished by the English strikers with means to return home. Some compromises have been suggested, and attempts made at an arrangement, but thus far nothing definite has been effected. In many other places and occupations, in England, like troubles exist, and the question of the relations between labor and capital is necessarily attracting much attention.

An international congress, to consider the subject of reform in the management of penitentaries in Europe and America, is proposed to be held in London in Sixth month, 1872. The original suggestion for such a meeting came from the United States, and preliminary steps were taken at the meeting held in Cincinnati some time since. Delegates appointed there have visited various European countries, and have received promise of support from several governments. The call for the congress will be issued shortly.

The Grand Duke Alexis, the youngest son of the Emperor of Russia, arrived on the 16th inst. at Plymouth, on his way to visit the United States.

JAPAN.—The government has decided to revise the treaties which have been made with fifteen foreign countries, the time fixed for revision being the middle of next year, and the important questions involved are already under consideration. Considerable changes will probably be necessary. The construction of the railroads from Yokohama to Yeddo and Osaka is proceeding actively. At Yeddo, an educated Japanese has opened a school for the instruction of his countrymen in the German language. He is the owner of a printing establishment, and also keeps a book-store for the sale of cheap publications in English and German, some of which are republished by himself. Two daimios have recently submitted to the government a project for the establishment of free schools in Osaka, Kioto and Yeddo, promising to endow the schools liberally if the government will co-operate in the undertaking.

DOMESTIC.—The sentence of death pronounced upon the two Indian chiefs, Satanta and Big Tree, by a Texan court, for murder, has been commuted by the Governor of that State to imprisonment for life. This result is probably owing in great measure to the intercession of Superintendent Hoag and of the "Universal Peace Union."

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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## NOTES FROM AN INTERLEAVED BIBLE. NO. VI.

BY M. S. W.

*Luke* x. 4. The object of this injunction was to prevent loss of time. "If two Arabs of equal rank meet, they extend to each other the right hand, and, having clasped, they elevate them as if to kiss them. Each then draws back his hand and kisses it instead of his friend's, and then places it on his forehead. They then kiss each other's beard, give thanks to God that they are permitted to meet, and pray to the Almighty on behalf of the friend. Sometimes they repeat ten times the ceremony of kissing and grasping hands. Messengers were excused from these protracted greetings, and the apostles were messengers."

*Luke* x. 33. The Samaritans are often spoken of as a mixed race of heathen and Israelites, but in 2 Kings xvii., where the Israelites' being removed from their country is related, there is not a word to make us suppose any were left behind, or any blending with the Cuthites and other Assyrian colonists brought in. 2 Kings xxi. 13 seems to give the strongest testimony that none of the ten tribes were left in the land. If the Samaritans had owned any Jewish blood in their veins, they would certainly have brought this forward, as strengthening their claim to be allowed to take part in rebuilding the temple under Ezra (iv. 2). When our Lord said to His apostles, "Into any city of the Samaritans enter ye not," it was that until the gospel had been offered to the Jews, they had no more claim to it than any other Gentiles. Robinson says of the Samaritans, "the physiognomy of those we saw was not Jewish."

*Luke* xii. 27. "Travelers in Palestine mention that in January the fields and groves everywhere abound with various species of lily, tulip, and narcissus. A lily in flower at the season of the year when the sermon on the mount is supposed to have been spoken, is indigenous to the very locality, and is conspicuous even in the garden for its remarkably showy flowers."

*Luke* xiii. 15. The Pharisees were very scrupulous about the observance of the Sabbath. They arrested the lame man cured at the Pool of Bethesda for carrying his bed, which was probably merely a mat, and at some places long since then, a Jew was not allowed to carry even a pocket-handkerchief beyond the city walls. At the present time among some calling themselves Christians, this rebuke of our Lord has been used to excuse labor on the Sabbath. A farmer ordered his colored man to do some work on the Sabbath that might be injured by delay, but which could as well have been done the preceding week. The man said he could not work on that day. The master quoted Matt. xii. 2, and said, "If your horse fell into a pit, would you not draw him out on the Sabbath?" "No, massa, I would not, if I had been all the week pushing him in."

*Luke* xiv. 10–17. Morier relates: "It was fixed that at the end of August the second vizier was to give an entertainment to the ambassador and his suite, and on the day ap-

pointed, as is usual in Persia, a messenger came to us about five o'clock in the evening to bid us to the feast, in strict accordance with the Scriptural narrative. As all the guests to whom the servant was sent had already accepted the invitation, they were not unprepared, and could not plead a prior engagement."

When a Persian enters an assembly, after having left his shoes without, he says, "Peace be unto you," as if he was saluting the whole assembly (Matt. x. 12), and then measuring with his eye the degree of rank to which he holds himself entitled, he wedges himself into the line of guests. The disputes that arise on matters of precedence are numerous, and it is easy to see by the countenances of those present when any one has taken a higher seat than that to which he is entitled. The Persian scribes are remarkable for their arrogance in this respect, and our Saviour characterizes the Jewish scribes as loving the uppermost places at feasts. (Mark xii. 39.) "Towards evening the eldest son of the consul conducted me to the wedding feast of a Greek whose father is a priest. All the guests assembled in a saloon, where they were inspected by the master of ceremonies, and some had to move higher and some lower. When we came, two who had already seated themselves at the top, were obliged to move down lower."

*Luke* xv. 8. In India, where the customs have remained for centuries unchanged, the light of day is excluded as much as possible, on account of the heat. The verandahs are shaded with sailcloth, and the Venetian doors and windows are kept closed. In the dark, who would attempt to search for a missing article? "A lady observing the loss from her ring of a small but valuable stone, told her servant, who brought a lighted lamp, a dustpan and a brush. Putting the lamp on the floor by her side, she commenced sweeping the floor all over, and looking carefully by the light through the dust, she soon found the tiny but precious stone. To make the picture more complete, the eyes of the poor woman brightened when she discovered and restored it, and then went and told the other servants that she had found the stone that was lost."

*Luke* xv. 29. A roasted kid is considered a great delicacy. Samson, when he returned to his wife after leaving her in anger, took her a present of a kid. A writer says, "We retired to another apartment, where a kid, broiled and cut into small pieces with a quantity of rice, was served up to us, agreeably to the fashion of the country."

*Luke* xvi. 1–7. It is common in the East, as elsewhere, for landowners who are not disposed to manage a large estate, to put it into the hands of an agent or steward, who is bound to pay the owner a round sum annually, and then as far as others are concerned, he stands in the place of the owner. The steward does not receive any salary for his management of the estate, but pays himself by renting the land to under tenants. So long as the estate receives no injury, the owner has no control over it or over the tenants. An unjust steward may oppress the tenants to enrich himself, and thus they become discontented and discouraged,and refuse to occupy the land on such terms; and thus though the steward amass wealth by extortion and virtual robbery, the proprietor would eventually sustain great loss by injury to the estate, though the stipulated sum was yearly paid to him, and he might not soon hear of the wrong.

This was the condition of the estate described by our Saviour, and when the owner was informed of the extortion and oppression practiced, he called the unjust steward to account, and he asked himself, "What shall I do?" He called the tenants together, and remitted part of the extortionate rates he had charged them, and which they had agreed to pay, and therefore had no legal redress. In doing this act of justice and mercy, the steward did not defraud the owner. He voluntarily gave up the sums legally due to him, and thus the tenants becoming contented and satisfied, the estate was benefited. As far as we know he was retained as a trustworthy steward. (v. 8.) God has made us stewards over a portion of His vast estate, and told us to "do justly, and to love mercy, and to walk humbly with thy God." (v. 9.) That is, use these earthly things so as to secure the approbation of the true owner and the confidence of your fellow servants. He who is unfaithful and unjust in the use of earthly goods, who lives only for his own self-interest, really wastes his Lord's goods and is serving not God but mammon.

## SELECTIONS FROM JOHN WOOLMAN'S WRITINGS.

Hath He, who gave me a being attended with many wants unknown to brute creatures, given me a capacity superior to theirs, and shewn me that a moderate application to business is proper to my present condition; and that this, attended with His blessing, may supply all outward wants while they remain within the bounds He hath fixed, and no imaginary wants proceeding from an evil spirit have any place in me? Attend then, O my soul! to this pure wisdom, as thy sure conductor through the manifold dangers in this world!

Doth pride lead to vanity? Doth vanity

form imaginary wants? Do these wants prompt men to exert their power in requiring that of others which themselves would rather be excused from were the same required of them?

Do those proceedings beget hard thoughts? Do hard thoughts, when ripe, become malice? Does malice, when ripe, become revengeful, and in the end inflict terrible pains on their fellow-creatures, and spread desolations in the world?

Do mankind, walking in uprightness, delight in each other's happiness? And do these creatures capable of this attainment, by giving way to an evil spirit, employ their wit and strength to afflict and destroy one another?

Remember then, O my soul! the quietude of those in whom Christ governs, and in all thy proceedings feel after it!

Doth He condescend to bless thee with His presence?—to move and influence to action?—to dwell in thee, and walk in thee? Remember, then, thy station, as a being sacred to God; accept of the strength freely offered thee; and take heed that no weakness, in conforming to expensive, unwise, and hard-hearted customs, gendering to discord and strife, be given way to. Doth He claim my body as His temple, and graciously grant that I may be sacred to Him? Oh that I may prize this favor! and that my whole life may be conformable to this character!

Remember, O my soul! that the Prince of Peace is thy Lord: that He communicates His unmixed wis om to His family; that they, living in perfect simplicity, may give no just cause of offence to any creature, but may walk as He walked!

# INDIAN DEPARTMENT.

It is gratifying to find that a decided interest has been awakened in Washington, in response to the faithful representations of our Agents, respecting the lawless intrusions by white citizens upon the lands secured by contracts and treaties and by the national faith to the Indians south of Kansas, and west of Kansas and Missouri. A large hand-bill lies before us, which Superintendent Hoag has been authorized to print and circulate extensively, notifying all white persons to desist from settling on these lands, and those who have already done so in defiance of law forthwith to remove, on penalty of coercive steps to secure their removal; also rehearsing the existing treaties and laws in the case.

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In our plethora of valuable matter respecting the Indian question, we are at a loss what to select. A paper from the pen of Wm. Welsh we omit from sheer want of room. It is designed to introduce the subjoined account by C. A. Huntingdon of a Methodist Indian Mission, but we will at least quote a few sentences:—

"The civilization of Indians *cannot fail* to be accomplished, if Christian agents and employees can be had for each reservation. . . . . The Indian office has at length been effectually purified, and political tricksters can no longer use Indian appropriations for partisan patronage.

. . . . . "The difficulty in dealing with Indians does not arise so much from their heathen cruelty and superstition, as from our inability to illustrate to them the superior advantages of Christianity. . .

. . . . . "The heathen of other lands have hitherto engrossed much of the Christian zeal of our people, and now that our own heathen are receiving the gospel, surely they will no longer be neglected. The Society of Friends have set an example worthy of all imitation, for they have thoroughly efficient organizations on Indian affairs, composed of the most intelligent members."

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## IS THERE SALVATION FOR THE INDIANS?

BY C. A. HUNTINGDON.

The men of the world say no. The men of the Church know "that salvation is in the proportion of faith," and confess the weakness of their faith. The Government and the people lost all confidence in the policy heretofore pursued towards the Indians. The more we have tried to benefit them by treaties and appropriations, in the absence of religion, the more have they been demoralized and their decay has been accelerated. As a dernier ressort the Government has now proposed to recognize religion as a main element in the work of reform, and has cast the work with all its responsibilities upon the Church. As yet it is too soon to look for the fruits of the new policy in agencies where it is but just introduced. We can predict its results only by the experience of an agent who has conducted the service throughout a series of years on Christian principles.

The writer has recently spent a few weeks as a guest at the headquarters of Rev. J. H. Wilbur, United States Indian Agent for the Yakima nation. A few facts that came under his notice then, have an important bearing upon the question at the head of this communication.

And here let it be noticed that *Indians get their notions of religion from the personal characters of their teachers.* We get help in the formation of our notions of it from books, from history, from the Bible, and can judge of religion in the abstract. *They can judge of it only as its fruits appear in the moral life of the men who profess it.* We must therefore look for religious results among Indians in the light of the personal character of the men appointed to be their instructors and governors. A few words respecting the character and policy of Agent Wilbur will prepare us to appreciate more fully the results of his work.

Mr. Wilbur has been among the Yakima Indians, either as teacher or agent, for ten years, with the exception of a short interregnum of one year. During all this time he has, with great singleness of purpose, addressed himself to the work of their re-

ligious culture. It will not sufficiently explain the secret of his success to say that he is a religious man. Many men equally religious as himself would have failed of the results he has achieved. His religious success is, of course, conditional upon his religious character. But there underlies his religious character a substratum of strong native manhood, characterized by broad common sense, by great tenacity of purpose, by an inflexible will, and by faith in the possibility of great undertakings. Mr. Wilbur is pre eminently a man of prayer, and he infuses a spirit of prayer into everybody about him. He is a business man in the most comprehensive sense of that term, and all his business is tempered with prayer. Both white men and Indians are made to realize that God is an ever-present reality, and that He is looking into the hearts of all, and judging of the inmost motive of every act. Of course, he is an honest man. To say that he is commercially honest is no compliment. He would merit the scorn of all good men if he were not. He is religiously honest. Any man who is personally intimate with him cannot escape the conviction that he acts in the fear and love of God, and that the spiritual salvation of the Indians is the uppermost thought and central purpose of his life. This the Indians themselves most fully believe. Their faith in the sincerity of his motives and the wisdom of his government is unbounded. And here lies the secret of his success with them. If he were selfish and avaricious and covetous, he could have no such power with them.

See now a few results of this religious spirit in the administration of Indian affairs. Pass over, for instance, the religious character of the Indians. Say nothing about their personal piety, but see what an honest Christian administration is doing for their material comfort.

It is not true that *all* the Indians of the Agency surrender their barbarous modes of life and accept civilization. But there are hundreds that do, and their number is increasing as the work progresses. All who will accept it have the offer of land set apart for the use of each individual family. They have the offer of the Government teams, employees, and saw-mill, and are only required to go in person and assist to get logs and take away the timber, and build for themselves houses, barns, and fences. They are furnished teams, implements, seed, and the aid and instruction of Government employees in cultivating and cropping their land. The result is that many of them have good improved farms, comfortable tenements, and are reaping liberal harvests. They live like white men—they clothe themselves and families like white men—they have teams and wagons of their own, with stocks of horses and cattle. They are thriving, well-to-do people, upright, temperate, industrious, contented, and happy. Do you say all this is possible without religion? On this point hangs an important question. You say many white men thrive in worldly affairs without religion, and infer from this that worldly thrift is independent of religion, no less with Indians than with whites. But consider for a moment that white men who thrive in the world are generally educated from childhood in business habits, which adhere to them in manhood. White men who have been brought up in business as the Indians have, who have become confirmed in vice, in prodigality, and in thriftlessness, as the Indians have, do not become industrious, prosperous men without religion. There is no power under heaven among men that can reconstruct the outer life of such a man but that of religion in the heart. When the Divine Spirit takes hold of the moral convictions of such a man and impresses upon him the true end for which he is permitted to live, and the solemn responsibility of his stewardship on earth, then in the fear of God he rouses to new endeavors. The religious life within manifests itself in all the virtues that beget thrift in worldly affairs. This is just the case with Indians. They have grown up to maturity in the filth, the squalor, the lewdness and viciousness of barbarism. All experience has proven that giving them money and blankets, and instruction in the arts of business, makes no radical change in their condition. These things tend to weaken and demoralize them, rather than inspire in them self-reliance and other manly virtues. On the other hand it is seen in the case of the Yakima Indians that faith in God, that faith which "works by love and purifies the heart," also works upon the outer life and begets the virtues and habits of civilization. The religion that regenerates the heart reconstructs the habits of the man. The advantages of the Government service are offered freely to all the Indians upon the same conditions. They can *all* have farms, and lumber, and help, if they will respond to the offer by an effort to improve their opportunities. The converted Indians lay hold of the offered aid, and try to help themselves—the unconverted Indians choose to lie around their filthy camps, and lead a lazy, worthless existence. So far as the Agent is able to bring these people under the power of religion, so far he finds it easy to help them up in the art of good living, and no further. Hence the profound wisdom of his religious policy, which gives form and order to every branch of industry in the service.

Every employee must be a religious man; not necessarily a Methodist or a communicant in any church, but he must be a God-fearing, Sabbath-keeping, praying man; so that his very breath shall be an encouragement to Christian piety in the Indians. Hence the wisdom of the periodical camp meetings which bring the Indians together in large numbers from all parts of the reservation, and hold them for several consecutive days under the instruction of the Gospel, and in acts of worship. These camp meetings always make aggressions upon the realm of darkness and bring reinforcements into the service of Christ. For the sake of local convenience there are now erected two houses of worship upon the reservation, at points some ten miles apart. These were built by the voluntary contributions of the Indians themselves. They are small, unpretentious structures, but internally appropriate and very cleanly and comfortable, seating a congregation of some two hundred persons. These houses are crowded on alternate Sundays with Indian worshippers. Sometimes the services are conducted by the Agent himself, speaking through an interpreter, and sometimes by one or both of the native preachers. The writer enjoyed the privilege of being present at the public worship of the Indians on different occasions, of hearing them give utterance to their religious feelings in their class-meetings, both in conversation and prayer, and if he ever had any doubts about the possibility of salvation for the Indians before, those doubts were all dispelled. There are now some three hundred native communicants upon the reservation who are living in the faith and order of the Gospel—earnest praying men and women, striving by every advantage God has given them to make headway against the disadvantages in which they were born, towards a better humanity here on earth, and a "better country in that heavenly" hereafter.

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(*Lawrie Tatum, Agent, writes:*)

I believe that the Kiowa Indians have made no raids or hostile demonstrations since the arrest of Satanta and others, in Fifth month last. They, and the other Indians of this Agency, are in a more passive condition than they have before been since I have known them. Some, who have for many years been acquainted with them, say that they are more docile than they have ever been before. Thanks to an overruling Providence, who oft restrains those who know Him not.

I have been unofficially informed, that the sentence of the Indian Chiefs, Satanta and Big Tree, has been commuted by Gov. Davis, of Texas, to imprisonment.

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EXTRACTS FROM THE SECOND ANNUAL REPORT OF THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

(Continued from page 67.)

As a large edition of this valuable document has been printed, and as it will probably appear in the proceedings of several Yearly Meetings, we yield to the pressure upon our space, and in condensation omit much that we wished to insert in the *Review*. Of the 3,500 *Osages* under care of Agent Isaac T. Gibson, interesting mention is made. The earnest sectarian efforts of the Roman Catholics have met with little success, except among the mixed bloods. Here, and among the *Quapaws* and others whom we must for brevity's sake pass over for the present, there is an encouraging opening which our agents embrace with fidelity; a census of the Indians under their control including at least 20,000. We cannot omit the following mention of the roving *Kiowas, Comanches* and *Apaches*, under care of Agent Lawrie Tatum.

The Indians of this Agency, especially the Kiowas, have long been in the habit of raiding into Texas. The Comanches having been driven out of Texas by white men, have always claimed a right to commit reprisals upon the people of that State. The Kiowas, however, can lay claim to no such justification, and their chiefs have become so bold in this business as openly to acknowledge it, and boast of their achievements in murdering men, capturing women and children, and stealing horses, mules, and cattle. They have been greatly encouraged in this by Mexican traders, who receive the stolen property and supply them in exchange with contraband goods, such as whiskey, firearms, and ammunition. Agent Tatum has often counselled the chiefs of these tribes to desist from their depredations. Superintendent Hoag and the two members of our Committee who visited them last fall, labored to show them the evil of their course, and warned them that the Government would not always forbear. Early in the present year, President Grant, through the Interior Department, invited these chiefs in common with others to visit him at Washington in friendly conference upon these and other important subjects. They have treated these overtures with disregard and even contempt, and instead of going to Washington on an embassy of peace, Satanta, a leading Kiowa chief, organized and executed a murderous raid into Texas, and upon his return boasted of his exploits, and declared his intention of pursuing the same course in the future. It was apparent to Agent Tatum that further forbearance was not only useless, but would certainly result in a succession of murders. He therefore determined to have Satanta and some other leading Kiowas arrested. As there was no civil authority to which he could appeal, he requested the post commander, Colonel Grierson, to effect the arrest. General Sherman was also present at the post, and seems to have determined upon their arrest simultaneously with the agent, for he states that he ordered Colonel Grierson to arrest Satanta. It was also determined to send them to the county in Texas in which they committed the murders and deliver them to the civil authorities of that State for trial and punishment. Agent Tatum addressed a letter to General Sherman in which he urged, in addition to his scruples against capital punishment, the plea of inexpediency against the execution of the chiefs, should they be convicted, and requested General Sherman's influence in favor of his views. The latter forwarded a copy of the letter to the Texan authorities, and recommended that the suggestions of the agent be carried out. The chiefs were duly tried, convicted of murder in the first degree, and sentenced to be executed. We learn, however, that the Governor of Texas has commuted their punishment to imprisonment for life. It is also asserted that a petition largely signed by the citizens of Texas living near the border, against the execution of the chiefs, was presented to the Governor. This Committee brought the subject recently before President Grant, and requested such intervention on his part as might be legal and proper.

We have heard of no depredations by the Kiowas since the arrest of their chiefs, and we hope they will take warning by what has occurred. The Cheyennes and Arapahoes do not seem inclined to justify the Kiowas, and will hardly be persuaded by them to join in measures of retaliation.

In judging the action of agent Tatum, Friends must remember that he had been placed in a position by the Society itself, in which he must have acted as he did, or have stood justly charged with upholding acts of murder and rapine, and with protecting those who boasted of their guilt. The latter charge, justly founded, would not only have been lamentable, but also far more damaging to the cause in which we are engaged, than are the present futile attempts of those who oppose our work and attempt to prove it a failure by citing the above case of arrest. We deny totally that this is any evidence whatever of the failure of the peace policy. From the nature of men, even in civilized communities, there is frequent necessity for legal restraint and punishment; and it cannot be wonderful that some Indians should so persistently violate law as to render necessary the enforcement of its provisions. Most surely Friends have never claimed that if they were permitted to fill all the offices in the land, no occasions would arise for arresting and punishing criminals. It is true, that Lawrie Tatum called upon the military to make the arrest; but there was no other authority in existence in this section. In short, we feel that under all the exceedingly trying and perplexing circumstances which

have surrounded our agent during his period of care over these Indians, not one of us can feel confident that we would have done better than he.

. . . . . .

The further passages quoted set forth the President's policy, and the course, the duties and the prospects of our Friends:

One great object of President Grant's policy is to secure peace with the Indian—first, because war always entails much suffering and crime upon both parties, and a border war is especially terrible in its consequences to women and children, as neither party usually discriminates to much extent when the law is life for life and scalp for scalp. Secondly, war is far more expensive than peace. The Government being already deeply in debt, it well became a wise administration, looking at its own reputation, and at the good of the country, to inaugurate measures of retrenchment. Thirdly, the great Pacific Railroad and other schemes for the development of the vast resources of the country, and which bind together by the force of a common interest all its parts, would be greatly jeopardized by Indian warfare. The protection of long lines of railway, traversing a section inhabited by hostile Indians, would be almost impossible. Finally, it was doubtless hoped that a just and humane treatment of the Indians in the future, would tend in some degree to obliterate the odium which justly attaches itself in the eyes of the Christian world, to our Government, because of the violence and heartlessness and bloodshed which have too often characterized its administration of Indian affairs.

If these were some of the promptings of the President, we believe it safe to say that Friends felt a strong desire to answer these promptings by a cordial co operation, both because the object in view was in itself a most desirable one, and because they believed that in the offer of the President to commit to their care some of the red men, they saw an open door leading to their Master's harvest field, and hoped to be able to bring some of the objects of their care to a practical knowledge of Christianity and to a participation in its benefits and blessings.

The ques ion then arises—Can these objects be attained?

In considering this question, we must remember that in a matter of this kind *perfect success* cannot in the nature of things be expected—especially in a short time. The husbandman does not expect *every* seed which he plants to perfect fruit. He knows some of it will perish. Neither is he disheartened by the taunts of his enemies who, *before the time of harvest*, cry, "Failure," "failure." In the putting forth of the leaf and the opening of the bloom, he sees indications of the hoped-for crop, and he labors on in faith, waiting till the heat and the dew and the rain have had time to accomplish the results for which God's providence has appointed them.

(To be continued.)

From St. Paul's.

## THE PLANET VENUS.

(Concluded from page 72.)

Here, then, we have a day closely corresponding to that of our own earth, and also to that of Mars. In fact, the day of Venus falls short of our earth's day by about as much as the day of Mars exceeds our earth's. Instead of the year of 9 1-4 of her own days assigned to Venus by Bianchini, we find that she has a year of about 230 days. There is little reason then, thus far, for supposing that the seasonal and diurnal changes in Venus differ importantly from those on our own earth.

But undoubtedly when we inquire into other circumstances on which the seasons and general climate of a planet must depend, we find some difficulty in regarding Venus as likely to be a quite agreeable abode for creatures constituted like ourselves. Before discussing these relations, however, let me as an anticipatory corrective present the enthusiastic description which Flammarion has given of that which he can have seen only with his mind's eye, and that eye gifted with exceptional, and possibly deceptive, powers. "Some ill-disposed minds," he says, as translated—most pleasingly—by Mrs. Lockyer, "have asserted that although Venus is beautiful afar, it is frightful on a nearer view. I fancy I see my young and amiable readers; and I am sure that not one amongst them is of this opinion. Indeed, all the magnificence of light and day which we enjoy on the earth, Venus possesses in a higher degree. Like our globe, it is surrounded by a transparent atmosphere, in the midst of which are combined thousands and thousands of shades of light. Clouds rise from the stormy ocean, and transport into the sky snowy, silvery, golden, and purple tints. At morning and evening, when the dazzling orb of day, twice as large as it appears from the earth, lifts its enormous disc at the east, or inclines towards the west, the twilight unfolds its splendors and charms."

This is very pleasant to contemplate; but it is desirable to inquire how far it is warranted by known facts.

To begin with the excessive light and heat which the sun pours upon Venus. I suppose no one doubts that quite possibly this great light and heat may be so tempered as to be not only endurable, but pleasant to people in Venus. But so far as terrestrial experience is concerned, we are assuredly not justified in saying that this *must* be so. Undoubtedly, if the sun began suddenly to pour twice as much light and heat upon the earth as he actually does, the human race would be destroyed in a very few months. In tropical regions the destruction would be completed in a single day. In temperate regions the beginning of the first summer would be fatal. Nor would the denizens of arctic or subarctic regions live through the heat of a mid-summer's nightless day.

Suppose, now, we assume that the atmosphere of Venus, as good observers have judged, is considerably deeper than our own. This we may fairly do, because certainly the estimate of observers would be more likely to

fall short of the truth than to pass beyond it; so that, when trustworthy astronomers say that they have seen the twilight zone of Venus extending farther than we know our own does, we may fairly conclude that at a nearer view the extension of this sunlit atmosphere —for such is the real nature of the source of twilight—would be greater yet. Here, again, all that we know of the effects of a deep atmosphere would lead us to believe that the heat in Venus must be intensified by the action of her deep and dense atmosphere. As a matter of fact, it may not be so. All I urge is, that, judging from the only analogy we have to guide us, the depth and density of the atmosphere of Venus seem to promise no relief from the intense solar heat to which she is exposed.

But it is when we consider the effects of her axial slope that we find the most urgent reasons for questioning how far life would be comfortable to ourselves in that beautiful planet which now adorns our twilight skies.

Bianchini believed in an amount of axial tilt (a tilt of the axis, that is, from uprightness to the path of Venus) which has not been confirmed by de Vico and his colleagues. Still their observations agree in assigning an axial tilt much more than twice as great as the earth's. In other words, the arctic regions extend more than twice as far from her poles as ours do, and her tropical regions extend more than twice as far as ours from the equator. But we have only to take a terrestrial globe to see that, if we extend more than doubly the range of the tropics and of the arctic regions, these regions will overlap. There will be no temperate zone at all. Instead of it there will be a region which is both tropical and arctic.

Now, when we remember what is meant when we speak of a region as tropical or arctic, the significance of this statement will be recognized At a place within the arctic regions there is always one period in the year when the sun does not rise, and another period when he does not set, all through the twenty-four hours.

Conceive, then, first, the vicissitudes within the zone which is both artic and tropical. Here we have, at one season, an arctic night —no sun shining all through the twenty-four hours; at another, an arctic day—the sun not setting during all those hours. Between these seasons, but nearer to the latter, we have two seasons, when the sun is overhead at noon. The contrast between the bitterness of a season when the sun does not show at all, and the fiercely scorching heat of seasons when either the great sun of Venus does not set, or shines vertically down at noon upon such beings as may be able to endure his fury, is certainly not a pleasant prospect for terrestrial beings to contemplate. The young lady whom Flammarion lauds because she promised "swiftly to soar to Venus" when her "imprison'd soul was free," would have been justified in declining the visit on the score of expediency, while still encumbered with a body. And if "now," as Flammarion suggests, "she resides in that isle of light, and contemplates thence the earthly abode which she not long ago inhabited, perhaps she hears," not without amusement, "the prayers of those who, as she did formerly, allow their hopes to mount sometimes" to those pleasant-looking regions.

Nor are the tropical or arctic regions more likely to be comfortable abodes for creatures constituted like ourselves. The seasonal contrasts and vicissitudes in these regions are always very marked, and recur much more rapidly than on our own earth. If the arctic regions are worse off in having a more marked difference between the greatest heat of summer and the greatest cold of winter, the tropical regions are worse off in having two summers and two winters within the short year of two hundred and twenty-seven days.

I cannot but think that on a fair examination of the physical habitudes of Venus, we are led rather to Whewell's than to Brewster's opinion; though I am by no means ready to admit that either one or the other opinion is strictly sound. It is but barely possible, if possible at all, that Venus may be a suitable abode for creatures like ourselves and our fellow inhabitants of this terrestrial globe. But we have no sufficient reasons for believing with Whewell that creatures so constituted as to exist in comfort in Venus must needs be wholly inferior to those which inhabit the earth.

One word on the celestial scenery visible from Venus. It is a circumstance worth noticing that from all the three planets which have no moons, at least one orb can be so seen as to appear more beautiful than any star or planet in our own skies. Jupiter, as seen from Mars, must appear a most noble orb, since his splendor, owing to the greater proximity of Mars (when most favorably situated for observing Jupiter), must be one half greater than that which he displays to ourselves. His satellites, too, may probably be visible from Mars. In the planet Venus, again, Mercury has a noble spectacle. Her lustre, indeed, when seen under the most favorable circumstances, must illuminate the skies of Mercury with a splendor surpassing ten or twelve times that of the planet Jupiter as we see him on a midnight sky. From Mercury also the earth must seem a noble orb, her attendant moon being probably distinctly visible. Venus has not, like Mercury,

a view of two planets surpassing Jupiter in splendor. But, on the other hand, the earth as seen from Venus must be the most beautiful spectacle visible throughout the whole range of the solar system. To vision such as ours the earth must present the figure of a disc, because we know that under favorable circumstances we can ourselves recognize the crescent form of Venus with the unaided eye. This disc cannot fail to exhibit varying colors; now appearing greenish, now reddish, according as the terrestrial seas or oceans are more fully turned towards Venus; while at times when the atmosphere of our earth is heavily laden with vapors, the glory of the earth as a light in the skies of Venus must be greatly enhanced, the earth's lustre being at such times, however, purely white. In the meantime the moon must be distinctly visible, as a disc about one-fourth as large as the earth's in diameter, and not changing in color as hers does, unless indeed it chances that the side of the moon we do not see differs very much in character from the portion we are able to study.* The seeming distance separating the moon from the earth when they are farthest apart will be somewhat greater than the seeming diameter of the moon as we see her. It need hardly be said that the light actually received from the earth and moon under these circumstances must be very much greater than that which we receive either from Jupiter or Venus when at their brightest. We know that Mars, when seen under most favorable circumstances (once in about a century), is fairly comparable with Jupiter; but at such times Mars is half as far again from us as we are from Venus; he would show a disc much less than half the earth's if both were seen at the same distance; and he is illuminated less than one half as brightly, owing to his greater distance from the sun. On all these accounts the earth must shine many times more splendidly than Mars does, even on those exceptional occasions when (as once during the last century) his ruddy orb blazes so resplendently as to be mistaken for a new star. When it is remembered, too, that Venus is seen most brightly when by no means at her nearest, and when showing less than a half disc, whereas the earth is seen most favorably from Venus when at her nearest, and showing a full disc, it will be seen that the greater intrinsic lustre of Venus is much more than counterbalanced, and that the earth with her companion moon, as seen from the planet Venus, must form a far more glorious spectacle (besides appearing on a far darker sky) than the Planet of Love when most she solicits our admiration.

* The actual amount of light received from the earth and moon together, as seen from Venus, probably amounts to nearly the five-hundredth part of that which we receive from the moon at full.

# FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 30, 1871.

False Rests.—Paul may be supposed to have put on the whole armor of God when he declared: "We are not ignorant of Satan's devices." It is to be ensnared with these devices when any soul under a plausible pretext takes up a false rest in things having relation to goodness, but which do not purify and sanctify the heart nor conform and subject the will to the obedience and faith of Christ. We may bear an earnest, *powerful* testimony against particular evils, as against slavery, war, pride in costume or in modes of life, the fashions of a vain thoughtless world, &c., and many may be impressed by what shall seem to be our zeal for the Lord; and yet the heart may be unconverted, unregenerated, tangled with Satan's devices and unsaved. To testify against wrong is often a human duty, is often a Divine requiring; it may even involve persecution and being brought in censure before synagogues, kings and rulers for the dear Lord's sake; and here comes the application of His own words: "It shall turn to you for a *testimony*." Yet it is possible while testifying (unless we live and walk in the Spirit,) to depart from the meekness and gentleness of Christ. Testification is not dedication, and does not of necessity lead to it. The denunciation of wrong does not always involve conformity to the truth; whereas an external garb or demeanor fairly liable to be criticised on principle by one who looks from the faultless standpoint of a Woolman, may not in the individual be chargeable to an impure motive, and the beholder imbued with the meekness and wisdom of Woolman would often (as he did,) forbear judging.

Very forcible are the poet's words:

"Act—act—in the living present!"

There may be an ensnaring rest in insisting upon observances which include no abstract truth, but which merely *represent* some delicate scruple wherewith our predecessors testified in past generations, under other circumstances and before other people than

those who are now upon the stage. Thou canst not do the work of thy ancestors, and, neglecting the duties of to-day, Satan may lull thee to sleep. There may be false rest even in activity and excitement, if any become absorbed in proclaiming truth, in active works on behalf of right, should the laborer fail to maintain the deep quiet of his own spirit, and fail to resort continually to the spring of interior life which will qualify for what is really called for. That only is a *testimony* which represents and supports a vital *principle*. Let us cherish the principles of Truth, and on all fitting occasions, and by all proper means testify to them, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of Truth, by the power of God, by the armor of righteousness on the right hand and on the left." The present is a day of progress and of much effort. It is especially important that all who seek to promote the Lord's work and to spread His kingdom, should keep their firm footing upon Him, the Rock, that all their fresh springs should be in Him, remembering not only that "He is all," but also the correlative truth "that we are nothing." Thus there must be no self-obtrusion—no exaltation of the creature—no boasting or inflation; but the profoundest humility must blend with the highest thanksgiving, and ALL the praise must be ascribed to God, even for the instrumentality He may be pleased to employ.

WHITTIER COLLEGE.—The first "Commencement" of this institution occurred Eighth mo. 31st. The class of nine graduates (young women and young men) evinced, by their orations, thorough training in their scientific curriculum. Various journals noticed the exercises and the college with high appreciation, and we are very glad to observe the love with which it is cherished in its own vicinity, where, as yet, it is best known. The *Review* is too much crowded at present for a synopsis of the different addresses. A six weeks' Normal School attended by a class of sixty-five, gave entire satisfaction, and gives token of an intellectual and moral elevation in which we ought all to rejoice. Whittier College is handsomely located in the suburbs of Salem, Henry Co., Iowa. The fall term commences on the 26th inst. The winter term opens 12th mo. 27th. Students wishing to take either of the normal courses should enter at the beginning of the year. For information and for catalogue, send to the President, Henry Dorland, at the college.

WESTERN YEARLY MEETING (*continued*).—The first sitting having been much engaged with business of organization, in the afternoon a large meeting for worship was held, in which several Friends were impressively engaged in the ministry of the Word.

Amos Doan was appointed Clerk, and Ellwood C. Siler and Seth W. Pearson, Assistant Clerks. The Christian correspondence from the several Yearly Meetings was acceptable and edifying, and the London General Epistle, so catholic in its character and seeming so expressive of the present voice of the Spirit to the churches, was directed to be printed for circulation.

The church in this part, as in other parts of the Lord's vineyard, being led into weighty exercise for the souls of the people, appointed a large committee to have charge of holding and appointing General Meetings for Divine worship in such times and places as they, in conjunction with Quarterly Meetings, shall believe to be in accordance with the mind of the Spirit. The meetings on First-day, both morning and afternoon, filled the large house, and in the course of the day five large congregations gathered in the yard. A number of ministers were acceptably engaged, including the aged and beloved Asenath Clark. A Friend writes: "We feel that up to this time our meeting has been truly blessed; that the Lord has been in our midst, harmony and brotherly kindness prevailing."

To the list of accredited Ministers already reported, we should add the names of Robert W. Douglas, of *Indiana Y. M.*, and Charles A. Tibbetts and Mary A. Tibbetts, of *Iowa Y. M.* An appointed meeting was held in the Indian interest by three Friends who had labored among the Aborigines, and who gave much desirable information. The meeting closed with much solemnity, on Fifth day

We expect very soon to receive the official minutes.

THE PRINTED MINUTES OF IOWA YEARLY MEETING mention the attendance, during part of the session, of Wm. P. Gallemore, with credentials as a minister, from Indiana Yearly Meeting. Nine ministers have been recorded during the year. The membership is reported to be 8,599. There have been received into membership 207.

The following changes in meetings should be noted in the copies of the Book of Meetings:

The name of *South River Quarterly, Monthly* and *Preparative* Meeting has been changed to Ackworth.

Middle Coon Preparative (Bear Creek Quarter,) has been discontinued; as has also Bethel Preparative, in Oskaloosa Quarter.

Slight changes in discipline were made, chiefly in reference to the times of reading and answering the Queries.

From the Yearly Meeting's Committee on First-day Schools, it appears that they number 64, with 3,794 as their enrollment of pupils. Libraries (so far as reported) 34, comprising 2,580 volumes. Mission and union schools 17.

The Yearly Meeting of Ministers and Elders presented an acceptable report to the Yearly Meeting: an acknowledgment of subordination which is both indicative and promotive of health. (We have seen in a "Select" Yearly Meeting a tendency by aggressions to lord it over the heritage, shewing the propriety of being annually called to account.)

A minute was made respecting the sudden death of M. Thompson Milliken, whilst attending the Yearly Meeting as an accredited member, saying: "We desire to convey our sympathy to his bereaved friends, and our comfort and satisfaction in the sweet memory which his presence and Christian spirit and deportment have left with us."

The following minute was made in the Women's Yearly Meeting:

"Our minds were brought into a feeling of solemnity by the announcement of the death of M. Thompson Milliken, who fell lifeless in the street while walking to our meeting. We are touched by the consideration that his earthly labors closed while attending our Yearly Meeting, to which he was drawn from his distant home by a feeling of interest, and that while in our midst his conduct and conversation bespoke him one who had learned precious lessons in the school of Christ."

CONDENSATIONS.

*West Town Boarding School* will commence its winter session for 1871-72 on Second-day, Tenth mo. 30th. A teacher is wanted in the girls' writing school, competent to teach grammar and some other branches.

*The world does move, after all.* Truth will prevail. Honest men in the Church of Rome are rapidly leaving the middle-age errors which have incrusted their faith, and returning to (or towards) the pure doctrines of *primeval* Christianity as restored and maintained by Protestants. Especially do they revolt against the impious and infamous blasphemy of human *infallibility*. The "old Catholic committee" in Vienna has published a programme, declaring that "Celibacy must be abolished; every Catholic priest should have the right of marrying, *as in the first ten centuries of Christianity*. The service must be read in German, or in the language spoken by the congregation. All masses, marriages, funerals, etc., should be performed *gratuitously*. All pomp or inequality in funerals should cease, and the same priest should perform the ceremony for the poor and the rich. *Auricular confession should be abolished.* The adoration of *images* should be discouraged. The *deceptions* practised, by means of *relics*, and in various other ways, should be *punished by the State.*" These views have been adopted by large masses of the people throughout the Catholic districts of Germany. The Jesuit ridden priests continue to refuse to read the burial service over the bodies of anti-Infallibilists, but their families gladly apply to Protestant clergymen, who recite passages from Holy Writ, or offer prayers from the heart, in a language which can be understood and felt.

*Since the General Meeting at Farmington* a wider spread interest in personal religion has prevailed in those parts. We have been requested to state that Farmington Quarterly Meeting will be held on Fourth day, 10th mo. 4th, and that Caroline E. Talbot, Elizabeth L. Comstock and perhaps some other messengers feel religiously drawn to attend it.

NOTICES.

THE National Biennial Conference of Teachers and Delegates from Friends' First-day Schools in the United States, will be held at Damascus, Ohio, commencing on Fifth-day, the 16th of Eleventh month. The associations throughout the different Yearly Meetings are requested to send delegates, and all interested are invited to attend.

WILLIAM G. RHOADS,
Sec. Ex. Com.

*Friends' First-day School, Philadelphia,* will reopen on First-day, Tenth mo. 1st, 3½ o'clock P. M., at the Meeting house on Twelfth St. Full and punctual attendance of teachers and pupils is desired. All young Friends who have not yet connected themselves with any school are cordially invited to join us. JOSHUA L. BAILY.
*Superintendent.*

*Philadelphia, 9th mo.* 22, 1871.

GENERAL MEETING AT GOSHEN, OHIO.

The Committee of Ohio Yearly Meeting to hold "General Meetings" within its borders, appoints one to be held at Goshen, Logan Co., Ohio, to commence on *Fifth-day*, the 5th of 10th mo., at 2 o'clock P. M. We cordially invite the company and cooperation of interested Friends of our own and other Yearly Meetings. And such as cannot meet with us, we invite to join us in asking for our Heavenly Father's blessing to rest upon the meeting.

The most accessible way of reaching Goshen will be to come by railroad to Bellefontaine, where on Fourth-day evening and Fifth-day morning, there will be conveyances of Friends to assist visitors to reach us.

We earnestly hope to see many interested laborers drawn to enter this work with us.

*The Yearly Meeting's Committee are requested to meet on Fifth day morning, at 10 o'clock.*

By direction of the Committee,

MAHLON PICKRELL,
EDWARD C. YOUNG.

*Ninth month 11th*, 1871.

MARRIED.

CLARK—PICKERING.—By sanction of Springfield Monthly Meeting, Iowa, at the residence of John T. Carson, on the 31st of Eighth month, William P. Clark to Martha Pickering.

BARNES—ALLIS.—At Friends' meeting, Brooklyn, L.I., Ninth month 21st, 1871, Willis A. Barnes, of New York city, to Frances I. Allis, of Skaneatles, New York.

YOUNG—HENLEY.—At Friends' meeting, Carthage Ind., Third month 9th, 1871, Micajah Young to Sarah N. Henley; members of Carthage Monthly Meeting.

POTTER — SISSON. — At the residence of the bride's father, in Venice, within the limits of Scipio Monthly Meeting, N. Y., Ninth month 13th, 1871, Joseph E Potter, of Queensbury Monthly Meeting, N. Y., to Sarah R. Sisson, of the former place.

DEAN—WOODY.—On the 12th of Eighth month, 1871, at an appointed meeting of Friends, held at Dr. A. D. Tomlinson's, at the Kiowa and Comanche Agency, Indian Territory, John Milton Dean, formerly of Mahaska county, Iowa, and Sarah Ella Woody, formerly of Park Co., Ind.

DIED.

SNOW.—At his residence in Troy, N. Y., Twelfth month 4th, 1870, Samuel W. Snow, in the 66th year of his age; a member of New Bedford Monthly Meeting. His friends have the consoling evidence that his end was peace.

YOUNT.—(In peace) at her residence (the old homestead), on the 12th of Ninth month, 1871, Elizabeth Yount, daughter of John and Sarah Hoover, and widow of the late Henry Yount, Randolph Township, Montgomery Co., Ohio, aged 78 years; a member of West Branch Monthly Meeting, Miami Co., O

MILLIKEN.—Suddenly, at Oskaloosa, Iowa, on the 6th of Ninth month, 1871, M. Thompson Milliken, in the 50th year of his age; a valued member of Centre Monthly Meeting, Bellefonte, Pa. Our dear Friend, while attending Iowa Yearly Meeting, and in apparent health, was walking with a friend, when he sank upon the ground, and in a few moments expired without word or struggle. His friends are comforted in the assurance that the sudden call found him not unprepared. Beginning life with few advantages, he gained for himself wealth and the respect and confidence of those around him. While still actively engaged in business, he was led by the grace and mercy of God to seek and to find "an entrance into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins." Rejoicing in this unspeakable gift, and desiring to profess his faith and love before men, about five years since he united himself with the religious Society of Friends, of which he became a useful and valued member. His life, especially of late, bore testimony to the sincerity and power of his faith. His humility and earnestness were alike remarkable, and his ready kindness and active sympathy greatly endeared him to the hearts of his friends. He increasingly felt that he had nothing in himself to trust to, but realized that wisdom and strength were to be found in his Saviour; as he himself expressed it: "I am nothing; Christ is all."

FLANNER.—On the 27th of Seventh month, 1871, at Springfield, Missouri, Mary L. Flanner, a member of Short Creek Monthly Meeting, Ohio (formerly a resident of Mt. Pleasant). Although not residing among Friends for some time, she retained an unabated attachment for the principles and testimonies of the Society, and by her daily walk and conversation gave evidence to all with whom she mingled that she had been with Jesus. While distrusting her own merits and works, she had long looked forward with joyful anticipation to a release from suffering, and an entrance into that perfect rest that remaineth to the people of God, which her friends have abundant grounds for believing was mercifully granted her.

PEELLE.—In peace, on the 21st of Fifth month, 1871, Jonathan C., son of William and Elizabeth Peelle, in his 19th year; a member of Richland Monthly Meeting, Ind. Though young in years, and at the age in which the tempter presents his most cunning devices, yet through faith in the atoning blood of Christ, he was enabled to speak well of the Saviour's excellent Name, expressing shortly before his departure that his heavenly Father was able to do more for him than his earthly parents.

CARPENTER.—On the 25th of Seventh month, 1871, near Clintondale, N. Y., Martha L., wife of George A. Carpenter, aged 42 years; a member and Elder of Marlborough Monthly Meeting. She was a humble follower of the Saviour, and faithful in the various duties of life. Though called at an unexpected hour, she was not found unprepared. Her last short and suffering illness was borne without a murmur, and after imparting suitable counsel to her family, and calmly bidding adieu to the friends and scenes of this life, her redeemed spirit passed away, we doubt not, to be forever with the Lord.

EAST.—Instantly (of apoplexy), at his residence in Cass county, Mich., on the 15th of Fifth month, 1871, Joel East, in the 69th year of his age; a member and Minister of Birch Lake Monthly Meeting. He came to Michigan nearly forty years ago, and has been ever since a valued Friend in the little meeting to which he belonged. His voice was often heard in public declaring the ancient doctrine of Friends, with a zeal seldom heard from others, and we believe he is now enjoying the realities of a better world.

EAST.—On the 8th of Fourth month, 1871, Clara, daughter of Elwood and Elma East, in the second year of her age.

STEDDOM.—Near Waynesville, O., on the 27th of Fourth month, 1871, of paralysis, Susanna, wife of Samuel Steddom, aged nearly 73 years; an esteemed member of Miami Monthly Meeting. This humble and devoted Friend was a native of South Carolina, and emigrated with her parents to Ohio in 1804, enduring all the privations and hardships of a pioneer life in a new country. Her greatest concern in her later years was that all should realize the necessity of a preparation for eternity, by a saving faith in a crucified Redeemer. Though her call was sudden, she gave proof of her continued desire and full preparation, even when unable to utter a word. Her end was peace.

SHOTWELL.—On the 13th of the present month, at the residence of her grandson at West Middlesex, Mercer Co., Pa, Jemima G. Shotwell, aged nearly

86 years; a member and much esteemed Minister of Plainfield Monthly Meeting, N. J. Ripe in years, and trusting in Him whose cause she labored to sustain, she was enabled to bear up under many afflictions, and is now no doubt gathered where the wicked cease from troubling, and the weary, being redeemed, are at rest.

BAKER.—Suddenly, on the 30th of First month, 1871, Orrin Baker, aged nearly 70 years; a member of Raisin Monthly Meeting, Mich.

BAKER.—After a lingering illness, on the 17th of First month, 1871, Polly, wife of John Baker, aged 71 years; a member of Raisin Monthly Meeting, Mich.

FRENCH.—Suddenly, on the 23d of First month, 1871, John French, aged 76 years; a member of Raisin Monthly Meeting, Mich.

ESTES.—At his residence in South Durham, Me., on the 16th of Tenth month, 1870, Thomas Estes, in his 87th year; a member of Durham Monthly Meeting. He had a birthright in our religious Society, but lost it when a young man. As he advanced in life, he was drawn to look again towards Friends as his people, and about the 66th year of his age he was received into membership by Durham Monthly Meeting. He was firmly attached to the principles of Friends, and occasionally spent some time in traveling with ministering Friends in our Yearly Meeting, and once performed an extensive journey as companion to a Friend, in some of the Western States. He left abundant evidence that his end was peace.

BAKER.—At Yarmouth, on the 29th of Fifth month, 1871, Silas Baker, in the 72d year of his age; an esteemed member of Sandwich Monthly Meeting, Mass. He became a member by request in 1849, and was a firm believer in the doctrines of the Gospel as held by Friends, and zealous in the attendance of all our meetings. A few days before his close, he spoke of feeling the blessed assurance of being in the arms of his Saviour.

STOVER.—Peacefully, on the 6th of Second month, 1871, Lydia, youngest daughter of Albert C. and Betsy W. Stover, in the 17th year of her age; a member of Norwich Monthly Meeting, Can.

HENLEY.—In peace, near Paoli, Ind., on the 31st of Eighth month, 1871, Abigail, daughter of Henry and Catharine Henley (the latter deceased), in her 36th year; a member of Plainfield Monthly Meeting, Ind.

## CORRESPONDENCE.

[The writer of the following letter is an octogenarian. It has been permitted to him in the evening of life to rejoice in the spread of Truth in his vicinity.]

NEW MARTINSBURG, FAYETTE COUNTY, OHIO, 9th mo. 14th, 1871.

*William J. Allinson. Dear Friend:*—I thought I would once more drop thee a line to give thee a statement of the affairs of Society in this once small but now large Quarterly Meeting.

Fairfield Quarterly Meeting, Ohio, which embraces the eastern limits of Indiana Yearly Meeting, was last held at Fairfield. It was very large; harmony prevailed through out. Twenty recorded ministers were present, several of them from abroad. The meeting for Ministers and Elders was regarded as one of the best ever held there. On First-day morning and afternoon, meetings for worship were held in the house, and at two places out-door in the shade. It was estimated that five to six thousand persons were in attendance. A Monthly Meeting was established at Londonderry, set off from Fairfield, and since opened. Fairfield Monthly Meeting was last held at Oak Grove, at which time fifty-six adult persons were received into membership, residing at Harnden Furnace, 65 miles east of Fairfield. A few of them had occasionally attended meeting at Londonderry in the two past years. A young woman visited them and held several meetings while there. They forwarded requests for membership by her to *our* Monthly Meeting. A large committee visited them, and found them holding meetings twice a week, to the best of their understanding in the way of Friends, which they continue to hold. Application for nine or ten others is now before us, for membership from the same place. Several meetings have very lately been held near the Ohio river, in the vicinity of Sciotoville, about sixty miles from Fairfield, where several persons have recently joined with Friends. Some 50 miles up the river, at the most southern part of Ohio, at a place known as Quaker Bottom, a very large and interesting meeting was held, where a few families of Friends settled in 1797 and held the first meetings of Friends north west of the Ohio. They remained there only a few years, but left a good name that will long continue. One family, members of Miami Monthly Meeting, now resides six miles below this lovely place, with whom a good little meeting was held. The number of members in Scioto valley and east of it is 220—of these 160 belong to Londonderry Monthly Meeting. The number now belonging to Fairfield Monthly Meeting is 740. Of these, 195 have been received by request since the report to last Yearly Meeting, and five requests handed over to Londonderry Monthly Meeting and received there. The number of members in this Quarter at this date (9th mo., 1871,) I think will reach 2200. Chesterfield Monthly Meeting is some 60 miles east of Harnden. I have been attending a General Meeting at Chesterfield.

I have given this notice in order that ministers and other laborers visiting this Quarter may know its extent. The field is very wide, and the harvest fully ripe. Very truly thy friend, GERSHOM PERDUE.

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CINCINNATI, 9th mo. 16th, 1871. * * * I am rejoicing in the beautiful and very able address of Prof. Chase, as published in the *Review*. I regard it as a truly magnificent production, not merely in the correctness and

practical character of the views presented, but in the classic beauty in which they are clothed. I thank thee for giving it to us in the *Review*. Thine truly,

CYRUS MENDENHALL.

## MISSIONARY WORK.

BY ESTHER B. TUTTLE.

[*Read in Mt. Pleasant, Ohio, 8th mo. 31st, 1871.*]

(Concluded from page 77.)

He sent them "two and two." I am gratified in the belief that I find in this expression—"two and two"—a warrant for organization in Christian work. "In union there is strength" is a law pervading both the kingdom of nature and the economy of grace; a law that inhered not only in the Jewish compact, but is eminently embraced in the Christian Church. Indeed, preceding all Church organization, this principle of fellow-union has ever obtained. When the Lord appointed Moses to be the deliverer of the Hebrews, he summoned Aaron to his side; and years after, when the battle raged in Rephidim between Amalek and Israel, as Moses stood upon the hill-top upholding with weary hands the rod of the Lord, both Aaron and Hur rallied as faithful brothers to his support, and upheld his hands, so that they "were steady until the going down of the sun, and Israel prevailed."

Ah, my dear friends, it is the conviction that there are those in this Yearly Meeting, whose hands are weary for want of close union with fellow-laborers, that induces me to come before you with this appeal. * * * * I know there are many within our limits, daily sowing as beside all waters in the name of Christ. I desire that these may become banded together, not only as we now are by church ties, but more specifically for missionary labor. I desire this not so much to inaugurate a *new kind* of work, as to increase the *amount* of that already being done. Another reason why I believe such an organization is desirable is, that we may annually receive an official report of this kind of labor from every part of our Yearly Meeting. I believe such a report is due to us who do so love the cause of Christ, and I believe it is due to the world to know if we are bearing much fruit, for "herein shall our Father be glorified."

I doubt not there are many Friends amongst us who often desire to distribute tracts, give books, or place a "Silent Comforter" upon the wall of a sick friend, who have not the pecuniary means to procure them. An organization, with a distinct membership fee, having auxiliaries throughout our subordinate meetings, would place a local treasury within the reach of every such child of Jesus in this Yearly Meeting. The attainment of this end is too desirable to be overlooked.

"Sent them forth two and two into every city and place whither he himself would come." How full of encouragement is this expression! The Lord does not send us forth weighed down with the responsibility of the *results* of the work; He does not send us into any city or place whither He Himself will not follow to establish our labor. No, when the Lord sends, though it be but to drop a tract into the hand of a brother, to speak a trembling word to the erring, or pour a persuasive utterance into the ear of him, almost ready to be Christ's,—I care not what the service, how great or how small, how near or how far, if the Lord sends us, He Himself *will follow*.

"Therefore said he unto them, The harvest truly is great, but the laborers are few." Here we see, as the seventy turned their faces towards the work, their attention was first directed to the *vastness* of the harvest. When the Lord Jesus uttered these words, I doubt not that with the sweep of His infinite vision He comprehended the end from the beginning; that He not only saw "Judea and Samaria and the uttermost parts of the earth" that must be traversed in His name, but that He likewise saw through the far reaches of all time, down to that day when there will be no longer need of an Intercessor; when, in the restitution of all things, he shall yield up the kingdom to God, even the Father. I think He not only saw the territory of the harvest, and the time required to gather it, but He saw what you and I can never see until we see as we are seen, and know as we are known,—He saw the *value* of that harvest, every grain of which was an immortal soul. No wonder the Divine Redeemer exclaimed with unwonted stress of utterance: "The harvest truly is great." Ah, I think if I could lay upon our hearts the weight of one soul as I conceive it pressed then and there upon the Spirit of our Lord, I would not need to urge us to band together and go out while the day lasts, reaping if we may, but gleaning if we can in the name of the Lord Jesus. Are there not those here who feel even now the pressure of an undefined service? Does there not, at times, rush upon you like an avalanche of conviction, the feeling that you ought to be about the Father's business? Do we not feel that to be used in the service of Him who has done so much for us, is a privilege we cannot be denied? If we do, then I believe we are already appointed, and stand where stood the seventy, when the Master showed them the greatness of the harvest. May He band us together as He sends us forth.

"The harvest is great, but the laborers are

few." My heart is touched as I catch this pathetic utterance from the lips of our Redeemer. How mournful must have been the cadence of His voice as He said, "The laborers are few." Not only was this true at that day, but the same testimony has been ringing down through the eighteen centuries that have followed,—"the laborers are few." * * * Immediately following this sad declaration of the Master is appended a command, a command which is equally binding upon you and me to night, *i. e.*, "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest." My heart feels the solemnity of this command, for it is the Lord Jesus who bids us *pray*. How many of us, in our secret closets, have day by day been pressing to the mercy seat with this petition! I think if we have been daily asking that the number of the laborers might be increased, we are not far from saying, "Here am I, Lord, send me." Indeed, I doubt if one can feelingly utter this petition, whose face is not already set towards the field. I trust there is in this gathering a large number, who, with importunity, are beseeching the Lord to refine you for His service and use you for His glory; if so, how gladly would I come to your side and be united with you, not to do our own will, but the will of Him that sends us. * * * *

Are we prepared to join in an organization which shall have for its object, simply the united efforts of co-workers in spreading the gospel, as the Lord shall lead? Do you say, "the time has not yet come?" The Master replies, "Say not there are yet four months and then cometh harvest. Lift up your eyes upon the fields; behold, they are even now white and ready for harvest"—and *more*. Ah, there is an encouraging word subjoined to that, "He that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

Finally, I would drop one thought more for our encouragement: *i. e.*, when the Divinely appointed seventy returned with joy, saying, "even the devils are subject unto us through thy name;" and in that same hour, it is declared, the dear "Lord Jesus rejoiced in spirit."

For Friends' Review.

## TO CHRISTIAN MOTHERS.

Those among us to whom belongs this endearing name are much in my thoughts, with loving desires that the precious season may be duly appreciated and wisely improved while the little ones are in the fold of home, with hearts all plastic to receive the daily impress, which is becoming fixed as the days and years pass on almost imperceptibly, except as we are forced to turn with surprise to the marks they have left.

Surely of this season it may be said, "the present only is ours;" for much like the garden in the springtime left to itself, with fruitful soil uncultivated, on which weeds of various kinds will quickly grow and cover it, is a little tender heart with its natural thoughts left to frame themselves into words and actions, uncultivated, unchecked, instead of having the care like that of a wise gardener to remove the useless, and place in the carefully prepared soil good seeds, which, watched and kept free from weeds and other things hurtful to their growth, may with the blessing of the sunshine and rain, which we cannot command, bring forth good fruit.

Shall we have any right to look for this, even after the blessings from our wise and loving Parent, if we neglect to do our work in these gardens while placed in our keeping? or if through other influences it should appear, will there not be a sting caused by our failure to act well our part?

While great care is used to uproot disobedience, ill nature, unkindness, and other prominent weeds from the hearts of children, vanity I am often surprised to see does not appear to be noticed by mothers with equal early efforts to eradicate, but on the contrary, to be cherished and strengthened by indulging their own love of it on the little helpless casket in which is enshrined so precious a gift as an immortal soul, to receive its destiny of endless bliss or eternal misery from the right or wrong application of talents in this life.

Is this thought having sufficient influence on the minds of mothers, when decking the little ones with useless trimmings and ornaments, instead of being their true helpers to overcome that foible, which exists so largely, whose fruits are not good, but inconsistent with the meekness blessed by our Lord, and have called forth the warnings of His followers in all ages, as preventing the growth of that sweet humility which must belong to those who are accepted by Him. And in this day, when we so frequently have, from the lips and the pens of Christians, words of pleading for us to look at the stronghold which this sin has gained not only on non-professors, but on the professors of the religion of Him who is meek and lowly, is it not the time for us to look closely into our folds, and find our own work in the matter? If we have been too indifferent in the past for our own welfare, may we now have a double view in examining and bringing our own actions to a right standard, that our teaching may be by example and precept against all sin, and not only the approval of our own consciences, but the blessings of

our children rest upon us, while they in the better moments, with the influence of that Holy Spirit from whence only good comes, thank us for our aid in checking what was so ready to grow. In the extracts from the address of Jane M. Richardson, in No. 30 of the present volume of the *Review*, she quotes the following words of a holy man: "It cuts me to the heart to see young mothers and Sabbath-school teachers tricked out in the height of fashion; such things will ever prove to be ruinous snares until we start our children on another track." We must acknowledge the inconsistency of appearance, think of the effect on the plastic minds of the children, and feel the truth of the latter clause. Our children must be started on another track, if we would reap different fruits. Then most affectionately would I entreat all Christian mothers to put shoulder to shoulder, and aid each other in this, I may say, great work, because so much neglected. Let us not find so many hindrances in the example of one another, and lay so many stumbling-blocks before our own and others' children. Remembering it was "the times of ignorance God winked at," but in these times of light we are responsible; let us no longer plead vain excuses, but in this, as in other duties, act conscientiously, knowing that our Father will not withhold His help in all things done to His glory, and the nearer we keep to the right the more readily can we surmount difficulties.

Do we not desire "that our sons may be as plants grown up in their youth, that our daughters may be as corner-stones polished after the similitude of a palace?" Having endeavored faithfully to follow the light in the training of our children, instead of the voice of the world, we may safely trust them to the keeping of Him who only can give the increase. Should they resist the holy influence which He has promised should follow those nurtured in the admonition of the Lord, and thus fail of being gathered into the fold of rest and peace, still the faithful mother will hear the sweet acknowledgment: "She hath done what she could."

*Ohio, 6th mo. 8th,* 1871. L. M. S

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The *St. Paul's* (England) *Magazine* has been giving an account of the English sermon trade. A fair discourse may be bought for 1s. 3d. to 1s. 6d., post-paid, two sermons for each Sunday in the year for £6 10s.; while occasional sermons for extraordinary occasions cost more. This is an old business; it was flourishing in the time of Cowper, who satirically alludes to it in one of his poems; and Sir Roger de Coverley's model curate, it will be remembered, always read the printed sermons of Tillotson, Hooker, South, and other great pulpiteers of the church—read them honestly out of a printed book.

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The *German Correspondent* says that the Munich committee who direct the religious movement opposed to the dogma of the infallibility of the Pope have resolved to form a church and congregation of their own. Their reason for doing so is said to be a desire to compel the Government to show its colors, as, in case such a religious society is formed, the authorities will be obliged either to grant it constitutional rights or to dissolve it. The leaders are fully aware of the secessionist character of the course they have determined to pursue, and of the great difficulties which must arise from any attempt to divide the property of the Church; but they believe that the position in which they are placed renders a decisive step imperatively necessary.

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## "FINISHED" EDUCATION.

The more a man really knows, the less conceited he will be. The student at Trinity College who went up to his professor to take leave of him because he had "finished his education," was wisely rebuked by the professor's reply, "Indeed! I am only beginning mine." The superficial person, who has obtained a smattering of many things but knows nothing well, may pride himself upon his gifts; but the sage humbly confesses that "all he knows is, that he knows nothing," or, like Newton, that he has been only engaged in picking shells by the sea-shore while the great ocean of truth lies all unexplored before him.—*Self-help.*

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Dr. Martin once said: Our Lord is like a printer who sets his type backward. We see and feel Him set the types, but here we cannot read them. When we are printed off yonder in the life to come, we shall read all clear and straightforward. Meantime we must have patience.—*Christian Press.*

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## HORAS NON NUMERO NISI SERENAS.

"I number none but the cloudless hours."
[*The motto on a sun-dial at Venice.*]

There stands in the garden of old St. Mark,
A sun-dial quaint and grey,
And it takes no heed of the hours in the dark
That pass over it day by day;
It has stood for ages among the flowers,
In the land of sky and song—
"I number none but the cloudless hours,"
Its motto, the livelong day.

So let my heart in this garden of life
Its calendar cheerfully keep,
Taking no note of the sorrow and strife
Which in shadow across it creep—
Content to dwell in this land of ours,
In the hope that is twin with love,
And numbering none but the cloudless hours,
Till the day-spring dawn from above.

—W. C. Doane.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 25th inst. have been received.

FRANCE.—The German troops evacuated St. Denis, one of the northern suburbs of Paris, on the 20th, giving up the forts to the French. The questions of exchanging ratifications of the recently concluded commercial treaty, as amended by the Assembly, and the evacuation of the greater part of the French territory held by the Germans as security for the payment of the indemnity, were still undecided, and the German negotiator was said to have referred the whole subject to the government at Berlin, but a favorable issue was hoped for. President Thiers and the British Ambassador, Lord Lyons, have under discussion the renewal of the Anglo-French commercial treaty of 1860.

The German diplomatic representative in France had filed with the Minister of Foreign Affairs a protest against the excesses and maltreatment alleged to have been perpetrated by the French people of Lyons and its vicinity upon the Germans resident there. The protest was couched in energetic though temperate language, and called for redress, on behalf of the Emperor and people of Germany. The French Minister has announced that the government will afford ample protection to the German residents.

The French wheat crop, it is believed, will fall short of the average by over 99,000,000 bushels, but the yield of barley and minor crops is abundant.

The trial of Rochefort by court-martial has been concluded, and he has been sentenced to transportation for life to a penal colony.

GERMANY.—The German army, it is said, is to be immediately placed on a peace footing, and reduced to an effective strength of 400,000 men.

GREAT BRITAIN.—The Bank of England on the 20th advanced its rate of discount to 3 per cent. An outflow of specie to America is going on, £70,000 having been shipped to New York by steamers sailing on the 20th.

The English holders of Confederate cotton bonds are said to be organizing to present their claims to the Commission of Arbitration at Washington.

The shaft of the coal mine near Wigan, Lancashire, in which the explosion of the 6th inst. occurred, was closed after that event to extinguish the fire which was found to have broken out, as all efforts for the rescue of the miners proved futile. On the 20th, an attempt was made to re open it, when another explosion took place, killing five men and injuring many more. Flames burst from the openings, and measures were then taken to flood the mine. This attempt was still in progress at the latest accounts, but the fire had not been subdued, and repeated explosions had been heard.

ITALY.—The Jesuits and the republican agents have been expelled from Rome. The first anniversary of the occupation of Rome by the Italian troops was celebrated in that city on the 20th inst., with manifestations of popular enthusiasm, and without disturbance, although some cries of "Down with the Pope" were heard in the streets.

MOROCCO.—An insurrection has broken out, and the Moors have vigorously attacked the citadel of Melilla, a seaport belonging to Spain. The Spanish government has despatched troops to the aid of the garrison.

DOMESTIC.—The investigating committee of Congress on the "Ku Klux" organization and outrages at the South, is still carrying on its examinations by means of sub-committees, and has accumulated a great array of testimony. Senator Scott, one of the committee, in a recent letter to the President, recommended that martial law should be proclaimedin Spartanburg, Union and York counties, South Carolina, on the ground that since the visit of the committee to that district, the outrages had been renewed, that the promises made by leading citizens that they would exert their influence to put down the lawless organization and support the legal authorities, had not been redeemed, and that the civil power was inadequate to meet the emergency. The Columbia (S. C.) *Union*, in its issue of the 18th, sustains this recommendation. Judge Bond of the U. S. Circuit Court, is now engaged at Raleigh, N. C., in trying the cases of persons charged as "Ku Klux," of whom it is said about 200 are to be tried there, while more than that number of indictments are pending in South Carolina, to which State Judge Bond is to proceed on leaving Raleigh. The U. S. Circuit Court in Mississippi and Alabama will have more than 500 similar cases to dispose of.

An interesting reversal of the customary relations between the Indians and the whites is reported from the western border of Arkansas. A Fort Smith paper says that recently some settlers living near the Osage reservation, having lost three horses, suspected the Indians of having stolen them. Twenty of the settlers, going in pursuit, met a party of Osages, who proposed that the whites should search their camp, but the latter refused, and attempted to take three horses from the Indians, promising to return them on receiving back their own lost animals. The Indians resisting, a conflict ensued, in which a number on both sides were wounded, and one white man killed. When the Indians returned to their camp, their chief dispatched a party, who pursued the whites, attacked them, and captured seven, whom they gave into the charge of the deputy U. S. Marshal, and they were taken to Fort Smith, charged with larceny and attempt to kill. We have no account as yet of the result.

The Superintendent of Indians for Montana reports to the Commissioner that he had visited the Crow Indian agency, and found the Indians well satisfied with the manner in which the treaty with them has been carried out, and with their location by the government; that they do all they can to merit the kind treatment they receive, and have made extraordinary progress in civilization and improvement; and that, far from opposing the construction of the Northern Pacific R. R., they volunteered to have a party of their head men accompany the engineers and soldiers, to act as scouts and assist them, in any way in their power, against the Sioux. The latter are reported to threaten hostilities against the prosecution of the survey for that road.

At the close of the last fiscal year, 6th mo. 30th, 1871, there were in the service of the U. S. Post Office Department, 7,286 contractors for carrying the mails. The mail routes in operation were 8,951, with an aggregate length, exclusive of special routes, of 238,359 miles; the annual transportation amounting to 107,572,794 miles, and the annual cost to $11,529,395, beside the compensation to railway post-office clerks, route agents and other special officials, which increased the cost to $13,404,921. The length of railroad routes was 49,834 miles, and of steamboat routes, 20,334.

# FRIENDS' REVIEW.

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## FOUR MEMORABLE YEARS AT HILO.

### THE PARISH AND THE PEOPLE.

A strip of island sea-coast from one to three miles wide, and a hundred long, dotted with groves, and seamed across by the deep chasms of mountain torrents; behind this, for twenty-five miles, a belt of impervious jungle, fencing in, since the days of Vancouver, numberless herds of wild cattle; beyond, in the interior, a rough, volcanic wilderness, culminating in a summit 14,000 feet in height—a chaos of craters, some on the peaks of mountains, and some yawning suddenly before you in the forest, some long idle, some ceaselessly active, making the night lurid with their flames, and still building at the unfinished island; one, a vast, fiery hollow, three miles across, the grandest lava caldron on the globe; 15,000 natives scattered up and down the sea belt, grouped in villages of from 100 to 300 persons, a vicious, sensual, shameless and yet tractable people, slaves to the chiefs, and herding together almost like animals—to this parish, a strange mingling of crags and valleys, of torrents and volcanoes, of beauty and barrenness, and to this people, a race of thieves, drunkards and adulterers, thirty-five years ago, was called the young missionary, Titus Coan. And here, for four memorable years, went on a work of grace scarcely paralleled elsewhere since the days of Pentecost.

This parish, long and narrow, occupies the eastern third of the shore belt of Hawaii. It comprises two districts,—Puna, stretching off toward the south in black lava fields, with here and there a patch of verdure, and a cluster of cabins, and Hilo, on the north, a fertile tract, but exceedingly rough. The central point is Hilo Bay, which opens out to the Pacific toward the east and north. Some leaven of the gospel had already been cast into this lump of heathenism. Different missionaries had resided there for brief periods. Several schools had been established, and about one fourth of the natives could read. D. B. Lyman and wife, most efficient co-laborers with Mr. Coan, were already on the ground. There had been a marked change in the mental and social condition of the natives. A little knowledge of divine truth—about as much, perhaps, as our street Arabs possess—was had by most of the people. There were a few hopeful converts, and a little church of thirty-six members had been formed.

### A BEGINNING.

After a voyage of just six months around Cape Horn, Mr. Coan reached the islands June 6th, 1835, and at once engaged in the work.

To Mr. and Mrs. Lyman came the charge of a boarding school, and much other labor at the home station, while to Mr. Coan, robust in health, and fervid as a speaker, the preaching and the touring naturally fell. His mental force and abounding physical life revealed themselves at the outset. In three months' time he began to speak in the native tongue, and before the year closed he had made the circuit of the island, a canoe and foot trip of 300 miles. On this first tour, occupying 30 days, he nearly suffered

shipwreck, or rather canoewreck, as also twice afterward; he preached forty-three times in eight days, ten of them in two days, examined twenty schools and more than 1,200 scholars, conversed personally with multitudes, and ministered to many sick persons, for he was, in a mild way, a physician withal. A letter of his, written at that time, says also: "I have a daily school of ninety teachers, and Mrs. C. one of 140 children, besides a large class of more advanced pupils."

This vigorous beginning, however, was but the prelude to the more incessant labor and to the marvellous scenes of the years following.

PROVIDENTIAL TRAININGS.

When God has a great work for his servants, He usually gives them some special training for it. Mr. Coan was a townsman and cousin of Nettleton. In his early ministry he was a co-laborer with Finney. He had seen God's word in the hands of these men be as a fire and a hammer. He had learned what truths to use, and how to press men to immediate repentance, and he had witnessed many conversions. Before he went to the islands his spiritual nature was charged with the divine electricity of a revival atmosphere. An exploring tour in Patagonia, where he had been sent by the Board, and where he lived for several months on horseback with savage nomads, had compacted his frame and inured him to hardship. Who shall say that the natives were not also in some sort trained for what was to follow? May it not be that there was an educating power in the volcanoes near which they lived? They were the frequent witnesses of grand and terrible sights—the shudder of earthquakes, the inflowing of great tidal waves, the dull, red glow of lava streams, the leaping of fire cataracts into deep-lying pools, sending off the water in steam, and burning them dry in a night-time. There was no day when the smoke-breath of subterranean furnaces was out of their sight. Once they traced a river of lava burrowing its way to the sea, 1,500 feet below the surface, and saw it break over the shore cliff and leap into the hissing waves. Once, from their loftiest mountain, a pillar of fire 200 feet through lifted itself, for three weeks, 1,000 feet into the air, making darkness day for a hundred miles around, and leaving as its monument a vast cone a mile in circumference.

The people who were familiar with such scenes could understand at least what Sinai meant, and what are "the terrors of the Lord."

A SOUND OF GOING IN THE MULBERRY TREES.

There were signs of unusual attention to the truth on Mr. Coan's first tour, the latter part of 1835.

"Multitudes flocked to hear,"—we quote from our pencillings of a recent interview, and from his letters to the Board—"many seemed pricked in their hearts." "I had literally no leisure, so much as to eat." "One morning I found myself constrained to preach three times before breakfast, which I took at ten o'clock." He could not move out of doors without being thronged by people from all quarters. They stationed themselves in small companies by the wayside, and some followed him for days from village to village to hear the gospel. Much of this, doubtless, was surface excitement or the mere curiosity of an idle people. But some of it, as the event proved, was the working of a divine leaven.

The tours of 1836—he was accustomed to make four or five a year—revealed that the work was deepening. "I began to see tokens of interest that I did not talk about, that I scarcely understood myself. I would say to my wife on returning, 'The people turned out wonderfully.' More and more came to the meetings, and crowded around me afterwards to inquire the way." "I preached just as hard as I could. There was a fire in my bones. I felt like bursting. I must preach to this people."

A TWO YEARS' CAMP MEETING.

In 1837 the great interest broke out openly. It was the time of a wonderful stir through all the islands. Nearly the whole population of Hilo and Puna turned out to hear the word. The sick and lame were brought on litters and on the backs of men, and the infirm often crawled to the trail where the missionary was to pass, that they might catch from his lips some word of life. And now began a movement to which the history of the church furnishes no parallel since its first revival. The exigencies of the case demand unusual measures. 15,000 people, scattered up and down the coast for a hundred miles, hungry for the divine bread,—what is one preacher, or at most two, among so many? He needs the *wing* as well as the tongue of an angel to preach to them the everlasting gospel. But he is mortal. The preacher cannot go to them. They must come to him. And so whole villages gather from many miles away, and make their homes near the mission house. Two-thirds of the entire population come in. Within the radius of a mile the little cabins clustered thick as they could stand. Hilo, the village of ten hundred, saw its population suddenly swelled to ten thousand, and here was held, literally, a camp meeting of two years. At any hour of the day or night a tap of the bell would bring together a congregation of from 3,000 to 6,000. Meetings for prayer and preaching were held daily. But it was not all this.

The entrance of the word gave light in every way. The people wrought with a new industry at their little taro patches. The sea also gave them food. Schools for old and young went on. "Our wives held meetings for the children, to teach them to attend to their persons, to braid mats, to make their tapas, hats and bonnets." "Numerous and special meetings were held for all classes of the people, for the church, for parents, mothers, the inquiring, and for church candidates." There was no disorder. A Sabbath quiet reigned through the crowded hamlet, and from every booth at dawn and at nightfall was heard the voice of prayer and praise.

THE GREAT CONGREGATION.

Let us look in upon one of the great congregations. A protracted meeting is going on. The old church, 85 feet wide by 165 long, is packed with a sweltering and restless mass of 6,000 souls. A new church near by takes the overflow of 3,000 more, while hundreds press about the doors, crowding every opening with their eager faces. What a sight is there to look upon. The people sit upon the ground so close that no one, once fixed, can leave his place. You might walk over them, but to walk among them is impossible. It is a sea of heads with eyes like stars. They are far from being still. There is a strange mingling of the new interest and the old wildness, and the heated mass seethes like a caldron. An effort to sing a hymn is then made. The rude, inharmonious song would shock our ears, but the attempt is honest, and God accepts it as praise. Prayer is offered and then the sermon comes. The view is most affecting, and calls for all the power of the reaper to thrust in the sickle. The great theme is, "You are sinners, great sinners, dead in trespasses and sins: Christ died to save you. Submit your hearts to God. Believe in Christ and you shall live." And multitudes do submit. Under the pungent setting home of the truth, the whole congregation tremble and weep, and many cry aloud for mercy.

THE PREACHER AND THE PREACHING.

It must have required rare gifts to control such meetings, in order to secure good results. But Mr. Coan seems to have had the tact and nerve to do it. "I would rise before the restless, noisy crowd and begin. It wasn't long before I felt that I had got hold of them. There seemed to be a chord of electricity binding them to me. I knew that I had them, that they would not go away. The Spirit would hush them by the truth till they would sob and cry, 'What shall we do?' and the noise of the weeping would be so great that I could not go on."

The themes preached were the simple old standard doctrines. "It has been an object of deep and uniform attention to keep the holy law of God constantly blazing before the minds of all the people, and to hold the claims and sanctions of the gospel in near and warm contact with their frigid hearts." "I preached just as plain and simple as I could; applied the text by illustrations until the whole congregation would be in a quiver; did not try to excite them; did not call on them to rise to show interest." It was God's truth sent home by the Spirit that seemed to do the work.

And there were not wanting those

PHYSICAL MANIFESTATIONS

which have usually accompanied the mightier works of grace—especially among ruder peoples. Under the pressure of the truth there would be weeping, sighing and outcries. "When we rose for prayer some would fall down in a swoon. There were hundreds of such cases. I did not think much of it. On one occasion I preached from, "Madness is in their hearts." I can see them now. It was such a scene! The truth seemed to have an intense power. A woman rose—she was a beautiful woman—and cried, 'Oh, I'm the one; madness is in my heart!' She became a noble Christian. A man cried out, 'There's a two-edged sword cutting me in pieces; my flesh is all flying in the air!' There was a backwoods native, wicked, stout, who had come in to make fun. When we rose to pray he nudged those about him with his elbows to make them laugh. All at once he dropped like a log—fell suddenly. When he came to, he said, 'God has struck me.' He was subdued, and gave evidence of being a true Christian. Once, on a tour, I was preaching in the fields at a protracted meeting. There were perhaps 2,000 present. In the midst of the sermon a man cried out: 'Alas! what shall I do to be saved!' and he prayed, 'God be merciful to me a sinner!' and the whole congregation did the same,—joined in with ejaculations. It was a thrilling scene. I could get no chance to speak for half an hour, but stood still to see the salvation of God. There were many such scenes.

But men would come and say,

'WHY DON'T YOU PUT THIS DOWN?'

My answer was, 'I didn't get it up.' I didn't believe the devil would set men to praying, confessing and breaking off their sins by righteousness. These were the times when thieves brought back what they had stolen. Lost things reappeared and quarrels were reconciled. The lazy became industrious. Thousands broke their pipes and gave up tobacco. Drunkards stopped drinking. Adulteries ceased and murderers confessed their crimes. Neither the devil nor all

the men of the world could have got this up. Why should I put it down? In the Old Testament church there were times when the weeping of the people was heard afar. I always told the natives that such demonstrations were of no account, no evidence of conversion. I advised to quietness. I said, if they were sorry for their sins, God knew it; if they were forgiven they need not continue to weep. And I especially tried to keep them from hypocrisy."

(To be continued.)

### ST. PATRICK NOT A PAPIST.

The October number of *Harper's Monthly* contains an article on the "Conquest of Ireland," by Eugene Lawrence, which is sure to attract attention by the elegance of its style and its wealth of historical learning. Mr. Lawrence maintains that the original church of Ireland, as founded by St. Patrick in the year 432, was entirely independent of the Roman See; that noble missionary brought to Ireland the simple elements of an *apostolic* faith; he preached only the doctrines of Paul, and with almost equal success; and Ireland became a Christian country, renowned for its intelligence, its pious genius, and its missionary zeal, with no pompous ritual, no spiritual despotism, no moral corruption emanating from Rome. For many centuries, the island of the saints abounded with celebrated schools, to which pupils came from all the neighboring countries to study at the feet of the most accomplished professors of the age, and while Rome and Italy had sunk into a new barbarism, Ireland had revived the taste for classical learning, and was filled with a thoughtful and progressive population. Columba, the missionary of Iona, was educated at the opening of the sixth century, in the pure religion of the Irish church.

It was not until late in the seventh century that the malarious influence of the Italian priesthood began to subdue the British churches, and reached even to the rebellious presbyters of Iona. To Rome, they had always presented a silent opposition; they yielded it no allegiance; they followed none of the Roman rites. It was by force and fraud that the unscrupulous prelates of Rome pursued and subjugated the primitive Christians, and at last intruded a Roman bishop and Italian rites into the hallowed seat of Columba, which now lost its reputation for scholarship and sanctity, while its moral vigor was dissipated by the pestilential breath of Italian corruption.

The progress of Papal influence in Ireland is described by Mr. Lawrence with a masterly hand, until its full development in the ceaseless tide of Celtic bondsmen which has poured into the cities of the New World, bringing with them "an insane devotion to the Romish See—a strange hostility to the free institutions of their adopted land. They have labored to destroy that wide system of public instruction, by which alone *they* can hope to rise from their mental decay. They have proclaimed their hostility to the Bible, whose pure lessons had once made Ireland the island of the saints. They have chosen to linger in vicious ignorance, and to fill the prisons and the alms houses, instead of rising, by education and industry, to the dignity of freemen. They have become the servile tools of corrupt politicians or foreign priests; and when danger hovered over the nation, the votes of Irishmen were aimed against the Government, and proved often more fatal to the hopes of freedom than the plots of Davis or the sword of Lee."

Mr. Lawrence concludes his remarkable essay with the suggestion that "it is possible that from Iona and Armagh, from Patrick and Columba, from the free school and the free church, may come the *restoration of the Celtic race;* that a fallen but vigorous people, long corrupted and degraded by superstitious ignorance, may submit to a nobler conquest of reason and humanity; and that Irishmen, in every land, may once more learn from their ancient teachers modesty, docility, gentleness—the foundations of mental strength."—*N. Y. Tribune*

## INDIAN DEPARTMENT.

### EXTRACTS FROM THE SECOND ANNUAL REPORT OF THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

(Concluded from page 86.)

But let us consider the past of our work, short as it has been, in reference to the great desire of the President to secure peace with the Indian. A little more than a year ago there was a grand Indian Confederation, from the Sioux of the Upper Missouri to the Kiowas and Comanches of the Red River of Texas, which threatened a most serious border war. Military men unhesitatingly declared their convictions, that war last summer was inevitable, and some of the post commanders called urgently for reinforcements. With the settlers upon the border there was much excitement, and the constant dread of those horrors heretofore so often enacted.

* * * * * An order was issued to General Smith, to invite Red Cloud and other chiefs to Washington. We all know the effect of that visit upon Red Cloud, and through him, upon that most powerful and warlike of the Indian tribes, of which he is the most distinguished representative.* In the meantime, our agents amongst those wild and restless tribes in the Southwest, the Cheyennes, Arapahoes, Kiowas, Comanches, and Apaches, were earnestly striving to co operate with the Government in bringing about a better state of feeling amongst their Indians, and to

* The Sioux.

break up, by force of persuasion and skilful management, those warlike combinations, so full of terror to the border people. It is well known that we had *no Indian war* last summer, notwithstanding the confident predictions of military men, and the equally confident expectations of settlers. We cannot deem it wrong to attribute this result to the wise and pacific policy pursued; and in the prosecution of that policy, Friends certainly had an important share. Herein was a great pecuniary saving to the Government, for it costs $5,000 a day to support a regiment upon the frontier, or $450,000 for a three months' campaign—and it would have required twenty regiments in such a war, over so great a territory—costing $9,000,000. Herein was the saving of the lives of many soldiers, and of some Indian warriors; a saving of hundreds, perhaps thousands of lives of women and children, both white and Indian; a saving to the great Pacific Railroad, and to all those interests of the entire country which are promoted by this truly wonderful inter-oceanic connection; a saving to the honor and reputation of our country; a saving in the demonstration to the Government, that peace purchased by honesty and fair dealing is cheaper than war; a saving in the education of the popular mind to the practicability of peace, and ultimately to a demand upon the Government for such a policy as will maintain it.

In confirmation of this view, we have the testimony of E. S. Parker, late Commissioner of Indian Affairs. In his last Annual Report, he says: "Of the Superintendents and Agents belonging to the Society of Friends, I may confidently say, that their course and policy have been highly promotive of the welfare and happiness of the tribes under their charge. Even at the Agencies for the Cheyennes and Arapahoes, Kiowas and Comanches, tribes that have been so difficult to control for years past, where the least possible good could be expected to be accomplished, a commendable prudence and energy have been displayed, and as favorable a condition of affairs exists there as could reasonably be expected. The Presidential plan of inaugurating the greater degree of honesty in our intercourse with the Indians, by the appointment of 'Friends' to some of the Superintendencies and Agencies, *has proven such a success*, that when Congress, at its last session, prohibited the employment of army officers in any civil capacity, the President at once determined still further to carry out the principle by inviting other religious denominations of the country to engage in the great work of civilizing the Indians."

Having said thus much in reference to the preservation of peace, we would refer to that part of our work which is religious and educational. And here again, we must not forget that time is an essential element of all human success. We cannot point to the conversion of large numbers of Indians to Christianity, as a result of our labors. Indeed, when we think of the thousands upon thousands of white people who have lived all their days within sound of the Gospel, and yet fail to embrace it, it would be a vain expectation that should look for greater results, all at once, amongst a people whose language, moral and religious condition, and habits of thought, must be radically changed; who are, many of them, imbued with superstitious notions, which have gained strength through all the long ages of ignorance and darkness, and whose natures, by successive generations of barbarism, have become more and more prone to animal gratification. When we add to these inherent difficulties, the accidental ones of vastness of territory, and inaccessibility with the means essential to success; and almost more than all these, when we think of the retarding influence of bad example and cruel dealing on the part of many of our own race and nation, who are supposed by the Indian to be representatives of the religion and the civilization into which we are desiring to introduce him, we may well be impressed with the formidable character of the obstacles in the way of rapid success. But has anything been done, in an educational or religious way? Could those who make honest inquiry of this character, visit one of our Indian schools, in which twenty or more children have learned to read the English version of the New Testament, with corresponding progress in other directions, and in which, also, these children have been taught the truth as it is in Jesus, and many of them brought to a real Christian experience, they would need no other answer. When, furthermore, such inquirers should see as fruits of the labors of Friends, the Christian observance of the first day of the week, by adult Indians, their meeting together to hear the Scriptures read and explained, their reverent attention upon the preaching of the Gospel, and their own direct participation in the exercises of public and private worship; and when to these professions, are conjoined an increasing regard for the sacredness of the marriage relations; a decrease of intemperance; a forsaking of the heathen dance and its accompanying revelry; and a growing interest in agricultural pursuits, with those improved domestic and social habits, which genuine Christianity promotes, they would feel that at least something had been done.

Could these inquirers have visited, as one of us did, the death-bed of one of those Indian children, sixteen years of age, and have heard her say to her teacher, "I pray every day," and then ask her aged grandfather to pray for her; and on several occasions, in the last night of her life, calling with reverential tones, the Indian name of God, "Shaminito!" "Shaminito!" and could they have witnessed the earnestness and fervency of that aged man, as in his own native tongue, he poured out his soul unto God, and have heard, near the conclusion of his prayer, the NAME that is above every name, "Jesus Christ," and the solemn and hearty "Amen" (there being no Indian words for these), their hearts would acknowledge that something had been done.

We disclaim any feeling of boasting. We are painfully conscious that to this present time, we must say of very many parts of our work, "We have intended and attempted to do this, but, if not Satan, something at least has been permitted to hinder us." But we do believe that there is ground in our past experience for present and future encouragement. We have some valuable and efficient laborers in our field. It is not necessary to speak of each individual. It may be proper to say, however, that Superintendent Hoag, whose responsibility is heavier than that of any one else, has excellent business qualifications, a strong physical constitution (very important for his office), and is thoroughly alive to whatever bears upon the interest of the Indian. There is no Superintendent in the whole Indian service whose labors are more arduous than those of Enoch Hoag. His diligent application to the duties of his office is such that few constitutions could endure, and he has the full confidence of his superiors in office at Washington. . . .

We design to increase the number of schools so soon as the necessary buildings can be erected, and wish to make them religious institutions as well as literary. We would be glad to procure teachers who are willing to devote themselves to their work with a whole-hearted service. We ex-

pect them to gather the children and adults upon the First day of the week for religious instruction and Divine worship, and in every proper way to endeavor to do the work of evangelists. In some parts of the field the harvest is already ripe, and the result of Christian labor has been, and will be, decided and rapid; in other parts, the laborers must work in faith with comparatively little of visible good fruit. Yet the condition of the most civilized Indians was once as hopeless as that of those who now show so little good result of labor.

The privations and hardships of those who risk life and health in this self-denying service on behalf of the red man, are, in some instances, very great, but we hope that the condition of things will improve, year after year, so as to diminish the sacrifices which are now unavoidable.

We are often asked if a change of administration will not be likely to undo all that we may accomplish. We would reply that no good work is ever wholly lost. Some of this people have already been blessed with the knowledge of salvation. War has already been prevented, and we think some permanent influence of our labors may be expected to remain, even under such a change as would exclude us from the field. The results of true missionary labor often survive changes in government. But whatever may be the result to the Indian, our own blessing will be sure. We are to act well in *the present*. We are to enter into the vineyard *to-day* and labor, though frost may come on the morrow and blight our prospects. We are to plant and to water, expecting a blessing to ourselves and to the objects of our concern in just that measure which God sees meet to bestow. *He giveth* the increase. Can we safely stand idle? Can we truthfully say that we have not been divinely called unto this service? Does it not seem that a door has been opened for us to do our part as a Church in bringing about a fulfilment of His forespoken declaration: "I will give thee the heathen for thy inheritance, and the uttermost part of the earth for thy possession;" and if we depart from the work shall we not be responsible to Him for all the darkness and heathen ignorance which it is in our power to prevent?

We ourselves are recipients of the benefits flowing from Christian labor. Our ancestors were once in the same state of heathen darkness, ignorance, and vice as are these Indians to-day. If Christians of a by-gone age had not in the face of difficulty and danger, and in the exercise of a godly zeal, and a love that denied self in its earnestness to plant the standard of the cross amongst the heathen, gone to our forefathers and proclaimed "the acceptable year of the Lord," *they* and *we*, to this day, might have remained in heathenish practices and ignorance. It is no strange thing then that some even now feel called to this work of faith, and labor of love, and patience of hope; and that others feel willing to support the work by their prayers, by their active sympathy, and by such other help as God enables them to give. The servant of Christ has only his *one* life wherein to serve his Lord on earth. In the morning he sows the seed, and in the evening he withholds not his hand. He regards not the clouds nor the wind. He knows that his Master's kingdom shall stand, though earthly kingdoms fall and administrations change. He realizes that "duty is his and events are God's;" and laboring continuously throughout his day, in the obedience of faith, he looks beyond for abiding rest in the joyous and unwearying service of Heaven.

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Washington dispatches of the 2d inst. contain the following:—

"The acting Commissioner of Indian Affairs to-day received, through Superintendent Hoag, a letter from Agent Tatum, dated Fort Sill, September 16th, in which the latter says:

'The Apache Indians have informed me that there is a large band of their tribe who have always lived on the staked plains and never been attached to any agency they are aware of, who now wish to be attached to this agency, and cease raiding. From what I can learn of their numbers there are not less than one thousand of them, and probably more. They assured me they were not part of the Arizona or New Mexico Apaches. If they do not belong there, I think it would be best to have them attached to this agency, as it is very desirable to have all roving bands located.'

In accordance with the recommendation of the Commissioner of Indian Affairs, based on the foregoing information, the Secretary of the Interior to-day directed that Superintendent Hoag be instructed to take the necessary steps to bring the above-mentioned Apaches upon the reservation now occupied by their brethren, now in charge of Agent Tatum."

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## EXTRACTS FROM THE MEMOIRS OF DUNCAN MATHESON.

BY JOHN MACPHERSON, D. D.

In the work of winning souls his faith was almost unbounded, and often rose to the sublime. He was not one of those who seem to think that the eternal love and purpose of God in Christ will result in little or nothing,—that the bloodshedding and death of God incarnate has so scanty fruit, that we scarce dare hope to see a sinner saved, and that the gift and work of the Holy Ghost, and the preaching of the Gospel, is the most unfortunate and hopeless business in the world. On the contrary, firmly believing in the purpose and love of God, and knowing that the divine sovereignty runs upon the path of appointed means, he preached the Gospel with the most confident expectation of success. Because Jesus has finished the work of redemption, he knew his labor should not be in vain in the Lord. Realizing the freeness and sufficiency of grace, and the power of the Holy Ghost in his own soul, he took the Lord's command and warrant in his hand: "*Preach the Gospel to every creature*," and he proclaimed the glad tidings with the most joyful assurance of success. He believed, and it was done to him according to his faith. Hence he plied all sorts of means, means that many accounted foolishness, and with amazing results. Hence, too, he preached "out of season," and carried the Gospel into the very seat of Satan; and the efforts which some reckoned hopeless, unwar

ranted, and insane, were crowned with the blessing of God in the salvation of many souls. Thus through faith he "was strong in the Lord, and in the power of His might." The right side of the ship, where the great draught of fishes is to be got, is simple, unquestioning, childlike faith in the Lord Jesus Christ.

Was this, then, the great secret of his success in winning souls? I think not. Was it intellectual gifts? No. Many possess larger endowments of mind, who are less successful. Was it his ready utterance or force of speech? No. Many are more eloquent, with fewer and meaner results. Was it the holy consistency of his life? No. Many saintlier men are less useful. All these things, especially his prayerfulness and faith, doubtless contributed to his success in the Lord's work; but the great secret, I firmly believe, lay in his *intense, self-denying love of souls.* God always blesses love. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Faith is blessed, and hope is blessed; but love enjoys Benjamin's portion of the Master's favor. Listen to the words of Richard Baxter: "I confess to my shame that I remember no one sin that my conscience doth so much accuse and judge me for, as doing so little for the salvation of men's souls, and dealing no more earnestly or fervently with them for their conversion. I confess that when I am alone, and think of the case of poor, ignorant, worldly, earthly, unconverted sinners, who live not to God, and set not their hearts on the life to come, my conscience telleth me that I should go to as many of them as I can, and tell them plainly what will become of them if they do not turn, and beseech them, with all the earnestness that I can, to come to Christ, and change their course, and make no delay. And though I have many excuses, from other business and from disability and want of time, yet none of them do satisfy my own conscience when I consider what heaven and hell are, which will, one of them, be the end of every man's life. My conscience telleth me that I should follow them night and day, and take no denial till they return to God."

These words exactly express the spirit, aim, and scope of Duncan Matheson's life and work. To him the conversion of sinners was everything; if souls were not saved all else was nothing. On a country pastor modestly declining to occupy Rowland Hill's pulpit in London, the latter said: "Some preachers address my people's intellect, but some of them have no intellect, and the fine preaching is lost on them. Some preach to the imagination, but many have no imagination. Some preach to the feelings, but many say they have no feelings. Come you, and preach to their souls. They all have souls, and all will be edified." Our evangelist preached to souls, and grudged no pains or sacrifice for their salvation. When offered an important situation by a gentleman who appreciated his fine business capacity, he, though at the time penniless, declined, and afterwards said, "What! did he think I would give up preaching Christ for £200 a year?"

* * * In this way the Lord seems to be rousing His church to the prosecution of her evangelistic mission in the world. She has erred and failed in ceasing to acknowledge and employ the order of evangelists as well as pastors and teachers. If she will not send forth evangelists in a regular, constitutional way, her Divine Head will send them forth in a way fitted to humble her and to stir her up to jealousy. The peculiar function of the pastor is to conserve, to edify, to defend. The work of the evangelist is aggression and extension. A policy of mere self-preservation must prove selfish and fatal. To live and prosper, the church of Christ must be aggressive.

## LETTERS FROM E. AND I. BEARD.

The following letters are copied from the the last number of *The Monthly Record:*

KENILWORTH, MUSSOORIE, 8th mo. 3d, 1871.

From our first passing through on our way to Benares to this time, I have not doubted in my mind but that the Nerbudda Valley was the place for Friends, and for over twelve months have believed Jubbulpore to be the best place for location. There is most undoubtedly room and material for two missions in the city, and for several more in the district. R. Metcalfe writes, that the schools are growing in numbers and interest, and that her health is much better than when at Benares. My health has so far improved that we have arranged and sent to the Benares press, for publication, several passages of Scripture, bearing on different subjects, which will be printed in tract form. I purpose engaging a native Christian as a Bible reader and tract distributor, and hope the new tracts may be the means of awakening some of our Hindoo brethren.

My dear Irena's health is poor, but she enjoys the work, and we both hope we may be spared the necessity of having to return home until we see something more permanent and encouraging in the shape of a Friends' Mission. Brother Henry says, "we are in the Lord's hands," and to Him we look for health as well as grace, and we doubt not whatever s best for us and the cause of Christ in the earth, will be ordered by Him.

ELKANAH BEARD.

Kenilworth, Mussoorie, 8th mo. 1st, 1871.

We quite believe that there will be others called, fitted, and sent out to this field, which, though not so promising of a bountiful harvest at so early a date as Madagascar, yet must not be left vacant, and the cry is loud and long, "come over and help us." I cannot express to thee in words how thankful we are that my dear husband's health is so far recovered, and that it seems probable he will be able to resume his duties on our return to Jubbulpore, which we are longing to do as soon as practicable.

Our dear friend R. Metcalfe has had a tedious hot time all alone, but she writes very cheerfully, and says her health was never better, and that the schools are doing very well. I have just had a letter from a young widow of our acquaintance, of Benares, offering to go to Jubbulpore as a teacher. She will be a great help, as her caste is very good, and the better class of girls will be induced to come out.

Irena S. Beard.

# FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 7, 1871.

Patrick Succath.—We copy by request, a brief essay showing that the distinguished Christian Father, to whom the great mass of Irish papists do reverence, and respecting whom fabulous reports are cherished and believed, was no Papist, but a humble preacher of the Cross of Christ. Although Neander and others have preserved memorials of his life, we notice with surprise that in the Encyclopedias, both of Appleton and Zell, there is no attempt to rescue his name from the superstitious trash that has been heaped upon it to such an extent as to make it seem a myth to those who have no access to the truth respecting him. An interesting sketch of Succath may be found on page 427 of the fourth volume of *Friends' Review*. He was born in Scotland, in the village of Bonaven, A. D. 372, and was converted by the direct power of God when about 17 years of age. His spiritual exercise was great, and he was abundant in prayer. Called by the unmistakable intimation of his Lord to the work of the Christian ministry, he followed the direct callings of the Spirit in the selection of his field of labor. It was not in his own will, nor upon the appointment or suggestion of any man, that he went a Christian missionary to Ireland. "It was not of my power," said he, "it was God who triumphed in me." Humbly deprecating the honors which flowed upon him, as wonderful seals attended upon his ministry: "I conjure all," he said, "let no one on account of these or the like things, think to place me on an equality with the Apostles and other perfect men; for I am an insignificant, sinful and despicable man."

Justice ought to be done to the memory of such a man, and with this end we give another quotation of his own words:—

"Marvel, ye who fear God, small and great, and ye eloquent talkers who know nothing of the Lord, inquire and acknowledge who it is that hath awakened me, a simple man, from the midst of those who are accounted wise, learned and mighty, in word and in deed. For I, who was abandoned beyond many others in the world, even I, in spite of all this, have been called by His Spirit, that in fear and in trembling, yet faithfully and blamelessly, I should serve the people to whom the love of Christ has led me. Unweariedly must I thank my God, who has kept me faithful in the day of temptation, so that I can this day trustfully offer my soul as a living sacrifice of thanksgiving to my Lord Christ, who has delivered me out of all my afflictions, so that I must also say, Who am I, Lord, and what is my calling, that thou hast so gloriously revealed to me thy Godhead, that I can now constantly rejoice among the heathen, and glorify Thy name wherever I may be, not only in prosperity, but also in adversity; so that whatever may befall me, good or evil, I can calmly receive it, and continually thank that God who has taught me to believe in Him as the only true God."

Baltimore Yearly Meeting will commence on Seventh-day, the 21st of Tenth month, at 3 P. M.; the Yearly Meeting of Ministers and Elders at 10 A. M. the same day.

*North Carolina Yearly Meeting* is to convene on Second-day, the 6th of Eleventh month; Yearly Meeting of Ministers and Elders on the Seventh-day preceding.

*Quarterly Meetings in Tenth month.*

(*Taken from New York Pocket Almanac.*)

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| 10th mo. | 4th, | Farmington, New York Y. M. |
| " | 5th, | Sandwich, New England Y. M. |
| " | 7th, | Ferrisburg, New England Y. M. |
| " | | West Lake, Canada Y. M. |
| " | | Ash Grove, Western Y. M. |
| " | 9th, | Virginia, Baltimore Y. M. |
| " | 18th, | Cornwall, New York Y. M. |
| " | 19th, | Salem, New England Y. M. |
| " | 20th, | Baltimore, Baltimore Y. M. |
| " | 21st, | Contentnea, North Carolina Y. M. |
| " | | Deep River, North Carolina Y. M. |
| " | | Honey Creek, Western Y. M. |
| " | | Sand Creek, Western Y. M. |
| " | 25th, | Westbury, New York Y. M. |
| " | | Adrian, Ohio Y. M. |
| " | 26th, | Dover, New England Y. M. |
| " | 28th, | Winneshiek, Iowa Y. M. |
| " | | Fairfield, Indiana Y. M. |
| " | | Blue River, Western Y. M. |

GENERAL MEETING AT POUGHKEEPSIE, N. Y.

From the following notice, it will be seen that the time of opening this meeting has been changed to Sixth-day, Tenth month 13th, at 10 o'clock A.M. We desire that the whole Meeting may be blessed of the Lord.

A General Meeting, under the care of the Committee of New York Yearly Meeting, with the co-operation of a Committee of Nine Partners Quarterly Meeting, has been appointed to be held at Poughkeepsie, N. Y., to open on Sixth-day, the 13th of Tenth month, at 10 o'clock A.M. The company and co-operation of faithful laborers in the Lord's vineyard will be warmly welcomed, and accommodations provided for them. Any Friends who wish to attend may address Joseph Flagler, Hewlet Bedell, or W. B. Collins, at Poughkeepsie.

It is desired that the above-named Committee should be informed as soon as any decide to come, that sufficient time may be allowed to arrange for their homes; and those who have not time to arrange previously are invited to call at Friends' meeting-house on Montgomery street, where a committee will be in attendance.

The General Committee are requested to meet at the meeting-house on Fifth-day, 12th inst., at 3 o'clock P.M.

For the Committee,

W. B. Collins,
Mary M. Ferris.

The National Biennial Conference of Teachers and Delegates from Friends' First day Schools in the United States, will be held at Wilmington, Ohio, commencing on Fourth-day, the 22d of Eleventh month. The associations throughout the different Yearly Meetings are requested to send delegates, and all interested are invited to attend.

William G. Rhoads, Sec. Ex. Com.

GENERAL MEETING AT NEW LONDON, IND.

Under the supervision of a committee of Western Yearly Meeting of Friends, there will be a General Meeting for divine worship held at New London, Howard county, Indiana, in the limits of Honey Creek Quarter, commencing on Sixth day, Eleventh month 3d, 1871, at 10 o'clock A. M. Members of the committee are requested to meet promptly one hour earlier that morning.

By direction of the Committee.

William L. Pyle, Clerk.

MARRIED.

TABER—COLLINS.—In New York city, on the 26th ult., John R. Taber to Anna, daughter of Rebecca and the late Isaac Collins.

DIED.

McCOY.—On the 5th of Sixth month, 1871, Hugh McCoy, in the 80th year of his age; a beloved member and Minister of Dunning's Creek Monthly Meeting, Pa.

MILLER.—On the 27th of Seventh month, 1871, Harry E., son of Thomas Elwood and Elizabeth W. Miller, in the 2d year of his age; of the same Monthly Meeting.

BLACKBURN.—On the 7th of Eighth month, 1871, Thomas Blackburn, in the 75th year of his age; of the same Monthly Meeting.

WAY.—On the 17th of Eighth month, 1871, Thomas B. Way, in the 35th year of his age; of the same Monthly Meeting.

BARTON.—At the residence of his son-in-law Hiram Stevens, on the 2d of Seventh month, 1871, Aaron Barton, in the 87th year of his age; a member of Farnham Monthly Meeting, Province of Quebec, Canada. Although he suffered much mental conflict, he was enabled to come off victorious through Him who first loved us. Nearly his last words were: "The Lord is good, and knoweth them that are His, and will take them to Himself. Glory to God in the highest, on earth peace and good will to men. There is in heaven a home for me."

BURGES.—On the 8th of Ninth month, 1871, at the residence of her father, Judith E, wife of Joseph Burges, and daughter of Ezra and Hannah M. Whinery, in her 19th year; a member of Bangor Monthly Meeting, Iowa. Though her death was sudden, we have the comfortable assurance that her end was peace

SWAIN.—On the 13th of Seventh month, 1871, George Swain, in the 55th year of his age; a member of Milford Monthly Meeting, Ind. Also, on the 23d of Eighth month, his widow, Luzena Swain, in the 47th year of her age.

## CORRESPONDENCE.

Richmond, Ind., 9th mo. 27th, 1871.

*Wm. J. Allinson, dear friend.*—The following sketch of the Meeting for Ministers and Elders has been furnished me. Indiana Yearly Meeting of Ministers and Elders convened on the morning of the 26th inst. Soon after gathering, an aged father offered thanksgiving and praise to our heavenly Father for His many blessings upon us during the past year, and fervently invoked the Divine blessing upon the various sittings and deliberations of the Yearly Meeting, that rich spiritual blessings might rest upon all, and that we might return to our homes feeling that we had been renewedly strengthened for the work of the Lord. Other Friends publicly invoked a fresh out-pouring of the Holy Ghost; and others earnestly, though briefly, spoke upon the necessity of keeping the eye singly fixed in faith upon the Great Head of the Church, if we would realize the desired outpouring of His grace upon us.

The reading of the Queries and answers was then proceeded with, a summary of which was directed to be produced at the next meeting, which is to be on the morning of the 28th, when the health of this part of the body will be specially considered.

*Fourth-day, 9th mo. 27th.*—The first sitting of the Yearly Meeting *proper*, convened at 10 A. M. of to-day. During a season of solemn waiting upon the Lord, many voices were heard in prayer, and the fruits of the Spirit were manifested in the outpouring of lively Scriptural exhortations, consisting of the prayers, praises, and exhortations of the inspired men of old. It was truly an interesting season.

The Clerk then formally proceeded by reading the opening minute.

Of the eighty-five names called as representatives from the fifteen Quarterly Meet-

ings, all except eleven responded. Several Friends were named as a committee to assist in preserving order during the several sittings of the meeting. The following Ministers from other Yearly meetings were in attendance:

From New York Y. M., David H. Bennett; from Canada Y. M., Wm. Wetherald; from Philadelphia Y. M., Yardley Warner; from N. Carolina Y. M., Allen Jay; from Iowa Y. M., Joseph D. Hoag, Daniel McPherson, Jemima P. Weasner, Wm. Hayworth, Margaretta Thorn, Mary H. Tibbetts, Charles A. Tibbetts; from Ohio Y. M., Asa C. Tuttle; from Western Y. M., Amos M. Kenworthy, Asenath Clark, Sarah Smith.

The credentials of Ministers were read, and a cordial greeting extended, not only to those who were present with minutes, but also to others whose company was equally acceptable. A Committee was set apart to prepare and produce to a future sitting, returning minutes for Friends in attendance, as way may open. The London printed General Epistle was then read, followed by the reading of the direct Epistles to this Yearly Meeting from all the Yearly Meetings in corresponding accord with it, except that from Iowa Yearly Meeting, which had not come to hand.

A full endorsement of the London printed General Epistle, as a most clear exposition of the fundamental doctrines of the Christian religion, was placed upon the minute, and 6000 copies ordered reprinted for distribution among the members of the Yearly Meeting. A large Committee was set apart to prepare essays of epistles to the several Yearly Meetings; then adjourned to 10 o'clock Fifth-day morning.

There was a public meeting for worship at 3 o'clock this afternoon, which was largely attended and proved a satisfactory season.

*9th mo. 28th.*—To day, there was first a meeting of the "Select Body" from 8 to 10, in which was read the summary of the answers to the Queries, and the "state of the body" partially considered, but the time for adjournment arrived before there was a "conclusion of the whole matter" respecting the deficiencies reported by some of the subordinate meetings.

The Yearly Meeting proper convened according to yesterday's adjournment. Charles F. Coffin was appointed Clerk, Dougan Clark and Allen Terrell Assistant Clerks. The case of an appellant was the first regular business, which was constitutionally referred.

Next in order was the reception and proper disposition of a bequest made to the Yearly Meeting by one of its recently deceased members, a portion of which was to the Earlham Endowment Fund.

The missing Epistle from Iowa was produced and read. All the Epistles conveyed the information of unity in the proposition to establish a Yearly Meeting in Kansas, to be opened in Tenth month, 1872. A committee of six was set apart to attend the opening, in conjunction with similar committees which may be appointed by other Yearly Meetings, and the Quarterly Meetings which will make up that Yearly Meeting, are to report directly next year to Kansas instead of Indiana.

The annual report of the Central Book and Tract Committee next claimed attention. It was instructive, and indicated continued activity and efficiency. One of the noticeable changes in the work was that of largely supplanting the use of tracts, by the introduction of illustrated periodicals, especially for distribution amongst the children. Then came the report of the Missionary Board, which embraced the work among the freedmen in Arkansas, Tennessee and elsewhere. The report was satisfactory, and the subjects embraced therein elicited interesting remarks from many Friends—those from Yardley Warner were particularly instructive.

The Report of the Indian Committee and that of the Associated Executive Committee on Indian Affairs, were read and approved. There was a large expression of entire unity and satisfaction with the two reports. That of the Associated Executive Committee so fully and forcibly embraced the work of Friends, &c., that the meeting directed 10,000 copies to be printed for the use of its members and for distribution as might seem best. The meeting adjourned to 10 o'clock to-morrow.

The various Committees have their meetings to-night, and there is to be a meeting for worship at Fifth St. meeting-house.

Thy friend,

JOSIAH NICHOLSON.

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Another correspondent writes of the opening of Indiana Yearly Meeting, that it "was distinguished by an unusual religious interest throughout the assembly, for the right conducting of the affairs of the Church. The expression of that interest was characterized by brevity, life and harmony; remarkable, when considered in connection with the fact of its emanation from so many persons of different ages and positions in the Church. A very impressive silence first prevailed. Then those concurrent exercises for the dominion of the Word of life. . . . It was a memorable occasion—one to be thankful for."

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A LIVING, loving, gospel sermon, however unlearned in matter, and uncouth in style, is better than the finest discourse devoid of unction and power.—*Spurgeon.*

For Friends' Review.

## EXTRACTS FROM THE AMERICAN CORRESPONDENCE OF BENJAMIN SEEBOHM.

(Concluded from page 79.)

The failing health of our beloved friend when he had passed the "threescore and ten," caused him to remark in 1869, that, "When thought takes its widest range, and the feeling of love and Christian interest towards my absent friends is the freshest and freest in its flow, the power of transferring them on paper, in the lines of a letter, is often felt to be reduced to a minimum. Physical inability to do what my feelings prompt me to attempt, reminds me that nearly 71 years have not passed over my head without leaving their mark. Then how precious it is to find rest in the words and resource of the Psalmist, 'I give myself to prayer.' At the throne of grace, where time and space are of little moment, we can bear each other upon our hearts before the Lord, when all other places of uniting, or means of intercourse are denied, and crave for ourselves and one another that which our Father in heaven alone can give, and which will abide with us forever,—a confirmed interest in the unsearchable riches of Christ, and the fulness of the blessing of His Gospel. Forget you, my beloved friends, I cannot,—nor can I fail to bear in grateful remembrance the brotherly love of many dear friends, when with my pil grim staff I walked through the length and breadth of your land as an ambassador in bonds: the bonds of Gospel love springing up from within, and rising above all hindrances, gently yet powerfully constraining to bear, in my feeble way, the message of 'peace through Jesus Christ,' to those afar off, and to those near, that the one might be brought nigh unto their God by the blood of Christ, and that the other might be confirmed in their hold on His salvation, and both might rejoice in securing forgiveness, peace and strong consolation and support, amidst the duties and trials of life, through a heartfelt appropriation of the gracious provisions of His Gospel. Now, after more than twenty years have passed away since first I put my foot upon your shores, my old heart is still warm with the same love to all who were then made dear to me, as bone of my bone."

"In my retired and solitary moments, it is often a comfort to me in turning my thoughts to dear America, to find that I retain the freshness of those feelings of love and Christian interest, which under a sense of religious duty drew me away from all that was nearest and dearest to me here in this land, to become identified for a season with your interests,—your joys and sorrows, your hopes and solicitudes, in the vast regions where Friends dwell, and many, not under our name, bear and honor the name of Christian. Amidst much that was lovely and of good report, there were peculiar trials *then*, and not a few dangers and temptations. And so there are now, both with you and with us. We live in an age of much freedom of thought and inquiry,—of much reading and writing and publishing.

"There is great conflict of opinion. Every thing seems to undergo a thorough sifting. Many honest hearts, thirsting after the very truth as it is in Jesus, are brought into great perplexity; they do not know which way to turn for safety and peace. But painful as such a state of things cannot but be, is it not more hopeful than one of stagnation, lukewarmness or indifference? Will not the "Chief Shepherd" of the sheep who laid down his life for the sheep, in due time bring them into the green pastures, and feed them beside the still waters—giving rest to their souls? The bow of promise still spans the darkest cloud, and we may rest assured that, while heaven and earth may pass away, the word of the Lord, the word of faith which by the Gospel is preached unto us—shall stand forever."

"But," he says in another place, "we must ever bear in mind that the glory and strength, and the real effectiveness of the preaching of George Fox was to call away his hearers from man to Christ, and through Him to God, under the anointing and the leadings of the Holy Spirit. Ever memorable were some of his last written words to his brethren, 'Let nothing come between your souls and God but Christ; for He is your life, your light, your peace, and your salvation.' Oh, that we may ever abide in Him as the branch in the vine, that deriving all our nourishment and strength from Him, we may bring forth fruit to His praise. He is the Rock of ages cleft for us, that amidst the trials and duties of life, and in the face of death, we might hide ourselves in Him, and be prepared finally to give 'thanks unto God, who giveth us the victory through Him our Lord Jesus Christ.'"

Having just heard of the death of James Backhouse, he made it the occasion of the following instructive remarks: "A stainless and devoted life thus peacefully closed is more than all the wealth and glory this world has to bestow. His sun set in brightness, without the shadow of a cloud. Stimulated and animated by such examples, it is a good thing to be 'zealously affected always in a good cause,' to be animated and persevering in promoting peace on earth and good will amongst men, to do justice and to love mercy; but in order that this may be rightly done, it is of great, of essential importance that we should walk humbly with God, giving glory to Him in the highest, that the word of Christ may dwell in us richly, in all wisdom, that

whatsoever we do in word or deed, we may do all in the name of the Lord Jesus, giving thanks to God the Father, by Him. How I long for my dear young friends especially, in your land and ours, that they may be encouraged to faithfulness in this line of Christian work, that they and their children in turning many to righteousness may shine as the stars on earth, and forever in the firmament of God's power."

"We are not left without tokens for good received from time to time and in various ways, as encouraging proofs of our Heavenly Father's love and mercy in Christ, and the continued visitations of His Spirit. It is not the *natural* fruit that can praise Him. All the trees in His plantation are grafted trees. And if some of them from the very vigor of their growth do now and then send forth some shoots *below* the graft,—from the natural stem,—it doubtless calls for the skilful use of the pruning knife, to remove that which is part of the 'wild olive.' But who would, instead of the pruning knife, call for the axe to cut down the tree? Oh, for wisdom and humility, meekness and patience with sound discrimination to deal rightly with the manifestations of the present day. In these things it often requires more than the wisdom of Solomon to decide to whom the 'living child' belongs. Yet let us never forget that there is One who watcheth over us for good, not for evil and for our halting;—who hath both the skill and the power to correct all that is amiss;—to restrain all exuberances, to soften all asperities, to reduce to harmony every discord, yea, gently to remove every shoot *below* the graft, that much good sound *grafted* fruit may be brought forth to His praise. We gain nothing by outstripping the limits of His wisdom, or making more haste than good speed in any creaturely efforts to put a stop to what may be obviously wrong; and a little experience, as well as the direct teaching of our beloved Lord, have instructed us to see that in trying to remove tares there is danger 'lest we pull up the wheat also.'"

"We have had much of late that has reminded us that 'The servant abideth not in the house forever.' The real 'working days' of a man's life, even of the longest liver, are comparatively few, and soon the curtain falls upon his labors. But what a blessed assurance that 'The Son abideth ever.' There is no change with Him. He that was dead, and is alive, lives for evermore. Christ is the same to-day, yesterday and forever; and while the dear Redeemer lives, and we keep near to Him, we need not fear either for the present or the future of His heritage—the Church which He has bought with His own blood. It may be and will be militant, but it will not be overcome. The Captain of the soul's salvation was never foiled, and to the end of time it is given to the Lamb and His followers to have the victory. Victory indeed implies conflict. There may be and there is great need to keep on the whole armor of God—continually to watch and to pray lest we fall into temptation. But with this, the Christian believer will find that greater is He that is in us, than he that is in the world, and that no weapon that is formed against Him shall prosper. The enemy may be permitted to 'thrust at him very sore,' but he shall not be suffered to prevail. Thanks be to the Lord who giveth us the victory, through our Lord Jesus Christ. How often when such things present themselves does the prayer arise, 'Lord, increase our faith.'"

The increasing indisposition of our beloved friend rendered it more and more difficult for him to write to his distant friends, but in 1870 he says: "I feel thankful that repeated attacks, which bring me low physically, are not permitted to interfere prejudicially with my spiritual perceptions and enjoyments, nor do they lessen the warmth of my Christian interest and affection for my dear absent friends, especially those on the other side of the Atlantic."

He could rejoice that "the Lord was at work to raise up champions for His own cause. He will sustain it, we need not fear,—some of us will not live to see it, but brighter, better, happier days are in store for the faithful of the land, for generations yet to come. We need not marvel, but be very thankful if in preparing for them, the Lord should see meet to an extent we have not known, and in a manner we have not anticipated, to bring under the sanctifying power of His grace and good Spirit much of the talent and the intellectual acquirement which have of late years been exhibited among the young people of our own beloved Society, in order that all may be devoted to His service for the honor of His Name, and the defence of His Gospel."

This cheering view of Faith and Hope for the future, granted by the Lord to His devoted servant so near to the closing scene on earth, seems indeed like the reward to the faithful laborer in the great harvest field, who seeth the travail of his soul and is satisfied. He felt, as he was about to depart, that the Rock Christ Jesus was the immutable foundation of the Church, and that being built upon Him, it would arise and shine.

On this Rock were his feet placed when the final call came, of "Well done, thou good and faithful servant;" "Enter thou into the joy of thy Lord."

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LAMENTATION without effort, betrays weakness and wickedness.

THE MINISTRY OF THE WORD.

We extract from an editorial in the last number of *The* (London) *Friend* the following remarks on the right exercise of a gift of Gospel ministry:

There is a widely-spread feeling that the service of some of the Meetings for Worship held during the Yearly Meeting is being impaired from an excess of ministry and a lack of solemn silence; arising in part, at least, from a want of adequately weighing the responsibility incident to occupying the attention of large numbers of persons. We make no apology for adverting to the subject publicly, because we believe the remedy will be found in the growth of sound Scriptural sentiments in reference to the conduct of Meetings for Worship and the exercise of ministerial gifts, and that the formation of a correct public opinion, even on matters so serious, may be materially assisted by the pen of the journalist.

A company sitting in silence for the worship of the Almighty is an impressive spectacle. Whether the company be large or small, such a meeting is a witness to the reality of the spiritual world—to the reality of communion between men and the Father of spirits. "For a man to refrain even from good words, and to hold his peace, it is commendable; but for a multitude it is great mastery." So wrote Charles Lamb, looking at the subject only from the stand-point of a popular essayist; but are not his words true in a higher signification? Is there not a great mastery of the spirit needed by those called to the public ministry, lest the excitement of the moment, the sympathy of numbers, induce him too readily to break the silence? The details given in the Epistles of Paul to the Corinthians, of the public gatherings of the Church in that city, the dangers of disorder to which they were exposed, and the inspired directions for their conduct, so as equally to preserve a decorous solemnity and the free exercise of spiritual gifts, seem to possess a special value to the Society of Friends, whose meetings approach most nearly to the model of these early gatherings. "The spirits of the prophets are subject to the prophets; for God is not the author of confusion, but of peace."—1 Cor. xiv. 32. These apostolic words have received an emphatic endorsement in the ages that have elapsed since they were written. The universal reign of law and order through the kingdom of nature is one of the leading points established by scientific research. The same Lord who has created the worlds is Lord in the Kingdom of Grace. The Church's history proves law and order not merely to be compatible with life and liberty, but often to be found most nearly associated with the fullest life and the largest liberty. The Apostle had said in the previous verses, "Ye may all prophesy one by one," and "let the prophets speak two or three, and let the other judge"—showing how in the mind of Paul the elements of liberty and order were to be harmonized in the assemblies of the Church. His instructions in reference to the exercise of the gift of tongues are singularly significant. If no one present were able to interpret, the possessor of this gift was to remain silent (verse 28). Why? Because utterances which the audience could not comprehend were not to edification; and edification (not the relieving of the mind of the speaker), in the view of the Apostle, is the one great object of all ministry. The gift of tongues has passed away, but the principle here enunciated is of lasting force. If a speaker has not the physical organs, the power of speech, to make himself heard by a great company, his communication can hardly be to edification; and, however excellent the matter he wishes to communicate may be, he is in a parallel position to the man possessing the gift of tongues, and no one present to interpret; "let him keep silence in the church, and let him speak to himself and to God." The acceptance of this simple and Scriptural position would have materially conduced to the profitable holding of some of the meetings at our late anniversary in London, by preventing the unsettlement caused by an individual addressing a large company, two-thirds of those present being unable to distinguish the words spoken. And this is but one application of a principle of far-reaching significance. If the minister with a feeble voice is excused from vocal expression in great concourses of people, whilst he may most profitably exercise his gift in smaller companies, are there not many others who, from peculiarities of mental and spiritual temperament, need feel little doubt that these great gatherings are not the spheres where their gifts can be exercised to edification? The fact is, the number of ministers qualified mentally, physically, and spiritually for service in these great assemblies is not large. We earnestly desire the encouragement and strengthening of those who are called to this public and responsible line of service, and are not forgetful of the danger there is, that counsel in these matters may be taken by the wrong persons. The timid retiring servant is but too ready to keep in the background: the bold impetuous character is slow in learning the safety of trying the fleece both dry and wet. In the view of these dangers, what need is there for all whom it concerns to be earnest in prayer, that the Lord will give abundantly of His good Spirit to direct his stepping aright in the great har-

vest-field. How comprehensive is the aspiration of the Apostle, when he had warned Timothy of errors in doctrine, and of errors in practice, that would present on the right hand and on the left, "*Consider what I say, and the Lord give thee understanding in all things.*"

### DISEASE GERMS.

Among the wonderful discoveries made in the progress of science, none is more curious and interesting than that of the method by which the contagion of disease is disseminated. The contagion exists in the form of atoms of matter so minute that they are impalpable to the senses, and in many cases so powerful in principle that but a single one introduced into the system is sufficient to work the entire disintegration and destruction of its constituents. Of the exact nature of these disease germs but little is known. Their infinitesimal size baffles examination, but that they have form and substance there is no doubt.

Wherever infectious disease is in active operation, there, besides effecting deadly changes in the blood and tissues in which it has secured lodgment, it is rapidly reproducing and sending off into the atmosphere particles identical with that in which it had its own origin, as poisonous and as potent. These spores, floating in the atmosphere, and falling upon every exposed surface, upon the clothing of human beings and upon the backs of animals, are conveyed long distances, and uninjured by meteorological agencies, are ever ready, on attaining a favorable situation, to exert their pernicious influences. Considering their abundance and prevalence in the air we take into the lungs, and in the food and drink we take into the mouth, it is a matter of wonder, not that the many should be infected, but that one should escape.

Yet there is a singular difference in the susceptibility of individuals to the influence of contagious germs. One may inhale an atmosphere loaded with them, and suffer no detriment, while another will contract infection from a single atom with which he comes in contact. There is also a difference in the virulence of these subtle agents of disease. The germ of small-pox is an atom so small that a microscope of the highest power cannot define it, yet, taken into the system through the organs of respiration, it will in a few days work a mischievous change in the chemical action of the whole body, producing those excessive disturbances in its functions which are manifest in that loathsome, fearful disease that all alike dread and from whose presence they fly. The contagion of the new cattle disease (*epizootic aphtha*) is of such persuasive and poisonous quality that a dog or cat merely passing through a barn where infected animals are kept will, after running three or four miles in the open air, infect a healthy herd into whose vicinity it enters. The germ of intermittent fever, or fever and ague, expends the greater part of its poison in creating that ferment in the blood which results in a chill, with succeeding fever, but during a remission of from one to three days it recreates a sufficient quantity to repeat the same action, and thus it works on until the vitality of the victim is exhausted or by medication its own course is arrested.

Prof. Tyndal, in the course of extensive experiments, has found that a respirator of cotton worn over the mouth and nostrils, will effectually prevent the passage of the minutest particles, and therefore protect an individual, breathing an infected atmosphere, from contracting the contagion. Thus, while engrossed in the study of physical science, searching for the causes and origin of the various conditions of matter, and the laws which regulate their numerous changes, the scientist also discovers the remedies and the preventives which may be employed to counteract the effect of those which are malign in their influence upon the health and prosperity of mankind.—*Journal of Microscopy.*

### THE AFRICAN RACE IN THE UNITED STATES.

If the results of the census are to be relied on, there seems to be no necessity for taking the lugubrious view of the future of the African race which is so often held. Of the thirty-eight and a half millions of people in the United States, there are four millions, eight hundred and fifty thousand who are of African descent, and the increase since 1860 has exceeded nine and a half per cent. Providence has permitted the representatives of this race on the North American continent to reach a degree of civilization higher by far than any to which central and southern Africans have attained elsewhere, during any time of strictly historical record—a degree of civilization so high, in fact, that, if they were the sole occupants of an adequate area in the South, they would be more competent for self-government than the people of many European or Asiatic countries. No similar colony ever planted has grown so fast, advanced so far, or become so prosperous, as the Africans who came to these western shores within the last century and a half.

Mercenary, interested, and wicked as were the motives of those who brought their progenitors to this country, the result has been the enhancement of their welfare. While we may hope never to see anything more of that kind of involuntary beneficence, we may equally hope that the good which has grown out of the original evil will be permanent, and that the five millions of the colored race

will prosper, improve, and multiply, in full enjoyment of all the fruits of their labor. On this sparsely settled continent of ours there is room for them, room for us, and for a great many millions besides. We therefore welcome the report of the steady and gradual increase of numbers among the colored population of the country, and hope that the census of 1880 may not only show for them an increase of numbers, but also a great increase in property, comfort and education.

The census exhibit, so contrary to the almost universally accepted theory —that under a state of freedom and independence the race would deteriorate and die out—will be a surprise to many. It cannot be denied that, under the system of servitude, the former owners of the labor of this race had a direct and appreciable interest in the proper and wholesome rearing of the children of slaves. Nor can it be denied that the wife, the daughter, and the physician of the owner at all times looked after the health of the children of the plantation. Yet with all these advantages, the experience of the last ten years has shown, (and a great part of the time in the midst of a terrible civil war) that the race has not only increased, under a state of freedom, in numbers, but has vastly improved in intelligence and morals. Under all these circumstances and surroundings, this improvement is wonderful. There is a wide difference between the negro with his daily allotted tasks—exempt alike from care and freedom, and with no thought of his raiment, shelter and subsistence—and the same person suddenly thrown, in all his ignorance, upon his own resources, with no property but labor, unused altogether to managing for himself, and feeling at every step the need of a guide, a help and a counsellor. And yet, with these disadvantages and with all these drawbacks to their advancement, superadded to which is the almost unconquerable prejudice of the white race, their progress is almost one of the wonders of the age.—*Exchange.*

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Prof. Huxley in a late lecture said that "the present feminine fashions outrage all common sense by displaying a woman's figure in the form of a candle-extinguisher upside down; such an absurd style of dress is physically injurious and anatomically monstrous."

A "lady" who hobbles on high-heeled shoes, or makes herself crooked and deformed, should not complain that she is laughed at, and that she is wretchedly unhealthy and disagreeable.

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He is a wise man who knows the way of salvation, and is found in it; the path of duty, and walks in it; the dangers of the way, and avoids them; the provision of the way, and enjoys it.

## MY BIRTHDAY.

BY JOHN G. WHITTIER.

Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind
As if a loss befell;
Before me, even as behind,
God is, and all is well!

His light shines on me from above,
His low voice speaks within,—
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years,
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

If dim the gold of life has grown,
I will not count it dross,
Nor turn from treasures still my own
To sigh for lack and loss.

The years no charm from Nature take;
As sweet her voices call,
As beautiful her mornings break,
As fair her evenings fall.

Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise
Are slow, at least, to blame.

How softly ebb the tides of will!
How fields, once lost or won,
Now lie behind me green and still
Beneath a level sun!

How hushed the hiss of party hate,
The clamor of the throng!
How old, harsh voices of debate
Flow into rhythmic song!

Methinks the spirit's temper grows
Too soft in this still air;
Somewhat the restful heart foregoes
Of needed watch and prayer.

The bark by tempest vainly tossed
May founder in the calm,
And he who braved the polar frost
Faint by the isles of balm.

Better than self-indulgent years
The outflung heart of youth,
Than pleasant song in idle ears
The tumult of the truth.

Rest for the weary hands is good,
And love for hearts that pine,
But let the manly habitude
Of upright souls be mine.

Let winds that blow from heaven refresh,
Dear Lord, the languid air;
And let the weakness of the flesh
Thy strength of spirit share.

And, if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear!

Be near me in mine hours of need
To soothe, or cheer, or warn,
And down these slopes of sunset lead
As up the hills of morn!

—*Atlantic Monthly.*

AUTUMN AND WINTER STUDIES AT FRIENDS' ACADEMY,

*At Union Springs, on Cayuga Lake.*

In addition to the improvements which have been made in the household department of this Institution, for the welfare and comfort of the students, increased facilities are offered for the prosecution of their studies.

Those who wish to pursue studies through the latter part of autumn and the entire winter, may enter on the 1st of Eleventh month (the middle of the present term,) continue seven weeks, have a short vacation near the end of the year, and remain the winter term of 14 weeks till the 11th of Fourth month next. The price for the last half of the autumn term is $34 for the children of members of New York Yearly Meeting, and $36.50 for others; with a small charge for some extra studies. For the 14 weeks of the winter term, the corresponding charges are $68 and $73.

In addition to the common and higher English, Mathematical and Scientific Departments, instruction is given in Latin, Greek and German languages, and in Sketching and Drawing from nature; and a full course of Lectures is to be given in winter in Physiology, especially as applied to the laws of health, besides other lectures on the Natural Sciences.

Application for admission may be made to

J. J. THOMAS, *Resident Manager*,
Union Springs, Cayuga Co., New York.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 2d inst.

FRANCE.—The German troops have nearly completed the evacuation of the four departments contiguous to Paris, but it is reported that they halted just beyond the borders of those departments, awaiting the announcement of the signing of the commercial treaty. It is said that Bismarck has declined to accept one of the articles of that treaty, and that Thiers has abandoned that article and made fresh proposals. On account of the delay in the evacuation of the department of the Oise by the Germans, Thiers complained to their commander, who explained the halt as owing to a misconception of orders, and the evacuation was resumed on the 1st inst. It was asserted at Versailles that the difficulties in the ratification of the treaty had all been overcome.

The loan issued by the city of Paris has all been taken. The subscriptions were more than thirteen times the required amount.

GREAT BRITAIN.—The Court of Arbitration on the Alabama claims, members of which have been appointed by the Governments of the United States, Great Britain, Italy and Switzerland, will not meet at Geneva for at least two months, because the fifth arbitrator, to be chosen by the Emperor of Brazil, has not been appointed.

The British revenue returns for the year ending with the 30th ultimo, show a decrease as compared with the previous year of over £500,000, about $2,500,000.

Hopes had been entertained of an amicable arrangement of the Newcastle strike, as it had been proposed to submit the difficulties to arbitration, and —— Mundella, M. P., was endeavoring to settle them in that way. He was reported to have received propositions from both parties which it was hoped would lead to a settlement, but accounts of the 2d announced that the attempts had proved unsuccessful up to that time.

The Queen had been quite seriously ill, and although some of the published accounts represented her as slowly improving, it was commonly believed that her health was still very precarious. She was at Balmoral, and it was reported that the Prince of Wales and Prime Minister Gladstone had been summoned thither.

Recent heavy gales have proved very disastrous to shipping on the English and Irish coasts, and have extended also to the Continent, causing damage to crops, telegraph lines, &c.

GERMANY.—The kingdom of Bavaria is about to recall its ambassadors to foreign States, and will in future be represented diplomatically only as a portion of the German Empire.

SPAIN.—The late Carlist attempt at agitation is said to have failed completely. The King is still on a tour through the provinces. During his progress, he has made donations to the value of £50,000 sterling, and received 30,000 petitions.

SWEDEN.—The upper House of the Swedish Parliament has approved that clause of a bill for the reorganization of the army, which makes military service compulsory on all male subjects of Sweden.

BRAZIL.—It is stated that the Chamber of Deputies has adopted a bill for the emancipation of slaves. There is no account, however, of action by any other branch of the government, and as the Chambers have adjourned, it appears probable that nothing effective has yet been accomplished.

DOMESTIC.—The statement of the public debt for the 1st inst. shows a total excess of debt over amount in the Treasury, of $2,260,663,939.87; a decrease within the past month of $13,458,620.51, and since 3d mo. 1st, 1869, of $204,754,413.

Much excitement is reported to prevail in Northern Mississippi, owing to the recent arrest of over 100 persons in that section as connected with the "Ku-klux." At Raleigh, N. C., the trials of those accused of belonging to that organization are still in progress. Several of the parties have pleaded guilty. Over 500 indictments have been found against the midnight marauders who have disturbed that region.

In the U. S. Court now in session at Salt Lake City, Utah, it is believed that vigorous action will be taken against the practice of polygamy. At the opening of the Court on the 19th ult., some Mormons were excluded from the Grand Jury on account of being polygamists, and the Judge, in his charge to the Grand Jury, urged them to recognize the fact that as Utah is under United States laws, polygamy is as much a crime there as in any other part of the country, and to indict the leading perpetrators of the offence first, as a warning to their followers. The Grand Jury, on the 22d, subpœnaed Brigham Young and fourteen of his wives, and George A. Smith, who ranks next to Young in the Mormon church. Considerable excitement prevailed among both Mormons and "Gentiles," and apprehensions were felt that forcible resistance might be offered to any attempt to execute the laws, although later accounts announced that the Mormon leaders had given assurances that all processes of the Court would be obeyed. On the 2d inst., Brigham Young was arrested on an indictment of the Grand Jury, but owing to illness, was allowed to remain at his own house in charge of an officer.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

### TWO HUNDRED YEARS AGO.

The Religious Society of Friends arose in 1644, through the faithfulness of George Fox, the Lord's instrument. Eight years afterwards there were twenty-five ministers, by whom, says George Fox, "multitudes were converted." As a remarkable evidence of this, we find that in the succeeding year, the number of these Gospel ministers had increased to sixty, whose labors were followed by signal success; a convincing power attending their ministrations, which awakened the slumbering consciences of their audience to an earnest solicitude for the salvation of their souls. Their preaching, says the historian Gough, was in the demonstration of the Spirit, and with power. "Multitudes flocked to hear them, and many embraced their doctrines." The following will illustrate this. A person of some note, who had been an officer under Oliver Cromwell, related to James Wilson the following anecdote: "After the battle of Dunbar, as I was riding in Scotland at the head of my troop, I observed at some distance a crowd of people, and one higher than the rest, upon which I sent one of my men to see and bring me word what was the meaning of the gathering; and seeing him ride up and stay there, without returning according to my order, I sent a second, who stayed in like manner; and then I determined to go myself. When I came thither, I found itwas James Naylor preaching to the people, but with such power and reaching energy as I had not till then been witness of. I could not help staying a little, although I was afraid to stay, for I was made a Quaker, being forced to tremble at the sight of myself. I was struck with more terror by the preaching of James Naylor than I was at the battle of Dunbar, where we had nothing else to expect but to fall a prey to the swords of our enemies, without being able to help ourselves. I clearly saw the cross to be submitted to, so I durst stay no longer, but got off, and carried condemnation for it in my own breast. The people there, in the clear and powerful opening of their states, cried out against themselves, imploring mercy and a thorough change, and the whole work of salvation to be effected in them."

Our early Friends were deeply sensible of the importance of the views which they had embraced, and convinced of their entire accordance with the doctrines and precepts of our Lord Jesus Christ and His apostles; and their hearts being warmed in Gospel love to their fellow-men, they longed for their universal reception. The Lord did indeed largely pour forth of the gifts of the Holy Spirit upon these devoted men. He gave them a sight and a sense of the corruptions of professing Christendom, and of its wide departure from the primitive purity and simplicity of the religion of Christ; and having themselves felt the efficacy of His free teaching, they were drawn with great fervency of spirit to invite others to the same blessed experience—a call from a dependence upon man, in things spiritual, to a single dependence on the Lord—from resting on outward ceremonies and observances in religion, to an experience of its

present glorious realities, of which those things were but typical, and from the shadows to the substance of heavenly things, was pre-eminently their gospel message to the people.

The mission of George Fox was thus described by himself:

"I was sent to turn people from darkness to light, that they might receive Christ Jesus. I was to turn them to the grace of God, and to the Truth in the heart, which came by Jesus, that by this grace they might be taught, which would bring them salvation, that their hearts might be established by it, their words might be seasoned by it, and all might come to know their salvation nigh. I saw Christ died for all men, was a propitiation for all, and enlightened all men and women with His divine and saving light; and that none could be true believers but those who believed therein. I saw that the grace of God which brings salvation had appeared to all men, and that the manifestation of the Spirit of God was given to all men to profit withal. These things I did not see by the help of man, but I saw them in the light of the Lord Jesus Christ, and by His immediate Spirit and power. When the Lord God and His Son Jesus Christ sent me forth into the world to preach His everlasting Gospel and kingdom, I was glad that I was commanded to turn people to that inward light, Spirit, and grace by which all might know their salvation, and their way to God—even that Divine Spirit which would lead them into all Truth, and which I infallibly knew would never deceive any. But with and by this divine power and Spirit of God, and the light of Jesus, I was to bring people off from all their own ways, to Christ, the new and living way—from their churches which man had made and gathered, to the Church in God, the grand assembly written in heaven, which Christ is the head of, and from the world's teachers, made by man, to learn of Christ, who is the way, the truth and the life,—of whom the Father said, 'This is my beloved Son, hear ye Him.' From all the world's worship, to know the Spirit of Truth in the inward parts, and to be led thereby, that in it they might worship the Father of Spirits who seeks such to worship Him. I was to bring them off from all the world's fellowships, prayings and singings, which stood in form without power, that their fellowship might be in the Holy Ghost, the eternal Spirit of God, that they might pray in the Holy Ghost, sing in the Spirit, and with the grace that comes by Jesus, making melody in their hearts to the Lord, who hath sent His beloved Son to be our Saviour." On one occasion, when brought before some magistrates, he says, they asked me "if I had no sin." I answered, "Christ my Saviour has taken away my sin, and in Him there is no sin." They asked how we knew that Christ did abide in us. I said, "By His Spirit that He hath given us." They temptingly asked, "If any of us were Christ." I answered, "Nay, we were nothing; Christ is all."

One of George Fox's early experiences reminds us of apostolic days. The envious priests and high professors were offended by the preaching which turned the people away from them, and declared the free grace of God, which, without human intervention, would teach them the truth as it is in Jesus. They raised a turmoil and brought him before magistrates, who ordered him to be cast into prison, and commanded the jailor to keep him safely. This was at Derby, and the keeper of the prison being greatly enraged against George Fox, was eager to obey with cruel severity. "But," says George Fox, "one day it pleased the Lord to strike him, so that he was in much trouble and under much terror of mind. As I was walking in my chamber I heard a doleful noise, and standing still, I heard him say to his wife, 'Wife, I have seen the day of judgment, and I saw George there, and I was afraid of him, because I had done him so much wrong, and spoken so much against him to the minister and professors, and to the justices, and in taverns and ale houses.' After this, towards the evening, he came into my chamber and said to me, 'I have been as a lion against you, but now I come like a lamb, and like the jailor that came to Paul and Silas trembling,' and he desired he might lodge with me. I told him I was in his power, he might do what he would. But he said nay, he would have my leave, and he could desire to be always with me, but not to have me for a prisoner. He said he had been plagued, and his house had been plagued for my sake. So I suffered him to lodge with me; then he told me all his heart, and said he believed what I had said of the true faith and hope to be true. He confessed also to me that at those times, when I had asked him to let me go forth to speak the word of the Lord to the people, when he refused to let me go, and I laid the weight thereof upon him, that he used to be under great trouble, amazed and almost distracted for some time after, and in such a condition that he had little strength left him. When the morning came, he rose and went to the justices and told them 'that he and his house had been plagued for my sake.' One of the justices replied, as he reported to me, 'that the plagues were upon them too for keeping me.' This was Justice Bennett, of Derby, who was the first to call us Quakers, because I bid them tremble at the word of the Lord. Being thus plagued, the magistrates gave leave that George Fox might have lib-

erty to walk a mile, under a secret hope that he would then go away and not return. He had a sense of their intent, and told the jailor if they would mark a mile he might take the liberty of walking it sometimes. Then the jailor confessed that they did this that he might go away, and thus ease them of the plague, but George Fox told him he was not of that spirit. While George Fox was thus confined, divers professors came to discourse with him; the doctrine that offended them most was that which pleaded for holiness of life and conversation on this side the grave. George Fox asked them "what hope is it that you have? Is Christ in you the hope of your glory? Doth it purify you as He is pure? But," he says, "they could not abide to hear of being made pure here." At another time he had a remarkable visit from one of Cromwell's troopers. This man told George Fox that as he was sitting in the steeple-house hearing the priest, exceeding great trouble fell upon him, and the voice of the Lord came to him, saying, "Dost thou not know that my servant is in prison? go to him for direction." "So," says G. F., "I spoke to his condition, and his understanding was opened; I told him that which showed him his sins, and troubled him for them, would show him his salvation; for he that shows a man his sin, is the same that takes it away. While I was speaking to him, the Lord's power opened him so that he began to have a good understanding in the Lord's truth, and to be sensible of the Lord's mercies. He spoke boldly in his quarters among the soldiers, and to others concerning Truth, for the Scriptures were very much opened to him; insomuch that he said their colonel was as blind as Nebuchadnezzar to cast the servant of the Lord into prison. Upon this his colonel conceived a spite against him. And at Worcester fight the year after, when the two armies lay near one another, two came out from the King's Army, and challenged any two of the Parliament Army to fight with them; his colonel made choice of him and another to answer the challenge, and when in the encounter his companion was slain, he drove both his enemies within musket-shot of the town without firing a pistol at them. This, when he returned, he told me with his own mouth. But when the fight was over, he saw the deceit and hypocrisy of the officers, and being sensible how wonderfully the Lord had preserved him, and seeing also to the end of fightings, he laid down his arms."

It was at this time that George Fox was much pressed to accept a commission in the army to fight for the Commonwealth. "But," he says, "I told them I knew from whence all wars arose, even from the lusts, and that I lived in the virtue of that life that took away the occasion of all war. Yet they courted me to accept their offer, but I told them I was come into the covenant of peace, which was before wars and strife were." As he steadily refused, their rage kindled, and he was put into a more loathsome prison under another jailor, among the worst felons, without a bed, for nearly six months. M.

From "Missionary Papers."

## FOUR MEMORABLE YEARS AT HILO.

(Continued from page 100.)

### THE GREAT TIDAL WAVE.

In this work God's providences wrought with His Spirit. Notwithstanding the great interest, many opposed it and hardened themselves. But God had a sermon for them more pungent than human lips could utter. It was November 7, 1837. The revival was at its height, and a protracted meeting was going forward. The crescent sand beach, the most beautiful in the world, dotted all over its mile and a half of length with the native booths, and reaching up into the charming groves behind, smiled in security. A British whaler swung idly at its moorings in the harbor, and the great ocean slept in peace. The day opened as usual, with the natives out *en masse* for the daybreak prayer meeting, and the customary routine went on, —a scattering for breakfast, a flocking together for the nine o'clock sermon—there were four preached each day—with the accustomed crush of 6,000 inside the old church, and the swarms pressing about the doors and windows, then the usual surging of inquirers and the crowds following the missionaries to their homes, and then again the sermon at twelve and a half, and so on through the day. There must have been a funeral that day, for the natives tell, although the preacher does not remember it, that the text was, "Be ye also ready." At seven o'clock in the evening, just as Mr. Coan was calling his family together for prayers, a heavy sound was heard, as of a falling mountain upon the beach. Immediately a great cry and wailing arose, and a scene of indescribable confusion followed. "The sea, by an unseen hand, had, all on a sudden, risen in a gigantic wave, and, rushing in with the rapidity of a race horse, had fallen upon the shore, sweeping everything into indiscriminate ruin. Men, women, children, houses, canoes, food, clothing, everything floated wild upon the flood." "So sudden, so unexpected, was the catastrophe, that the people were literally 'eating and drinking,' and they 'knew not till the flood came and swept them all away.' The wave fell upon them like the bolt of heaven, and no man had time to flee, or save his garment. In a moment hundreds of people were struggling with the raging billows and in the

midst of their earthly all. Some were dashed upon the shore, some were drawn out by friends who came to their relief, some were carried out to sea by the retiring current, and some sank to rise no more till the noise of the judgment wakes them." Through the great mercy of God only thirteen were drowned. But the loud roar of the ocean, the cries of distress, the shrieks of the perishing, the frantic rush of hundreds to the shore, and the desolation there presented, combined to make it a scene of thrilling and awful interest. There was no sleep that night. "To the people it seemed to be as the voice of Almighty God when He speaketh." The next day the meetings went on with renewed power, and through all the week, as the sea gave up, one after another, its dead, and the people with funeral rite bore them to their resting places, the Spirit sent home this new sermon with divine effect.

A SANDWICH ISLAND CHORAZIN.

The scenes of the Bible seemed to repeat themselves with an almost startling likeness in some of the incidents of this work. We will speak of but one. In a secluded valley of Puna there was a village—a small one—peculiarly wicked. It was a depth below the deep of the heathenism around. The missionary took special pains with them for two or three years, with no good results. The people hardened themselves, and with a "superfluity of naughtiness," denied food to those who came to them with the Gospel. "One time I went there with a number of native Christians to hold a meeting. 'Haven't you any food?' I said, 'not even a potato?' 'No, not half a potato.' Night came on and my men lay down, hungry as bears. When the villagers thought we were asleep, we heard them go to the foot of a tree, uncover their food and eat. In the morning I said to them, 'I have come time after time preaching, and you never gave me so much as a cocoanut. I do not care for myself, but here are these hungry men. I shake off the dust of my feet against you. I will never come again till called.' In a short time, although they were forty miles from port, the small pox singled them out, and nearly every person died. There were only three or four survivors. And in 1840 a lava flood came down upon them, scathing every tree, burning every house, obliterating the very site of the village, and leaving only a black lava field."

But this was the Lord's "strange work." To multitudes He was the merciful God. The case of

THE HIGH PRIEST AND PRIESTESS OF PELE

is of peculiar interest. He was a man of majestic presence, six feet five inches in height, and his sister, co-ordinate with him in power, was nearly as tall. As great high priest of the volcano thirty miles away, his business was to keep the dreadful Pele appeased. He lived upon the shore, but went up often with sacrifices to the fiery home of their deity. If a human victim was needed, he only had to look, and point, and the poor native was immediately strangled. He was not only the embodiment of heathen piety, but of heathen crimes. So fierce and tyrannical was his temper that no native dared tread on his shadow. Robbery was his pastime. More than once he had struck a man dead for his food and garment—the whole of it not worth fifty cents. At last he crept into one of the meetings, and the truth laid hold of him. He came again and again, and would sit on the ground by the preacher, weeping and confessing his crimes. "I have been deceived," he said. "I have lived in darkness and did not know the true God. I worshipped what was no God. I renounce it all. The true God has come. He speaks. I bow down to Him. I want to be His child." His sister came soon after, and they stayed months to be taught. The change in them was most wonderful. They became quiet and docile, and after due probation were received to the church. They were then about seventy years old, and a few years afterward they died in peace, witnessing to the marvellous grace of God.

THE SWORD OF THE LORD AND OF GIDEON.

In the year 1838 the waves of salvation rolled deep and broad over the whole field, and the converts were numbered by thousands. To us who seldom see above a hundred accessions to a church from a revival, this appears almost incredible. And how such a work could have been managed and made to stand in permanent results seems a mystery. There were but two missionaries, a lay preacher, and their wives. The extremes of the parish were a hundred miles apart. Portions of it were reached only at the peril, almost, of life and limb. It is true that thousands came in to the central station from the far-off villages, and stayed several months. But this could not last. By what aids and means were such results wrought and secured in permanency? There was a marvellous outpouring of the Spirit. This was first and highest. The battle cry was "The sword of the Lord." But it was also "The sword of Gideon." The human means used were adapted to produce the results. Mr. Coan was greatly assisted by his associates. Mr. Lyman was a true yoke-fellow, alternating with him, in addition to his school labor, in preaching at the protracted meetings. The missionaries' wives, surrounded by the brood of their own little children, held daily meetings with the women, the audiences sometimes numbering thousands. But to the method, energy and zeal of Mr. Coan the chief place must be given.

ITINERATING.

As we turn over his letters, written at that time, the wisdom to plan and the strength to execute, which were given him of the Lord, seem marvellous. Often on his trips he preached twenty or thirty sermons a week, and this was but part of the labor. "On these tours," he says, "I usually spend from two to five weeks visiting all the church members in their respective villages, calling all their names, holding personal interviews with them, inquiring into their states, their hearts, prayers, and manner of living; counselling, reproving, and encouraging, as the case may require; and often 'breaking bread' from place to place." The physical labor of these tours was not small. The northern part of his parish was crossed by sixty-three ravines,—we see his method by the exact count of them he has recorded,—from twenty to a thousand feet in depth. "In many of them the banks are perpendicular, and can only be ascended by climbing with the utmost care, or descended only by letting one's self down from crag to crag by the hands. In times of rain these precipices are very slippery and dangerous, and in many places the traveller is obliged to wind his way along the sides of a giddy steep, where one step of four inches from the track would plunge him to a fearful depth below." And then the rivers, leaping and foaming along the old fire channels, "dashing down innumerable precipices, and urging their noisy way to the ocean," how shall they be crossed? "Some of them I succeeded in fording, some I swam by the help of a rope, to prevent me from being swept away, and over some I was carried passively on the broad shoulders of a native, while a company of strong men locked hands and stretched themselves across the stream, just below me and just above a near cataract, to save me from going over it, if my bearer should fall." This experience would often be repeated three or four times a day. "My least weekly number of sermons is six or seven, and the greatest twenty-five or thirty, often travelling in drenching rains, crossing rapid and dangerous streams, climbing slippery and beetling precipices, preaching in the open air, and sometimes in wind and rain, with every garment saturated with water."

THE FAITHFUL PASTOR.

But it was only by an exact and steadily worked system that Mr. Coan could "overtake" his parish of 15,000 souls. Not Dr. Chalmers nor Pastor Harms knew their people better than he. When his church numbered more than 5,000 he could say, "My knowledge of the religious experiences and daily habits of the individuals of my flock, at the present time, is more minute and thorough than it was when the church numbered only fifty or a hundred members." "By drawing lines in my parish; by dividing the people into sections and classes; by attending to each class separately, systematically, and at a given time, and by a careful examination and a frequent review of every individual in each respective class; by keeping a note-book always in my pocket to refresh my memory; by the help of many faithful church members, and by various other collateral helps, I am enabled, through the grace of God, to gain tenfold more knowledge of the individuals of my flock, and of the candidates for church membership, than I once thought it possible to obtain in such circumstances."

FEED MY LAMBS.

The children did not escape his care. From his earliest ministry he had believed in childhood conversions. When in this country a few weeks since,—now venerable with his seventy years,—a woman in Baltimore said to him, "When I was eight years old, you took me in your lap and talked to me of Christ. I was converted then." This practical faith in the conversion of children led him to give them special and constant care. Beside Sabbath school instruction, a regular weekly lecture was maintained for them through the year. There were also numerous occasional meetings for different classes of children,—for those in church-fellowship, for baptized children and for the anxious. During the protracted meetings there was usually a sermon each day for them at 8 o'clock in the morning. As the result of this faithfulness there were in 1838 about 400 children, between the ages of five and fifteen years, connected with his church.

(Conclusion next week.)

# INDIAN DEPARTMENT.

LAWRENCE, KANSAS, 10th mo. 2, 1871.

By a letter from Agent Tatum of the 23d ult., we have the painful intelligence that two of his herders were shot and scalped on the 21st. As they did not return at night with their cattle, search was made for them the following day. The cattle were not molested, and no circumstances of the murders had then been ascertained. At the last visit of the Kiowas to the Agency, for rations, some of the young men behaved badly. Kicking Bird said they were very angry, and he stationed a guard of his own near some wood-choppers, until all his young men had passed by. This fact leads to the supposition that the Kiowas were the murderers. The names of the murdered men were Patrick O'Neal, formerly of Philadelphia, and John Johnson, of Leavenworth, Kansas. It is not likely that Kicking Bird and Lone Wolf can completely control every individual of their tribes, and further

acts of the same kind may perhaps be perpetrated. I still hope, however, that those chiefs will do their best to prevent difficulties, and if so I think a general conflict of the tribe with the U. S. troops may be prevented.

Very truly thy friend,

WM. NICHOLSON.

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A STATED meeting of the ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS will be held at LAWRENCE, Kansas, on Sixth day, the 10th of Eleventh month, 1871, at 9 o'clock, A.M.

The superintendent, and such of the agents of the Central Superintendency as can attend without neglect of official duties, are expected to be present.

Any member of the committee who may be unable to attend is requested to procure a competent substitute, who should be provided with credentials from the body appointing him.

The *Chairmen of Standing Committees* of the Associated Executive Committee are requested to be at the Superintendent's office, corner of Massachusetts and Henry streets, at 9 A. M. of Fifth day, the 9th.

JOHN B. GARRETT, *Clerk.*

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## THE DOCTRINE OF BAPTISMS.

The following extract from "Central Truths," by Charles Stanford, states, in striking terms, the doctrine and the reality of spiritual baptism.

In commenting on the applications of water prescribed in the Hebrew ritual, he remarks: "These baptisms all had a *doctrine*—and the doctrine they taught was the pollution of man's spirit, and the cleansing efficacy of the Saviour's death.

If the sons of Aaron, before they were invested with the priestly garments, or entered upon the functions of their sacred office, plunged in ceremonial waters; if the proselyte from heathenism, before he took his station amongst the temple worshippers, or was naturalized amongst the holy tribes, always did the same; if the Israelite who had contracted legal impurity from the stroke of leprosy, the touch of death, or from contact with any other unhallowed thing, always did the same; if, on the occasion for the performance of those ceremonies which sealed the recovered leper's right to be received into society again, the priest dipped the mystic dove in water, then flung it up into the air, to soar away on glistening wing to the rocky covert or the shady grove, symbol of the ransomed spirit in its flight to heaven; if these and other baptisms were administered under the Mosaic economy, all these baptisms held a doctrine; and the first part of the doctrine they taught was, that our nature, and the whole of our nature, needs cleansing to fit it for the presence of God. The ceremonial defilements which they removed, told of a defilement more venomous and repulsive still—that defilement which stains and darkens the soul; that defilement which stops not at the surface of man's nature, but searches to the core—that moral poison, which, deep, central and diffusive, visits every fibre, spreads through every power, and touches with its virus all the faculties of life, from the stateliest intellectual attribute to the meanest instinct of the senses. On this principle, those baptisms, and the defilements they removed, were always interpreted by the spiritual man; for instance:

Haggai said: 'If one that is unclean by a dead body touch any of these (that is, the things of the Temple service), shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer is unclean.'*

Brethren, if our *spirits* daily touch 'the body of this death;' if our *spirits* burn with leprosy; if we always dwell in a secret world of souls, each one of which is infected like our own, shall we be unclean? There can be but one reply. Like the leper of old, seen by the congregation clad in the garments of the grave, and making his gesture of entreaty from afar, only with keener sorrow and with deeper shame, it becomes us to cry, 'Unclean, unclean!'

'The doctrine of baptisms,' however, was not merely that man is vile, but that God is merciful. Those baptisms told not only of sin, but of a fountain opened for sin; and we know where that precious fountain flows. Looking to the dying Saviour, 'the dying thief rejoiced to see that fountain in his day.' It was opened on Calvary, and from that hour to the present, baptism *there*—the baptism of the soul—has been the only essential baptism, the only act by which, through the eternal Spirit, the penalties of sin are all remitted, and all its pollutions finally cleansed away. Rejoice to think that it is a fountain, and not a scanty and precarious supply. It is not as the water of a vessel, that must have measurable limits; it is not as the water of the shallow lakelet or the summer stream, soon dried by the sunshine, or sealed by the frost; it is not as the water melting from the mountain snow, which shakes in springing spray from rock to rock, to vanish in a season with the heat that called it forth; but it is the water of a *fountain:* sufficient for each, and sufficient for all, always flowing, yet al-

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* Haggai, ii. 13, 14.

ways full. It flows and flows, and will forever flow, while a single sinner lives to need it; and this perennial fountain always has been, as it always will be, the sinner's one resource. The worshipper under the law, though he might but imperfectly know it, was cleansed from his sins by the power of that atoning death alone; and the doctrine of baptisms, taught by the oracles of God, was one of the principles of 'the doctrine' of Christ.'"

For Friends' Review.

## THE INWARD PUBLICAN.

Publicans were classed with sinners because, as tax collectors, they were sinful, unjust, mean and exacting. It was a disgrace to be a publican, also, because the Jews believed it unlawful for them to pay tribute; therefore, that a Jew should so unkindly stoop as to be an exactor of tribute and custom from his brethren, under the hated Roman governments, was intensely dishonorable and despicable.

But not less at this day are we beset with publicans exacting tribute at every turn. We are oppressed with publicans because we are sinners. I speak of the immense tax-gathering of luxury. To whom pay we tribute? Is it not to our own lusts which bear rule in our members,—of the flesh, of the eyes, and the pride of life?

If, from our ten hours' daily toil, the wages of one hour should go to the Government as taxes, we are told that our case is the same as if, having finished nine hours' labor each day for ourselves and families, an officer came up and compelled us to work still another hour for the Government.

Now, leaving the taxes of civil government aside, is the whole remainder of a man's labor demanded for his needs alone, or the comfort of his family alone? Nay, no small part of it is toiled out in obedience to the insatiable publicans of his own bosom, compelling him to work an hour for this nonsense, a time for that vanity, and other spaces of time for this and that superfluity. So far as working for his actual needs and comforts goes, one might be done with his manual labor much sooner every day than he is. But his coveting of superfluities, the vanities of himself and family, are the publicans which laboriously tax the sinner. Escaped from them, and with his family beholden in their hearts to comfortable simplicity only, they need labor day by day no more than enough to fulfil the natural demand for exercise, health and happiness. Their strength would not be wretchedly dragged out or knocked down as it is by the publican-officers of the government of luxury and vanity which is set up in their hearts. But "they would run and not be weary, they would walk and not faint," because they wait on that government which renews and not exhausts their strength.

What now is the case? At the end of the few hours of salutary labor, here comes up publican sin, of Vanity Fair, demanding of the workman ten minutes' more labor for Magenta dye, half an hour a day through two months, for the fall style of a hat for his eldest scion of "the cano necktie species;" other time for that fine felicity of a ferocious flounce, this "loud" watch chain, or the stripe of those touching pantaloons. Then there is that tobacco publican, *quid pro quo*, taxing one's earnings and the health through which he earns them; or his more polished and seductive brother, "sluggard, as smoke to the eyes," to whom his dupes yielding, "into smoke shall they consume away." There is the gastric publican, craving unwholesome delicacies, sweetmeats, confectioneries, pastry, treats, entertainments, drinks not for thirst or medicine; there is the piano, the theatre, the dance, or the cards; and not least of all the lust of display, of style, of hollow pretence, by gilt and glitter, by fuss and feathers, by equipage and mansion. Such are but few specimens of thousands of deceitful and hurtful lusts taxing the straining energies of the professional or manual worker, grinding the poor, distressing the heads, nerves, and hearts of mothers and daughters, whether they be fashionable drudges or obscure toilers. The taxation of luxury and vanity is at the bottom of it all. There is no single superfluity of our lives that is not at the cost of *labor*. We have made some person or persons labor unnecessarily by every needless thing which we adopt; and we ourselves have lost our time in which we worked for it. If there are classes of men, women and children who find an early grave in the manufacture of our superfluities, are we not consenting unto their death, and in some sense responsible for it, by patronizing their unwholesome occupation?

Is then labor an evil, that I should speak of so much unnecessary work being done in the world? Wherefore this concern that men should have more leisure? It is too much labor for the things that perish that is spoken against. We want men should find time, day by day, for higher occupations—of the mind, and heart, and soul—than they thus do, bound down unto daily tasks for unnecessary, or worse, articles. Any labor is an evil, where it crowds out a higher employment. As for the needs of mankind, human bodies are overworked, so that their minds and souls are underworked. So labor gennerally dwells with ignorance and uncultivated minds, not giving time for reading, reflection, domestic enjoyment, the care and training of children, the indulgence of refined

tastes, the study or admiration of nature, and passive or active waiting on the Lord. Most are too busy to be educated, too busy to instruct their children, too busy to pray. There is not a laborer, who, were it not for the superfluities of men, might not enjoy a life of learned leisure, or, better still, of educated action, in healthful vigor of body, fitted for the exquisite enjoyment of all the blessings of life,—moral, intellectual and physical. It is such a consummation which a testimony for simplicity, or plainness,—call it what we may —devoutly wishes, and promises. "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's. J. H. D.

# FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 14, 1871.

"The Isles shall wait for Thee" (Isa. xlii. 14).—It is to be desired that no one should turn, on account of its length, from the narrative of "Four Memorable Years at Hilo," commenced in the last and continued in the present number. A mass of desolate rock, seated in mid-ocean by volcanic upheaval, it must have appeared little adapted to sustain animal or vegetable life. Yet how has God, by the amazing power of His grace, made the solitary place to rejoice, and given the very life of life to a drear land which had seemed only suggestive of death. We can use the phrase: "The church that is at Hilo," and feel how unsectarian, how undenominational it is. It has pleased the Lord to permit the establishment of sects which have served for the upholding more especially of some neglected truths, and these we trust may serve their purpose in the Divine economy, until the longed-for time, when the one Shepherd of one perfect fold shall be confessedly all in all; but from the beginning it was not so. The converted, regenerated, saved souls of one locality were the Church of that locality, and the Church at Jerusalem, at Philadelphia, at Ephesus, at Antioch or Laodicea could hear the ever-blessed truth as it is in Jesus successively proclaimed by Peter, Paul, Barnabas, Timothy, James or John, without denominational misgivings. When upon this rugged reef it pleased the Lord to pour out His Holy Spirit a very river to swim in, there was no partizan monopolizing of the ministers *by whom* they believed, no denominational outcry: "I am of Coan!—I am of Lyman," &c.—but one was their Master, even Christ—all were brethren—all were made to drink of the same spiritual drink.

We should pity exceedingly the narrowness of any soul who should regard with abated interest the glorious Pentecostal visitation at Hilo because newly Christianized pagans were not Presbyterians, were not Friends, were not Methodists, Moravians, Baptists. The Holy Spirit is not sectarian—the Father of all is no respecter of persons. God granted abundantly unto these Gentiles repentance unto life, and with those whom He has cleansed, all may desire to be classed as brethren.

Our feeling in perusing this remarkable history, is not to abate our love and fidelity for the Christian family (sect, if so it be called), in the bosom of which we are very thankful to be cherished, but to rejoice in the singleness of purpose with which these newly-converted sought unto the Lord, and drank the sincere milk of the Word. Weak in the faith, as new-born babes, they were received,—but not to doubtful disputations. Be it that their instrumental teachers might all be of the same shade of theologic opinion (we know not how this might be)—and this opinion in things not really essential might vary from our own,—we would not mar the work by setting up a separate altar. The Spirit of God has taken them in care, and by His aid they can all be brought into the unity of the faith. The Lord hath done great things for them, whereof we are glad! May we all, with receptive hearts, know when good cometh, gather with thankfulness the daily manna, "kiss the Son lest He be angry," open the door to the heavenly visitant who knocks at our hearts, and let not Tarshish, Pul and Lud, Tubal and Javan, and the isles afar off, shame us at the judgment because of their greater readiness to receive Him who now speaketh from heaven.

Chicago.—To the suffering thousands made homeless and dependent upon the world's charity, by the terrible conflagration which, as we write, is reducing to ashes a large part of one of the most populous and prosperous cities of our land, we extend our heartfelt sympathy.

Doubtless systematic appeals will be made in most centres of population and wealth i

aid of these sufferers. Let each contribute as God has prospered him. But in country districts such systematic efforts may not be inaugurated. We therefore appeal to every reader so situated to contribute without personal solicitation whatever can be properly spared, sending it through such organized channel of distribution as he may judge best. And to such, if any there be, as lack information to enable them to select a channel, the Publication Committee of the *Review* tender their services, and will endeavor to make a wise appropriation of all contributions received by them. These may be sent by bank draft or P. O. money order to "Publisher of *Friends' Review*, 109 N. Tenth St., Philada."

We await with anxious interest information as to the extent to which the members of our own religious Society share in the losses and distresses occasioned by this severe dispensation of Providence. May they and all of the Lord's children upon whom His hand has been laid, turn their hearts unto Him, with reverent thankfulness for all His blessings in the past and in the present. May they cast themselves upon the Rock Christ Jesus, and lay every burden upon Him, whose "hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear." "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

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We desire to publish occasionally, for the information of such of our readers as are called to travel, the location of Friends' meeting-houses in the chief commercial cities of our country, and the days and hours at which meetings for Divine worship are held in each. Will the clerks or correspondents of Monthly Meetings in New York, Boston, Baltimore, Cincinnati, Cleveland, Indianapolis, Chicago and St. Louis favor us with this information concerning their several meetings, and correct it from time to time as changes are made?

Many members of our religious Society, especially young men in mercantile business, are frequently absent from their homes, sometimes for long periods. We have feared that some of these, through ignorance of the times and places at which our religious meetings are held, and possibly from lack of zeal to inform themselves, are wont to neglect the duty of congregational worship, or to ignore the testimony upheld by our Society to a free Gospel ministry. In either case, such abridge the privileges to which they are entitled. They receive not the instruction and spiritual refreshment which often attend intercourse with brethren of the same household of faith.

"Not forsaking the assembling of ourselves together" is as important now as in the apostles' days. And the promise remaineth sure, "They that wait upon the Lord shall renew their strength."

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Indiana Yearly Meeting.—From our correspondence we gather the following additional items concerning Indiana Yearly Meeting:

*Fourth-day*, 9th mo. 27th. The meeting for business was preceded by a very remarkable season of Divine worship, during which the meeting was melted together in great tenderness and love. This season, lengthened to over an hour, was regarded as one of the most extraordinary which ever occurred in the Yearly Meeting. The feelings which pervaded the meeting throughout this session found so much expression that business progressed slowly.

*Sixth day*, 9th mo. 29th. Opened with a season of worship, during which prayer was heard, and testimony to the truth as it is in Jesus Christ. The whole session, of four and a half hours, was occupied in a review of the state of the Society, as shown by the replies of subordinate meetings to the several queries. Much pertinent counsel was given, and Christian sympathy flowed freely from vessel to vessel.

*Seventh-day*, 9th mo. 30th. An interesting statistical report was read, and elicited many remarks. The 19th annual report of White's Manual Labor Institute showed the institution out of debt, with $1,765 in the treasury, and a valuable farm of 400 acres. The report of the Shawnee Indian Committee showed their affairs closed. Their personal property had been sold, and $7,684 remained subject to the direction of the meeting. The Executive Committee on Indian Affairs were authorized to expend the income of this fund for the benefit of the Shawnees, as far as practicable.

*First-day*, 10th mo. 1st. The two meeting-houses belonging to Friends were occupied by large congregations, and open-air meetings held both morning and afternoon. Nearly all the houses belonging to other Christian churches, were also freely offered to and occupied by Friends. The Divine presence was very sensibly with these gatherings, and the gospel was preached in demonstration of the Spirit and with power. It was felt to be a day whereof to be glad.

*Second day*, 10th mo. 2d. The meeting opened with supplication and an earnest and tender exhortation to be gathered under the banner of Christ, the head of the Church. A visit in gospel love was received from a venerable and beloved mother in Israel, who exhorted Friends to a steadfast maintenance of

the pure principles of the Christian religion as held by our Society, and never to permit them to be trampled upon in any quarter; reminding her hearers of the responsible position in which they stood. She closed with a hallelujah of triumphant praise, and a tender and affectionate farewell. It was an occasion ever to be remembered by those present. The remainder of the session was occupied with the reading and consideration of reports of Earlham College, Education and Peace Committees, &c. 4,815 children were reported of suitable age to attend school, and 4,515 of them as now attending.

*Third day*, 10th mo. 3d. Wm. Wetherald visited the Women's Meeting, accompanied by Asa C. Tuttle. The committee on First-day Schools presented interesting statistics. Only two meetings were reported without such a school. A committee was appointed to influence public sentiment in favor of temperance. Trustees were appointed to hold property bequeathed to the Yearly Meeting, and for the Earlham College endowment fund. From the minutes of the Meeting for Sufferings, it appeared that an earnest remonstrance against the present divorce and marriage laws of Indiana had been presented to the legislature, also memorials in favor of prison reformation. Epistles addressed to other Yearly Meetings were read, and the meeting adjourned.

One correspondent characterizes the meeting as "one of the most interesting I have ever attended—a meeting in the most perfect harmony, I may say close Christian unity among all the members. I have heard from many from abroad that they did not think so great a degree of the Divine life had for very many years been experienced by the Society of Friends as is enjoyed in this western country, and especially within Indiana Yearly Meeting, at the present time. I do not see any evidence that this belief arises from a self righteous spirit, but it seems to be accompanied with deep humility, thankfulness of heart, and a sense of great responsibility."

Another writes:

"The language was often before my mind, 'Friends, do you know your strength, your power for doing good? I see around me probably six hundred men, but you are the representatives of 17,000, scattered over a vast territory extending from the valley of the Miami on the east to the western boundary of Kansas; men of education, of thought, of religious and mental culture. Few among so many can take part in the proceedings of the Yearly Meeting, but every one can and must take part in a far more important sphere,—that of daily life, that of making your influence felt by those around you, letting your light *so* shine that honor may be brought to the Redeemer's name. What an immeasureable amount of good could be done by 17,000 persons continuing steadfast in the faith, always abounding in the work of the Lord!'"

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The National Biennial Conference of Teachers and Delegates from Friends' First day Schools in the United States, will be held at Wilmington, Ohio, commencing on Fourth-day, the 22d of Eleventh month. The associations throughout the different Yearly Meetings are requested to send delegates, and all interested are invited to attend.

William G. Rhoads, Sec. Ex. Com.

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MARRIED.

MINTHORN—MILES.—At a meeting appointed by Springdale Monthly Meeting, at the house of Benjamin Miles, West Branch, Iowa, on the evening of the 23d of Ninth month, Henry John Minthorn to Laura Ellen Miles.

SAYLOR—CRONKHITE.—At Friends' Meeting-house, Wellington, Prince Edward Co., Ontario, on the 27th of Ninth month, 1871, Samuel C., son of Robert H. and Catherine I. Saylor, to Rachel Jane, daughter of Peter and Rachel Cronkhite (the former deceased); members of West Lake Monthly Meeting.

STROUD—BROWNELL.—At Mahaska Meeting of Friends, held near Oskaloosa, Iowa, on the 14th of Sixth month, 1871, William, son of Jacob and Ann Stroud (both deceased), to Roby Jane, daughter of Sands and Hannah M. Brownell.

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DIED.

WILLIAMSON.—On the 26th of Eighth month, in his 76th year, our beloved Friend Thomas Williamson; a valued and efficient member and overseer of Philadelphia Monthly Meeting.

HILL.—On the 7th of Ninth month, 1871, Jesse Hill, in the 87th year of his age; a much esteemed member of Carthage Monthly Meeting, Rush Co., Ind. He was among the earliest settlers in eastern Indiana, and throughout a long residence exhibited a remarkable life of innocent simplicity and Christian character.

WILLITTS.—On the 13th of Eighth month, 1871, aged nearly one year, Edwin, son of Ezra and Clara H. Willitts, members of Legrand Monthly Meeting.

MERRILL.—At the residence of her son-in law, John Crothers, in the township of Camden, Ontario, on the 25th of Fourth month, 1870, Catherine, wife of Samuel Merrill, in the 69th year of her age; a member of Kingston Monthly Meeting. Her circumspect life and conversation endeared her to all who knew her.

ATKINSON.—On the 1st of Ninth month, 1871, Jane, wife of Vestal Atkinson, in her 30th year; a member of Plainfield Monthly Meeting, Ind.

WORTH.—In Surrey Co., N. C., on the 15th of Ninth month, 1871, Sarah S., wife of Job Worth, in the 61st year of her age; a member of Springfield Monthly Meeting. She bore a long and painful illness with much resignation, and left her husband and children consolatory evidence that with her all was well.

BAILEY.—In Manchester, Me., on the 25th of First month, 1871, Katie E., daughter of Isaac and Mary Ann Bailey, in the 25th year of her age; a member of Litchfield Monthly Meeting, Me.

OSBORNE.—In Winthrop, Me., on the 19th of Eighth month, 1871, Hannah B., wife of Mark Osborne, and sister of the above, in the 34th year of her age; a member of Litchfield Monthly Meeting, Maine.

# CORRESPONDENCE.

West Branch, Iowa, 9th mo. 30th, 1871.

*Wm. J. Allinson, Dear friend:*—I think I sent thee a (newspaper) copy of the minutes of our late Yearly Meeting. Neither these, nor the account furnished by Thomas Ladd, contain any allusion (I think) to the very interesting accounts given by our dear Friends Mary B. Pinkham and William Hobson to the Yearly Meeting of Ministers and Elders, of their visits and labors upon the Pacific Coast.

The former, accompanied by her husband, Thomas Pinkham, held some meetings upon the way, visited Friends in California, and appointed meetings in that State, and in Oregon, and Washington Territory.

An open door was set before them. Christians of different denominations welcomed them, and freely granted their houses for worship.

Inquiring minds and receptive hearts seemed prepared for the Gospel message they were commissioned to bear.

Wm. Hobson pursued his journey alone. He spent a little time with Friends in San José, where a little meeting has been held since the visit of Abel Bond, the tract distributor who traversed *on foot* the plains and mountains now crossed by the Pacific R. R. From San José, Wm. Hobson went northward to Oregon, holding meetings where he felt required, sometimes in remote mountain recesses, inaccessible to laborers of less physical strength and ability to endure hardship. In some such service of cross-bearing and toil, he found special satisfaction and peace. In travelling, he found opportunities in conversation to witness for his Lord.

The going out of these Gospel messengers was with a large measure of the unity and sympathy of their friends, and their return and narration of the Lord's dealings with them, bore eminent testimony to the faithfulness of the Good Master, and brought rejoicing to the Church.

I will venture to mention one touching circumstance in connection with the returning account of Wm. Hobson. He spoke of his reluctance to go alone, of his loneliness throughout the journey, and of his feeling of the need of a fellow laborer to share in the exercise and burden of the word.

Our friend John Bond afterwards arose and made a confession. He had felt drawn to a service in those regions, and it seemed a duty to offer himself to join in the work.

Wm. Hobson's mind was turned to him as a companion and fellow helper, and indicated his feeling and desire to him. But he had a large family and was limited in means, and allowed discouragements to prevail. He had never felt comfort in withholding the sacrifice, though he believed he was forgiven.

Lindley M. Hoag (who is a member of the same Quarterly Meeting with both these Friends) said he had never heard of this before, but as the time drew near for Wm. Hobson to set out upon his journey, as his heart was touched with sympathy for him, the thought arose, "How suitable it would be if John Bond could go with him." The meeting was much impressed, and it was felt to be a season of peculiar interest and instruction. * * * *

Affectionately thy friend, Joel Bean.

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Dear Friends,—All whom these few lines may reach, be wise, "make your calling and election sure." Ponder well the paths of your feet; just as your words are, let your lives be, then ye will not cast a stumbling-block in the way for others. Oh, how many are there in this beloved Society who draw nigh to the Lord with their mouths, but their hearts are far from Him! Such are likened to whited sepulchres, which appear beautiful without, but are full of dead men's bones and all uncleanness. Our Saviour's example was to make clean the inside of the cup. Oh, Friends, ye are known by your fruits; either the tree is good and his fruit good, or else it is corrupt and the fruit corrupt.

Bitter and sweet water come from no one fountain.

*Rich Square, N. C.*

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For Friends' Review.

## "CHRIST IN YOU."

The Holy Spirit strives with the sinner, convicts him of sin, and as he accepts His aid, brings him to repentance toward God and faith in the Lord Jesus. Here pardon of past sins, and a new life are given to the soul, and as shown by Acts ii. 38, the Holy Spirit is now imparted as a gift to dwell in the believer. This change, great as it is, *may* be quickly brought about in the heart, since so many examples of it are given in Scripture, as well as recorded in the history of the Church. The Holy Spirit, then, strives with the unconverted, but is an indwelling gift to the converted and believing. Moreover, this is not the blessing only of some highly favored and advanced Christians, nor was it confined to the apostles' days, but it was and is the privilege of those just entering the Christian life, being "unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

How great then is the need on the part of every Christian, even the "babe in Christ," to have habitually before the mind and present to the inmost consciousness of the soul, this blessed privilege.

Through the Oneness of the Three, this gift is, "Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." The same indwelling, with its promised hope of victory, is expressed by our Lord in the passages, "I in them," and, "Greater is He that is in you than he that is in the world."

Listening to His voice and obeying its slightest intimations,—finding in Him an ever-present guide, teacher, and deliverer from temptations against which our own power were vain,—we shall grow in joy, victory and holiness.

Led, moreover, by His Spirit, to seek and know cleansing by His precious blood from every sin of omission or commission into which, through unwatchfulness or lack of faith and obedience to Him, we may fall in our daily walk, we shall grow in faith in Him as our complete Saviour, and know much of supping with Him, and of having Him to sup with us.

The following from *The Witness* beautifully sets forth the same doctrine of Scripture:

"Christ in the believer is the guiding, moulding, and sustaining power of the new life. The Spirit, in regeneration, implants or communicates a life or nature which is in direct opposition to the carnal mind, which is enmity against God. With this new nature the Spirit holds uninterrupted connection, and so is said to dwell in the believer. But the Spirit, according to the promise of the Lord, reveals and glorifies Christ in such a way that it is but another form of the same truth to say that Christ liveth in them. 'Hereby we do know that He abideth in us, by His Spirit which He hath given us.'"

For Friends' Review.

## THE MINISTER OF MINISTERS.

This title as applied to our Lord and Saviour, is, I believe, unscriptural and wrong. He condescended to instruct his disciples by precept and example, that they should minister to one another; reminding them, however, that they did well to call Him Master and Lord, "for so I am." On another occasion, when there was a strife among them which of them should be accounted the greatest, He declared: "I am among you as he that serveth," having for our sakes "made Himself of no reputation." But it seems unwarrantable for us to call our Divine Master the servant of servants, which minister of ministers simply means. May we not thus seem to magnify the calling of the poor instrument by exalting *him*, rather than our dear Redeemer? Let us carefully avoid implying that anything like rank belongs to the station of a Gospel minister. A. M. K.

## THE GERMAN CHURCH.

The Heidelberg conference is a direct result of the Döllinger movement. As is usual with such movements, it gathers strength and enlarges its scope as it proceeds. The idea is now to found a German Church, wholly separate from the State, in which laymen shall be allowed a share of the management; the election of bishops to be free; pastors to be chosen by the several congregations. The changes in the internal polity of the church are to be not less sweeping. A modification of the confessional is demanded, and it is proposed to restore the old relations, by regarding the Pope as subordinate to the church as represented in the council.

These ideas are not so new as they may appear to some readers. The refusal of Dr. von Döllinger and his adherents to acknowledge the infallibility dogma has emboldened others to bring forward their minor points of difference with the church. These, so far as the dissatisfied are working in the direction of spiritual liberty, seem to have been adopted by the followers of Dr. von Döllinger at Heidelberg. They will be formulated into and form the basis of the constitution of the new German Church at the September meeting in Munich. One of the foremost of the reformers, and one of the most distinguished opponents of the infallibility dogma, is Prof. Schulte, of Prague. This theologian lately drew up a memorial, addressed to the governments of Germany and Austria, on the subject of the relations of the Church and the State to the Pope, in which he declares that the church which accepts the decree is not the church which existed before the 18th of July, 1870. In other words, he reads the Pope out of the church, with all who have accepted the new dogmas. The prevalence of this view among the delegates at Heidelberg will explain the division on the question whether even the *primacy* of the Pope should be acknowledged. Prof. Schulte further argued that the German states had entered into no contract with "the July church;" that the Pope and his followers are *apostates*, and that those who remain in Germany holding to the old faith constitute the only legally recognized Catholic church. He therefore demanded that infallibilists be removed from all official connection with institutions controlled by the state; that the validity of the dogmas should not be acknowledged, nor their advocates permitted to exercise any sort of coercion in securing the assent of Catholics to them.

The breach between the Pope and the followers of Döllinger is made wider than ever by the Heidelberg conference. To recede has now become absolutely impossible. The result must be that there will be a new church,

holding to the ante-July faith, but with no supreme head, as the Pope was to the subjects of the Roman church before last year. It is easy to see that this will ultimately involve still further changes; but it is probable that there are as yet no objects in the programme of the German delegates beyond what they have announced.—*Exchange.*

From the Christian.

## "THE GOVERNMENT SHALL BE UPON HIS SHOULDER."

There are few who have not heard the old story of the man with his pack, who was offered a ride in a neighbor's cart. He gladly accepted the offer, and jumped up. They had gone some way when the kind neighbor perceived that the man still kept his pack bound on his back.

"Friend," said he, "wherefore carriest thou thy burden? Will not the cart carry both it and thee?"

"Thou art very good to carry me; but I could not think of troubling thee with my pack."

"Foolish man! I bear the weight of it already. Bound on thy shoulders, the weight but passes through thee to me. Unbind it; place it in the cart; it will cost me no greater trouble; nay, it will rejoice my heart to see thee confiding in my willingness, and meeting me in my desires to aid thee and rest thee."

This little story has been often in my thoughts of late. Is it a picture either of ourselves, or of many who surround us? I fancy they are few who are content to bear no burden; few who are not occupied with great and tedious matters, or in small and trifling ones, which might lie at their feet while the weight and care were borne by another, even by that One whose special prerogative it is to bear the burdens and cares of others, and whom we rob of many things while we tenaciously clasp our sorrows to our wearied hearts. If there were one among us willing to be blessed, as the Lord is willing to bless, willing to follow on whithersoever He would lead, what would be the case of that man? But Christ leads us by a way that we have not known, and we shrink back and fear to follow Him. We fear to let go all that we hold so firmly; we fear to give all into His hands. We should not know ourselves without doubts, and fears, and reasonings, and lamentation. We should not know *ourselves;* but becoming strangers to ourselves, should we not learn to know Christ? and to "know Him," should be the length and breadth of all our desires, as it was St. Paul's, for He is All in all.

* * * * * *

In the fable, we easily see how foolish the man was to burden himself with his pack, when he might have let it lie in the cart; it would still be with him, but it would not weigh him down and weary him; the cords that bound it would not lacerate and irritate him. He and his bundle would ride along together; but he would be able to enjoy the ride; the flowers and trees would be pleasant to his eyes; the song of the birds merry and sweet to his ears; the sunshine and the breezes, and the country, all a source of enjoyment to him: and he would have *time to enjoy them,* and to talk to his friend about them all; and time, too, to tell him about his pack, and to have a talk over ways and means of living.

We see how much better it would have been for the man to do this, but do we guess how far more foolish and ignorant we are? Jesus invites us to give *all* to Him, and to let Him bear it, "casting *all* your care upon Him;" and yet how few there are whose first tale is not about the cares and anxieties, and worries and troubles, of this life. And, oh, what sore hearts, what distressed, tired souls, what rasped, nervous, irritable spirits are there, not only here and there among us, but in almost every home and every house, "weary with their groaning."

Is it the will of Him who is Love—whose heart is so drawn out to us, that He has given Himself name upon name, lest any should turn away and say, "He does not suit my need; He cannot understand my want"—is it His will that these things should be? I think not. God has bestowed on us two gifts —the first, the best, *Jesus;* the second, work for each of us to do for Him. The work is bound up in our daily life, which so many look on as full of trouble. Why is it so, but that we neglect His first gift, the Lord Jesus? This alone is the reason of our grief and trouble. Jesus is given, not to take away the cause of the trouble, but to take away the trouble itself—to take the bitterness, and the sting, and the pain away. Oh, let Him take them away from your life! Trust Him with them.

Did this verse, "The government shall be upon *His* shoulder," ever speak peace to you concerning these things? Not merely the government of the universe, or of this world, or of the Church, but *His* government of *you.* No part of your life is a mistake or an accident, but every part of it is sent you straight from the Lord. Each day comes to you from Him; each circumstance, each event, each person you meet, each conversation you hold, each book that comes in your way, is ordered of Him. Every atom of your life comes to you from Him. The government of yourself is His daily ordering; it is your part to submit to that government; rather, to accept it, to go to Him morning by

morning for orders for this one day. You know *He* will send you each circumstance, so ask Him to take it back *into His hands again.* Give Him yourself, but give Him also all the events of the day, confiding to His care those you know of, and begging Him to guard those you know not. Leave off governing yourself, and let Jesus do it.

* * * * * *

Who among us can say, "My cup runneth over"? None but he who has laid the government upon the shoulder of the Lord Jesus. He is enough—enough for all. Are you in sorrow, agony, grief, care, perplexity, difficulty, need, sickness, or any other adversity, and are you keeping away from Him who cares most for you—from Him who is most sorry for you, and from the only One who can satisfy you? Oh, do let us trust Jesus, not *partly,* but *wholly;* not with ourselves only, but with all our circumstances. Take this blessing—and what a blessing it is!—that He offers you; lay all on His shoulder; let Him be your Governor; simply rest on Him. There is no temptation but He will overcome it for you; no grief but He will bear it with you. Your troubles will no longer weigh down on you and crush you; they will be beside you, on Jesus. Let Him bless you. It will bring you peace like a river, and you will be occupied then with Him, and not with yourself. You will be waiting and wondering what *He* will do, instead of troubling and vexing about which way *you* will take. You will so wonder at His patience and inexpressible love, that you will forget to mourn and lament over your want of love. Every day it will be better. "Of the increase of His government and peace there shall be no end." And when you thus live with Him, you will begin to know Him, and such knowledge has no end. The Holy Spirit will "take of the things of Jesus, and show them unto you." He will teach you the mind of Jesus, and draw your mind to blend with His; for "we have the mind of Christ." And by and by this life will get deeper, more natural, more instinctive. We shall get to know Jesus, not only for what He is to us, but for His own sake also—the one leading to the other.

Oh, let us not turn away from such an offer as this! It is just to have all the vexing and fretting taken out of our lives, and to have instead, Jesus.

* * * * * *

### BOOKSELLING IN MADRID.

If the revolution has done nothing else for Spain, it has given a wonderful impetus to the book trade. To judge by the increase in the number of booksellers' shops in Madrid, —to say nothing of the open-air stalls, whose well-garnished shelves would put to shame many a similar establishment in Oxford Street,—every man in Madrid must spend his entire day in reading. But a few years ago, two or three booksellers sufficed for Madrid; now, you find half-a-dozen in every street. The books exposed in the windows are not, indeed, of the highest order of literature, but in many cases are very interesting, as showing the comparative infancy of the nation in such matters. Elementary treatises on political economy, philosophy, and various social subjects, occupy prominent positions, and little labels asserting their novelty recommend them to the attention of the buyer. These windows are generally thronged with spectators, as much so as the print and photograph shops of Paris. Translations of every possible French work, good or bad—more usually the latter —also abound, and Florey and Maldonado are in great request; but the novelty of the day is an edition of the complete works of Plato, translated for the first time into Spanish, by Don Patricio Azcárate. A certain number of violently revolutionary and infidel publications are to be seen in most of the shops; but, by way of a counterpoise, we may add, that the Bible Society of London has no less than two large shops at Madrid, which have been established, we understand, with the most complete success.—*Athenæum.*

### LOVE FOR THE BIBLE.

The venerable missionary to Africa, Dr. Moffatt, gives the following instance of the eagerness of a native African for the Bible.

It is of vast importance to have the Scripture sent forth into those regions where it is so difficult on many occasions for the missionaries to visit. Not long before I left the station a woman came, bringing a boy with her, having travelled fifteen miles, and she said she wished for a New Testament. She brought the payment in her hand. I said to her, "My good woman, there is not a copy to be had." "What," said she, "am I to return empty?" "I fear you will." "Oh," said she, "I borrowed a copy once, but the owner has come and taken it away, and now I sit with my family sorrowful because we have no book to talk to us. My boy can read, and he is teaching me to read. He reads, and I pray. Now we are far from any one else. We are living at a cattle outpost, and we have no one to teach us but the book. Oh," said she in true Sechuana style, "go and seek a book. Oh father, oh mother, oh my elder brother, do go and seek a book for me; surely there is one to be found; do not let me go back empty." I felt for her, for she spoke earnestly and feelingly, until I began to feel my own eyes a little watery, and I said, "Wait a little, and I will see what I can do." I sought

here and there; at last I found a copy—I do not know whether I stole it or bought it—and I brought it to the good woman. Oh, could you have seen how her eyes brightened, how she clasped my hands, and kissed them over and over again; and seemed as if she was inclined to kiss myself. Away she went with her book, rejoicing, with heart overflowing with gratitude. "Oh," said she, "I knew you had a heart; I told you you had a heart;" that is to say, compassion.

The work has continued to prosper in the interior. Thousands are learning to read, and the great difficulty with me now is how to supply them. I have great reason to hope that Africa will soon be enlightened, and stretch forth her hands unto God.—*American Missionary.*

## YOUTH'S DEPARTMENT.

### "LIVING EPISTLES."

You know what an "*epistle*" is. It is a letter. When you are away from home, your father's and your mother's letters tell you whom to believe and what to do. They are full of good advice and kind counsel, and if you carry out their excellent principles in your own conduct, people will have occasion to say, "How well that child is brought up. What excellent parents he must have." It is thus that *you*, in *your life*, become, as it were, a *living letter* of the mind of your parents. And in the same way, every one who loves God will try to mind Him, and thus become a living letter of the mind of God. We should be able to read in their conduct every day the temper and disposition which God loves us to have.

Are you who are now reading this a living letter of God's will to your little brother, to your sisters both older and younger, to your parents, to all your playmates? At home, at school, at play, do they read in your tone and manner the love and gentleness and sweet obedience of God's child? They could not help seeing it if it is there; and seeing it may lead them into God's ways, which, we know, are ways of pleasantness and peace. "I am afraid I should be an awfully blotted letter," somebody says. "I could never live good enough to be like a letter from God."

There is one person who is a perfect living letter of God's mind to us. We can copy him. It is Jesus, God's dear Son. There was not a single blot in him; not a single mistake; not a crooked line. And he came into the world *to be* our copy. We *needed* a pattern to go by. * * *

Whether we will or not, our lives are living letters of somebody. If not of God, then of sin and Satan. If not of gentleness and ruth and love, of disobedience, uuthankfulness, and guile. How precious and honored to be a letter of the heart and mind of God—a "living epistle, known and read of all men."—*Child's Paper.*

### LITTLE LIFTERS.

"BEAR YE ONE ANOTHER'S BURDENS."

Did you know, my darling children,
There was work for you to do,
As you tread Life's flowery pathway,
'Neath skies of brightest blue?
Your tiny hands so feeble,
May powerless appear,
But they often lighten burdens,
The strongest scarce can bear.

You all are "Little Lifters,"
Who with loving zeal will try
To help the weak and weary,
And dry the tearful eye;
And though you lift but little,
Faint not, but lift again,
The hardest rock is worn
By the constant dripping rain.

And when you sing to baby,
Till he gently falls asleep;
Or comfort little sister
Till her blue eyes cease to weep;
Or tie up Johnnie's shoe-strings,
And brush his tangled hair;
You are lifting mother's burdens,
And shielding her from care.

And when father, tired and weary,
Comes home to rest at night,
Draw up for him the easy chair
And make the fire burn bright.
Though small the deeds of kindness,
And low the words of love,
The recording angel writes them
In glowing lines above.

—*Frank Leslie's Paper.*

### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 9th inst. have been received.

FRANCE.—The Finance Minister, Ponyer-Quertier, had gone to Berlin to endeavor to secure the ratification of the commercial treaty, although General Manteuffel had previously visited Versailles, on behalf of the German Emperor, for a similar purpose.

Earnest appeals had been made, both by himself and his friends, for a commutation of the sentence passed on Rochefort, of transportation for life to a penal colony. To one of these letters, addressed to Thiers, the latter replied that the pardon commission alone could modify the sentence of a military tribunal. It is now announced that the sentence has been commuted to simple banishment from French territory. From the reports of the trial, it is evident that Rochefort did not encourage, but rather strove to prevent the violent acts of the Paris Commune during their mastery of the city. The Court of Revision, to which the case of General Rossel was appealed, has adjudged him guilty, and declared that he has incurred the penalty of death. Another court-martial has been ordered to be held at Versailles for the trial of military offenders arrested during the late war or since, on charges resulting from operations during its progress.

GREAT BRITAIN.—In the Newcastle strike, a proposition has been made to the workmen to resume

work now at the rate of 57 hours of labor per week, if the masters will agree to reduce the hours to 54 per week at the beginning of next year. A mass-meeting of workmen held on the 6th discussed the proposition, and agreed to it, so that the strike was considered as virtually at an end, only matters of detail remaining to be settled.

The cotton manufacturers of Barnly in north Lancashire, have resolved to reduce the wages of their operatives, on account of the depressed condition of business.

By an explosion of fire-damp in a mine at Aberdale, Wales, on the 4th, five persons were killed. On account of the early hour at which the accident took place, the regular force was not at work, otherwise a much greater loss of life would probably have occurred.

Italy.—The Italian government has determined that no professor in the University of Rome shall be permitted to continue to exercise his functions without taking the oath of allegiance to Italy. It is reported that twenty of the professors have refused the oath.

Germany.—One of the duties of the German Reichstag or Parliament, which is to assemble on the 16th, will be to vote, for the first time, the army budget for the whole German Empire. That budget, as prepared to be submitted, it is said proposes an increase of 5,000,000 thalers in the appropriations for the navy and coast defences.

The liberal and democratic sections of the legislative body of Bavaria manifest some anxiety concerning the relations between their government and the Pope, and 47 members have interrogated the Cabinet respecting its attitude on the Church question. An early reply, on behalf of the King and his Ministers, has been promised.

The Congress of "Old Catholics," (those who like Döllinger protest against what they consider to be innovations on the doctrines and practices of their church), was opened at Munich on the 22d ultimo. A report explaining their position was read, in which they claim to be thorough members of the Catholic Church, repudiate the dogma of Papal infallibility, but recognize the Roman Primate so far as such recognition is in accordance with the writings of the fathers and the decisions of councils. A hope is expressed of a reunion with the Greek or Eastern Church, and the gradual attainment of a good understanding with Protestantism. The scientific education of the clergy is urged, and the removal of the damaging action of the Jesuits is demanded.

Sweden.—The lower House of the Parliament rejected the bill for the reorganization of the army, which had passed the other branch.

Japan.—The government has issued a decree abolishing the position of the Daimios. This reduces a class who have been rulers for over 300 years, to the rank of the common people, and immediately annexes their territories to the government. Recent advices stated, also, that three clans of feudal retainers had voluntarily resigned their hereditary pay and the privilege of being supported in idleness, for military service, to enter the agricultural class, and exert themselves in the cultivation of the soil and the reclamation of new lands. The example thus set may have important and extensive results. The submarine cable between Shanghai (China) and Nagasaki, is in successful operation, and one is intended to be laid within a year, between Nagasaki and Yokohama. Coolies are employed on a railroad from Yeddo to Yokohame. The first locomotive run over three miles of the road, attracted much attention. Another road is in progress of construction, and an additional one projected.

Mexico.—Juarez has been installed as President for another term, after an election by the Congress, there being no choice by the people. A formidable revolution is reported to have broken out in the province of New Leon, under the lead of Gen. Martinez and others.

Domestic.—Forest fires have recently been raging in the pine regions of north eastern Wisconsin, near Green Bay, where an extensive tract has been devastated, and some of the small lumbering settlements have been destroyed. In Minnesota, also, both prairies and forests have been swept by fires, the extent of which cannot be accurately stated, as at the latest accounts received, they were still burning in the neighborhood of the Minnesota river.

A fearful calamity has fallen upon Chicago. On the night of the 7th inst., a fire occurred, which destroyed four blocks of buildings immediately west of the south branch of Chicago river, the amount of loss being estimated at about $200,000. But this loss fades into insignificance in comparison with later events. About 9 P. M. on the 8th, another fire broke out a few blocks south of the former place, which spread rapidly under the force of a strong wind from the southward, and soon became uncontrollable. The vicinity where it commenced contained many frame buildings, lumber yards, &c., which added fierceness to the flames. These soon swept across the south branch of the river, and through the heart of the business portion of the city, to the shore of the lake, and thence across the main stream to the northern division of the city. On the evening of the 9th, the southward progress of the fire was checked by blowing up and demolishing several buildings on Michigan Avenue and Congress St., but on the north all efforts to arrest it proved futile, even buildings supposed to be fire-proof being destroyed. At sunset on the 9th, the wind lulled, and at 3 A. M. of the 10th, some rain fell. At noon of that day, a dispatch reported the fire under control on the north side. As the telegraph offices were burned, and the operators were afterward driven from their temporary position by the advancing fire, the information received is necessarily fragmentary and confused; but it appears certain that a space of about five square miles was completely devastated, comprising nearly all the leading business establishments, banks, hotels, public buildings, &c., besides great numbers of dwellings. The number of buildings destroyed is variously estimated at 10,000 to 12,000. The pecuniary loss cannot yet be told, but must probably exceed $150,000,000. The Mayor, in response to inquiries from other cities what aid should be first sent, asked for cooked food for 100,000 homeless persons. It is feared that many lives were lost; how many cannot yet be ascertained. This disaster has called forth prompt offers of assistance, and free contributions from all quarters. The Secretary of War directed supplies of clothing, tents, &c., to be forwarded from the depots at St. Louis and Jeffersonville, to the extent of their ability. Provisions were promptly sent from all the neighboring cities, the various railroad companies transporting all supplies without charge, and in all parts of the country, measures have been taken for furnishing aid. In London, also, it is announced that subscriptions will be opened. Much suffering must unavoidably result from this calamity, though it is hoped that whatever can be done for its alleviation will not be delayed.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

### B. SEEBOHM IN AMERICA.

As a fitting conclusion to the series of letters from our dear departed friend Benjamin Seebohm, recently printed in the *Review*, we append the following summary of his remarks on the last evening he passed on this side of the Atlantic, previous to embarking for England:

"I may acknowledge that while we have been sitting in solemn silence, and the wing of ancient goodness has been mercifully spread over us, I have desired that all might come to enjoy that precious peace which is the reward of faithfulness, that all might bind the sacrifice by the cords of obedience to the horns of the altar of the Lord; then indeed would the blessing of peace be witnessed. It is peculiarly trying ever to speak in this way of myself, but on the present occasion, when there are assembled Friends from four of the Yearly Meetings on this continent, and the time draws nigh when I must part from them, never more to behold their faces in this life, many feeling like bone of my bone, and flesh of my flesh, dearly beloved brothers and sisters in the gospel of Christ, I think it right to make the acknowledgment, that weak and insignificant as I feel myself to be, and wholly unworthy as I am, yet it has pleased the Lord, as I am bound to believe, through the abounding of His grace and good spirit, to call and qualify me to declare to others the unsearchable riches of Christ. My mind has been led to look back over my early years, when, lost and undone as was my condition, it pleased the Lord, mainly through the instrumentality of His servants from this land, blessed and sanctified by His grace and good spirit, to pluck me as a brand from the burning, to lead me from my native land, and from my father's house to a land of strangers, and there in a wonderful manner to raise me up friends, true friends indeed, and to constrain me by the crook of His love, to declare in the assembly of the Lord's people what the Lord had done for my soul.

It is now nearly thirty years, as I was sitting in my chamber, an unusual peacefulness and holy calm spread over my mind, and it was clearly intimated to me, so clearly that I could not doubt, that if I remained faithful to the Lord and His cause, it would be required of me to visit the churches under our name in this land, and in gospel love to preach the unsearchable riches of Christ. I was then quite young, and had made but little progress in the work of religion and sanctification. For many long years I hid this intimation in my own heart, and amid the occupation and excitement incident to the affairs of this life it was at times almost lost sight of, but from time to time it was renewed with that clearness that I could not doubt its reality, and very graciously was I preserved as to the outward, so that when the time came for its accomplishment, way was made in a marvellous manner.

Finally having carried its burden in my own bosom, many years, the time came when it was said to me, Cast it on the church, and the church saw fit to cast it back upon

me, and encouraged me to bear it to its accomplishment. And now, after sojourning up and down in your land for more than four years, I may gratefully acknowledge to the praise of the great and good Master, that I have been enabled, through His grace and good spirit, so to accomplish the work, that now at the conclusion, sweet peace, the peace that passeth all understanding, so flows into my soul, even in the night season, that I cannot but say, "Lord, is it not enough?" and the language of my heart is, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

"Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain—that whatsoever ye shall ask the Father in my name, He shall give it you." My beloved brothers and sisters in the bonds of the gospel, ye whom he hath ordained to declare His name in the assemblies of the people, be ye faithful to His cause, dwell under His preparing hand, and faithfully do His bidding—then shall ye remain, and your fruit be to His praise.

And ye in younger life, and ye who have not enlisted in the Lord's service, yield your hearts unto Him—bind the sacrifice by the cords of obedience to the horns of the altar, so shall ye fulfil your measure, and however obscure and hidden may be your path, yet shall ye also promote the good cause, and finally receive the reward of your labors.

And *all*, by steadfast perseverance in the service of the Lord, shall come to be established and grounded in Him, and shall know what it is to have the peace of God, which passeth understanding, according to the abundant riches of Christ."

## OUR CHIEF TIMEPIECE LOSING TIME.

BY PROFESSOR PROCTOR.

A distinguished French astronomer, author of one of the most fascinating works on popular astronomy that has hitherto appeared, remarks that a man would be looked upon as a maniac who should speak of the influence of Jupiter's moons upon the cotton-trade. Yet, as he proceeds to show, there is an easily-traced connection between the ideas which appear at first sight so incongruous. The link is found in the determination of celestial longitude.

Similarly, what would be thought of an astronomer who, regarding thoughtfully the stately motion of the sidereal system, as exhibited on a magnified, and therefore appreciable, scale by a powerful telescope, should speak of the connection between this movement and the intrinsic worth of a sovereign? The natural thought with most men would be that "too much learning" had made the astronomer mad. Yet, when we come to inquire closely into the question of a sovereign's intrinsic value, we find ourselves led to the diurnal motion of the stars, and that by no very intricate path. For, what is a sovereign? A coin containing so many grains of gold mixed with so many grains of alloy. A grain, we know, is the weight of such and such a volume of a certain standard substance—that is, so many cubic inches, or parts of a cubic inch, of that substance. But what is an inch? It is determined, we find, as a certain fraction of the length of a pendulum vibrating seconds in the latitude of London. A second, we know, is a certain portion of a mean solar day, and is practically determined by a reference to what is called a sidereal day—the interval, namely, between the successive passages by the same star of the celestial meridian of any fixed place. This interval is assumed to be constant, and it has indeed been described as the "one constant element" known to astronomers.

We find, then, that there is a connection, and a very important connection, between the motion of the stars and our measures, not merely of value, but of weight, length, volume, and time. In fact, our whole system of weights and measures is founded on the apparent diurnal motion of the sidereal system, that is, on the real diurnal rotation of the earth. We may look on the meridian-plane in which the great transit-telescope of the Greenwich Observatory is made to swing, as the gigantic hand of a mighty dial, a hand which, extending outward among the stars, traces out for us, by its motion among them, the exact progress of time, and so gives us the means of weighing, measuring, and valuing terrestrial objects with an exactitude which is at present *beyond* our wants.

The earth, then, is our "chief timepiece," and it is of the correctness of this giant clock that we are now to speak.

But how can we test a timepiece whose motions we select to regulate every other timepiece? If a man sets his watch every morning by the clock at Westminster, it is clearly impossible for him to test the accuracy of that clock by the motions of his watch. It would, indeed, be possible to detect any gross change of rate; but, for the purpose of illustration, I assume, what is indeed the case, that the clock is very accurate, and, therefore, that minute errors only are to be looked for even in long intervals of time. And, just as the watch set by a clock cannot be made use of to test the clock for small errors, so our best timepieces cannot be employed to detect slow variations, if any such exist, in the earth's rotation period.

Sir William Herschel, who early saw the importance of the subject, suggested another

method. Some of the planets rotate in such a manner, and bear such distinct marks upon their surface, that it is possible, by a series of observations extending over a long interval of time, to determine the length of their rotation-period within a second or two. Supposing their rotation uniform, we at once obtain an accurate measure of time. Supposing their rotation *not* uniform, we obtain—(1) a hint of the kind of change we are looking for; and (2), by the comparison of two or more planets, the means of guessing how the variation is to be distributed between the observed planets and our own earth.

Unfortunately, it turned out that Jupiter, one of the planets from which Herschel expected most, does *not* afford us exact information—his real surface being always veiled by his dense and vapor-laden atmosphere. Saturn, Venus, and Mercury, are similarly circumstanced, and are in other respects unfavorable objects for this sort of observation. Mars only, of all the planets, is really available. Distinctly marked (in telescopes of sufficient power) with continents and oceans, which are rarely concealed by vapors, this planet is in other respects fortunately situated. For it is certain that whatever variations may be taking place in planetary rotations must be due to external agencies. Now, Saturn and Jupiter have their satellites to influence (perhaps appreciably in long intervals of time) their rotation-movements. Venus and Mercury are near the sun, and are therefore in this respect worse off than the earth, whose rotation is in question. Mars, on the other hand, farther removed than we are from the sun, having also no moon, and being of small dimensions (a very important point, be it observed, since the tidal action of the sun depends on the dimensions of a planet), is likely to have a rotation-period all but absolutely constant.

Herschel was rather unfortunate in his observations of Mars. Having obtained a rough approximation from Mars' rotation in an interval of two days—this rough approximation being, as it happened, only thirty seven seconds in excess of the true period—he proceeded to take three intervals of one month each. This should have given a much better value, but, as it happened, the mean of the values he obtained was forty-six seconds too great. He then took a period of two years, and being misled by the erroneous values he had already obtained, he *missed one rotation*, getting a value two minutes too great. Thirty years ago, two German astronomers, Beer and Mädler, tried the same problem, and taking a period of seven years, obtained a value which exceeds the true value by only one second. Another German, Kaiser, by combining more observations, obtained a value which is within one-fifteenth of a second of the true value. But a comparison of observations extending over 200 years has enabled the present writer to obtain a value which he considers to lie within one-hundredth part of a second of the truth. This value for Mars' rotation-period is 24 hours 37 minutes 22·74 seconds.

Here, then, we have a result so accurate, that *at some future time*, it may serve to test the earth's rotation-period. We have compared the rotation-rate of our test-planet with the earth's rate during the past 200 years; and therefore, if the earth's rate vary by more than one-hundredth of a second in the next two or three hundred years, we shall—or, rather, our descendants will—begin to have some notion of the change at the end of that time.

But, in the mean time, mankind being impatient, and not willing to leave to a distant posterity any question which can possibly be answered *now*, astronomers have looked around them for information available at once on this interesting point. The search has not been in vain. In fact, we are able to announce, with an approach to positiveness, that our great terrestrial timepiece is actually *losing time*.

In our moon we have a neighbor which has long been in the habit of answering truthfully questions addressed to her by astronomers. Of old, she told Newton about gravitation, and when he doubted, and urged contradictory evidence offered—as men in his time supposed—by the earth, she set him on the right track, so that when in due time the evidence offered by the earth was corrected, Newton was prepared at once to accept and propound the noble theory which rendered his name illustrious. Again, men wished to learn the true shape of the earth, and went hither and thither measuring its globe; but the moon, meanwhile, told the astronomer who remained at home a truer tale. They sought to learn the earth's distance from the sun, and from this and that point they turned their telescopes on Venus in transit; but the moon has set them nearer the truth, and that not by a few miles, but by 3,000,000 or more. We shall see that she has had something to say about our great terrestrial timepiece.

One of the great charms of the science of astronomy is, that it enables men to *predict*. At such and such an hour, the astronomer is able to say, a celestial body will occupy such and such a point on the celestial sphere. You direct a telescope toward the point named, and lo! at the given instant the promised orb sweeps across the field of view. Each year there is issued a thick octavo volume crowded with such predictions, three or four years in advance of the events predicted; and these predictions are accepted with as little doubt by astronomers as if they were the records of past events.

But astronomers are not only able to pre-

dict—they can also trace back the paths of the celestial bodies, and say: "At such and such a long-past epoch, a given star or planet occupied such and such a position upon the celestial sphere." But how are they to verify such a statement? It is clear that, in general, they cannot do so. Those who are able to appreciate (or better, to make use of) the predictions of astronomy, will, indeed, very readily accord a full measure of confidence to calculations of past events. They know that astronomy is justly named the most exact of the sciences, and they can see that there is nothing, in the nature of things, to render retrospection more difficult than prevision. But there are hundreds who have no such experience of the exactness of modern astronomical methods—who have, on the contrary, a vague notion that modern astronomy is merely the successor of systems now exploded; perhaps even that it may one day have to make way in its turn for new methods. And if all other men were willing to accept the calculations of astronomers respecting long-past events, astronomers themselves would be less easily satisfied. Long experience has taught them that the detection of error is the most fruitful source of knowledge; therefore, wherever such a course is possible, they always gladly submit their calculations to the test of observation.

Now, looking backward into the far past, it is only here and there that we see records which afford means of comparison with modern calculations. The planets have swept on in their courses for ages with none to note them. Gradually, observant men began to notice and record the more remarkable phenomena. But such records, made with very insufficient instrumental means, have in general but little actual value. It has been found easy to confirm them without any special regard to accuracy of calculation.

But there is one class of phenomena which no inaccuracy of observation can very greatly affect. A total eclipse of the sun is an occurrence so remarkable, that (1) it can hardly take place without being recorded, and (2) a very rough record will suffice to determine the particular eclipse referred to. Long intervals elapse between successive total eclipses visible at the same place on the earth's surface; and even partial eclipses of noteworthy extent occur but seldom at any assigned place. Very early, therefore, in the history of modern astronomy, the suggestion was made, that eclipses recorded by ancient historians should be calculated retrospectively. An unexpected result rewarded the undertaking: it was found that ancient eclipses could not be fairly accounted for without assigning a slower motion to the moon in long-past ages than she has at present!

Here was a difficulty which long puzzled mathematicians. One after another was foiled by it. Halley, an English mathematician, had detected the difficulty, but no English mathematician was able to grapple with it. Contented with Newton's fame, they had suffered their Continental rivals to shoot far ahead in the course he had pointed out. But the best Continental mathematicians were defeated. In papers of acknowledged merit, adorned by a variety of new processes, and showing a deep insight into the question at issue, they yet arrived, one and all, at the same conclusion—failure.

Ninety years elapsed before the true explanation was offered by the great mathematician Laplace. A full exposition of his views would be out of place in such a paper as the present, but briefly, they amount to this:

The moon travels in her orbit, swayed chiefly by the earth's attraction. But the sun, though greatly more distant, yet, owing to the immensity of his mass, plays an important part in guiding our satellite. His influence tends to relieve the moon, in part, from the earth's sway. Thus she travels in a wider orbit, and with a slower motion, than she would have but for the sun's influence. Now, the earth is not at all times equally distant from the sun, and his influence upon the moon is accordingly variable. In winter, when the earth is nearest to the sun, his influence is greatest. The lunar month, accordingly (as any one may see by referring to an almanac), is longer in winter than in summer. This variation had long been recognized as the moon's "annual equation;" but Laplace was the first to point out that the variation is itself slowly varying. The earth's orbit is slowly changing in shape—becoming more and more nearly circular year by year. As the greater axis of her orbit is unchanging, it is clear that the actual extent of the orbit is slowly increasing. Thus, the moon is slightly released from the sun's influence year by year, and so brought more and more under the earth's influence. She travels, therefore, continually faster and faster; though the change is indeed but a very minute one—only to be detected in long intervals of time. Also the moon's *acceleration*, as the change is termed, is only temporary, and will in due time be replaced by an equally gradual retardation.

When Laplace had calculated the extent of the change due to the cause he had detected, and when it was found that ancient eclipses were now satisfactorily accounted for, it may well be believed that there was triumph in the mathematical camp. But this was not all. Other mathematicians attacked the same problem, and their results agreed so closely that all were convinced that the difficulty was thoroughly vanquished.

(Conclusion next week.)

For Friends' Review.

## WATER THE GOOD SEED.

It is very gratifying to learn that messengers of the Lord have felt drawn to visit the people upon whom so deep an impression was made at the General Meeting at Farmington. May they be enabled to confirm the converts, and build them up in the most holy faith; and may Friends in that region be faithful in extending the hand of Christian sympathy and aid to all sincere inquirers, that the borders of Zion may be enlarged!

A solemn query arises in my mind: if we were all faithful in seeking to know and do our Master's will, would not such meetings as that at Farmington be numbered by the *hundreds* instead of units, and be held in all parts of our land? APOLLOS.

For Friends' Review.

## TWO HUNDRED YEARS AGO.

No. 2.

One First-day George Fox came to a chapel in Westmoreland, where Francis Howgill, who afterwards became an eminent minister among Friends, was preaching. The morning service was about closing; when the people knew that George Fox was there, many remained. "While others were gone to dine," George Fox says, "I went to a brook, got a little water, and then came and sat down on the top of a rock, hard by the chapel. In the afternoon the people gathered about me with several of their preachers. It was judged there was about a thousand people, to whom I declared God's everlasting truth and word of life freely and largely for about the space of three hours, directing all to the Spirit of God in themselves, that they might be turned from darkness to light and believe in it, that they might become children of it, and might be turned from the power of Satan unto God, and by the Spirit of Truth might be turned into all Truth, and sensibly understand the words of the prophets, of Christ and His apostles—and might all come to know Christ as their Teacher to instruct them, their Counsellor to direct them, their Shepherd to feed them, their Bishop to oversee them, and their Prophet to open divine mysteries to them—and might know their bodies to be prepared, sanctified, and made fit temples for God and Christ to dwell in." G. Fox says: "Many old people went into the chapel and looked out of the windows, thinking it a strange thing to see a man preach on a hill or mountain, and not in a church, as they called it. Whereupon I was moved to inform the people that the steeple-house and the ground on which it stood, were no more holy than that mountain; and that those temples, which they call the dreadful houses of God, were not set up by the command of God, and of Christ, nor their priest called as Aaron's priesthood was, nor their tithe appointed by God, as those among the Jews were. But that Christ was come, who ended both the temple and its worship, and the priests and their tithes, and all men should hearken to Him—for He said, 'learn of me'—and God said of Him, 'This is my beloved Son, in whom I am well pleased, hear ye Him.' I declared that the Lord God had sent me to preach the everlasting Gospel and word of life among them, and to bring them off from all these temples, tithes, priests, and rudiments of the world, which had got up since the apostles' days, and had been set by such as had erred from the Spirit and power that the apostles were in. The Lord's convincing power accompanied my ministry, and reached home to the hearts of the people, whereby many were convinced, and all the teachers of that congregation were convinced of God's everlasting truth."

In 1659, a meeting of Friends was held at Durham, from which an epistle was addressed to their brethren who should meet out of several northern counties. In this epistle they warn Friends to beware of that spirit which desires to exercise authority over one another, but they say, "Let us all in the simplicity of Truth abide and dwell, and in the liberty in which Christ Jesus hath made us free, stand fast." They desire that all may be directed and left to the Truth, in it to live and walk, and by it to be guided, and further say, "Let none look back at us nor have an eye behind them, but that all may look forward, waiting in the Spirit for the revelation of those glorious things which are to be made manifest to them." But they acknowledge that there is honor due to them that stand in the life of Truth, and that some are set apart, to whom the Lord hath freely given power for the good of the body. But the power of Truth cannot be imitated by human policy or invention. It is not over, but in the body, and it is beautifully compared in the epistle to the way of a ship in the sea, which no deceit can follow or imitate. In the same epistle, we find instructive evidence of the enlarged Christian liberality which dwelt in the hearts of these disciples of the Lord Jesus, when they extended the invitation to Friends to meet together. They say, "We may not tie up ourselves to the world's limits of counties and places, but join together as may conduce to the union and fellowship of the Church, and to the mutual help of one another in the Lord." They exhorted one another to take care of such as are aged or infirm in body, to provide employment for such as want work, or cannot follow their former callings by reason of the evil therein; to help such parents for the edu-

cation of their children as have more than they can maintain, that, as they say, "there may not be a beggar amongst us, nor any whose soul need be oppressed for food or raiment." When Friends of any Monthly Meeting are "under greater charge and burden than they can well bear, the General Meeting of Friends in the North to take care to contribute to them, that we may all bear one another's burdens, and walk in love as becometh brethren."

As early as 1660, the efforts of Friends to spread the Gospel appeared to be almost world wide. They were engaged in America, in Newfoundland, in West Indies, in Turkey, in Germany, Italy, France, Switzerland, in Jerusalem, Rome, Geneva—that the people might be brought nigh to God, and made partakers of the same common salvation. For this end the Lord moved many to leave their families and estates, that they might fulfil the will of the invisible God. Others were exhorted to offer their property to the service of the Lord, to do good and honor the Lord with their substance,—then they will feel for their fellow-brethren and servants who are abroad in the work and service of the Lord, and be one with them, though to the utmost parts of the earth: so that if any be moved to the contributing aid for helping them beyond seas, cheerfully do it. They felt the dignity of the mission conferred upon them by the Lord, when they could declare: "For England is as a family of prophets which must spread over all nations, as a garden of plants, and the place where the pearl is found which must enrich all nations with the heavenly treasure, out of which the waters of life flow, and water all the thirsty ground, and out of which nation and dominion must go the spiritually-weaponed and armed men to fight and conquer all nations, and bring them to the nation of God, that the Lord may be known to be the living God of nations, and His Son to reign, and His people to be one."

In 1658, a general meeting was held near Skipton. From this meeting an address was issued, recommending a subscription in aid of the expenses of those who were travelling in the ministry in foreign countries. This was the first institution of the national stock of the Society. An account is given of the expenditure of one of these collections, found among the Swarthmore manuscripts. From this it appears that ministers were engaged in spreading the Gospel in Holland, France, Turkey, West Indies, Virginia, New England, and Hamburg; the amount at that time expended in aiding them in their Gospel labors, and in furnishing books illustrating our Christian principles, was upwards of £490, which, considering the relative value of money then and now, was a large subscription for the newly-founded Church.

The general meetings of Friends appear to have commenced about the year 1660. It was intended these meetings should have been held thereafter in London, but the storm of persecution which broke out in consequence of the act to prohibit the meetings of non-conformists, passed in 1661, deferred this for a few years. The Quakers were especially mentioned in this act, but they nobly resisted it, —suffering even unto death to maintain this testimony to worship God, according to their own conscientious belief. In 1662–3–4, not fewer than 52 Friends died from disease contracted in Newgate prison in London, so cruel was their confinement in that loathsome place. Edward Burrough, one of these martyrs, writes from that prison: "Many have given up their lives in faithfulness in this place; and their faithfulness in keeping meetings, and patiently enduring many tribulations and cruel exercises, is a crown upon Friends in this city." Judge Turner, when Francis Howgill was tried before him, under the act, said: "Well, you will meet in great numbers, and do increase, but there is a new statute, which will make you fewer." But neither persecution, banishment, nor fear of death daunted the Christian boldness of Friends. Where their meeting-houses were torn down by companies of soldiers, they met in their ruins. Neal, the historian of the Puritans, has left this testimony to the faithfulness of Friends: "The behaviour of the Quakers was very extraordinary, and had something in it that looked like the spirit of martyrdom. They met at the same place and hour as in times of liberty, and when the officers came to seize them, none of them would stir. They went altogether to prison; they stayed there till they were dismissed, for they would not petition to be set at liberty, nor pay the fines set upon them, nor so much as their prison fees. When they were discharged, they went to their meeting-house again, as before; and when the doors were shut by order, they assembled in great numbers in the street before the doors, saying they would not be ashamed nor afraid to own their meeting together in a peaceable manner to worship God; but, in imitation of the prophet Daniel, they would do it more publicly, because they were forbid. Some called this obstinacy; others firmness; but by it they carried their point, the government being weary of contending against so much resolution."

In 1672, the Conventicle Act was made null and void by the Declaration of Indulgence, and shortly after all Friends who were in prison under the act were discharged by a pardon from the King. This pardon, on

11 sheets of vellum, is still preserved in the archives of the Society at London. M.

### THOLUCK.

THE LOVE WHICH SEEKS AND FOLLOWS.

The world furnishes but few such men as Tholuck, of Germany. On the first day of last December, at the fiftieth anniversary of his life work, amid a multitude of pupils, young and old, he uttered the memorable saying that deserves to be written in letters of gold: "Not simply preaching, not simply teaching, but a love which seeks and follows."

This had been the watchword of his long, eventful life. Converted in his seventeenth year, this feeling, as he tenderly says, "came into my heart from the very beginning. Every one who knew nothing of Christ I considered as a fortress to be won in His name." And in his eighteenth year the Lord gave him the first youthful soul. It was an unpromising artillery officer, by birth a Jew, yet "who became such a Christian in a short time as put me to the blush."

Throughout the half century of his life as teacher he has ever been possessed with the "love which seeks and follows." It has been his daily delight to go out after the young men who crowd the halls of the University, and by private personal effort seek to bring them to Jesus. A knowledge of this personal interest of Tholuck in his students, of the free, familiar intercourse, the walks and the talks with those he so much loved, has induced many youth from far-off lands to seek the University town of Halle. Pious mothers commend their prodigal sons to his fatherly care. How faithfully, how lovingly he watches over, seeks out, and follows those intrusted to him! Never weary, never despairing; over and over again seeking the lost and straying. So that in distinction from book-professor, he is called student professor, having his home and chiefest joy among his pupils.

A single instance of this blessed working must here suffice. There was a student brought near to his heart by a godly mother. He was led away into evil; contrition and return followed, then came another fall. "When he could be found at home at no other time, I sought him more than once at six o'clock in the morning. I visited him in prison, that I might remind him of what he well knew, but always forgot." He now promises again to abandon his associates and enter upon a new life. Four or five days after, late in the evening, came a card from him: "Tholuck sighs, Tholuck prays, but we will have our drunk out." Still the student professor perseveres in the "love that seeks and follows." And that youth is now a preacher of the Gospel of Jesus in the imperial city of Berlin. Hundreds and thousands of youthful hearts have thus been won by this man of God; won from rationalism and infidelity to Christ and the Church. How much has this good man been enabled to do by his teaching, his preaching and his written works! His praise is in all the churches! Hear him as he says: "What I have done in this way is known to the world; but all this I value less than that I have been permitted, though in weakness and imperfection, to exercise that love which seeks and follows. This is a work of which the world knows little, but of which the Lord God knows much."

There are many book-professors; would to God there were more student-professors in our schools of learning.—*Christian Advocate.*

## INDIAN DEPARTMENT.

A STATED meeting of the ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS will be held at LAWRENCE, Kansas, on Sixth day, the 10th of Eleventh month, 1871, at 9 o'clock, A.M.

The superintendent, and such of the agents of the Central Superintendency as can attend without neglect of official duties, are expected to be present.

Any member of the committee who may be unable to attend is requested to procure a competent substitute, who should be provided with credentials from the body appointing him.

The *Chairmen of Standing Committees* of the Associated Executive Committee are requested to be at the Superintendent's office, corner of Massachusetts and Henry streets, at 9 A. M. of Fifth day, the 9th.

JOHN B. GARRETT, *Clerk.*

### ARCHITECTURE.

"Of course, Bishop Clarke holds the most advanced opinions upon the subject of church architecture, contending that the temple dedicated to the worship of the Lord cannot be too magnificent or beautiful. This opinion is largely shared at the present day by the majority of the members of all Christian sects, excepting, alone, those silent folk called Friends. * * * It has come to be accepted as sound faith that men should give of their best to the cause of religion, that the rich whose houses are exceedingly beautiful shall make their churches not less pleasing to the sense, that art and money shall be freely employed in making the temples worthy of the sublime truths to which they are devoted. Yet this faith is a new one in this new country of ours, and in Philadelphia the last few years have developed it in a wonderful degree."

We clip the above from the *Philadelphia*

*Inquirer* of the 5th inst., for the sake of the instruction which it suggests. The apostle Paul, in the admirable sermon which he preached at Athens (standing among the magnificent temples whose ruins are still regarded as models of art), declared the solemn truth, that the "Lord of heaven and earth dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything," &c. In his first Epistle to the "Church at Corinth," Paul tells them (chap. iii. verse 17) "the temple of God is holy, which temple ye are." Again, (chap. vi. verse 19) "your body is the temple of the Holy Ghost which is in you, which ye have of God, and *ye are not your own.*" Let us "silent folk" remember this, "for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

While accepting as sound, the doctrine that men should give, not only "of their best," but their *all*, to the cause of religion, if so required, let us be careful that we are consistent in building and furnishing our dwellings and places of business, so that we may not by our example strengthen those who justify the growing extravagance which prevails, in the building and decoration of houses for worship. Let *all* our houses be such that our dear Master, in the person of His humblest servant, may feel at home in them.

# FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 21, 1871.

OHIO YEARLY MEETING. *Printed minutes.*—On comparing this official report with the accounts published in the *Review*, some further notice seems due. In the list of accredited ministers in attendance as published on page 40, the names are omitted of Mary H. Rogers, from *Indiana*, and Charles A. Tebbetts, from *Iowa*.

The following changes should be noted by Friends who possess a copy of the *Book of Meetings*.

CROSS CREEK *mid-week* meeting for worship discontinued.

EAST GOSHEN Monthly Meeting established in Mahoning Co., O., a branch of Damascus Quarterly Meeting, and held at Goshen third Seventh day of each month.

RUSH CREEK Preparative and Meeting for Worship established—branch of Goshen Mo. Meeting.

CORRESPONDENTS APPOINTED. — Isaac Stanley for Damascus Monthly Meeting—*address* Damascoville, Mahoning Co., O., and John Sreve, for East Goshen Monthly Meeting—*address* Garfield, Mahoning Co., O.

After solid prayerful consideration, the authority and care of holding General Meetings within the limits of Ohio Yearly Meeting, were deputed to a joint Committee, "under a lively trust that the Lord would own and bless this effort to advance the spread of His kingdom."

The proposition of Western Yearly Meeting to hold a General Council composed of representatives from the several Yearly Meetings, was united with.

The Quarterly Meetings were requested to raise by voluntary subscription $300 for the work among the freedmen; also $200 to assist E. Williams in finishing a missionary school-house in Texas. An appropriation of $500 was made in aid of the Peace movement.

Information was elicited that nine Scripture School Conferences have been held during the year within the limits of four of the Quarterly Meetings, and the belief is recorded that the effect has been beneficial.

The membership of Ohio Yearly Meeting is 2,855—the increase by convincement during the year, 47—the disownments 14. There are 29 First day Schools, in which 1,532 pupils are enrolled, the average attendance being 1,162. There are 16 libraries, comprising 2,202 volumes, and there are within the limits of the Yearly Meeting six meetings without such schools.

A standing committee on Temperance is maintained, to aid which $50 were appropriated by men Friends and $25 by women Friends. Said Committee had made arrangements for teaching Temperance in concert lessons and in other class exercises in 25 schools, comprising 1,900 scholars; and they had visited 420 saloons, and had made 1,780 visits to families and to companies of men and boys in business places, on the street, and in hotels and depots.

The adjournment was made on the 7th ult., to meet next year at Damascus.

THE LOVE WHICH SEEKS AND FOLLOWS. —The Church on earth is to work in the power and spirit of her risen and reigning Lord. As He made Himself of no reputation, and went among His disciples as he that serveth, so his followers, if they be faithful witnesses, are to prosecute their ministry. As He, leaving the ninety and nine, goes in the blessed convictions of His Spirit to seek the lost sheep, so His disciples are to seek and follow those who are astray. In a measure of His self-denying love, they are to obey His call, turning their backs upon self, and its claims for ease and indulgence, and with a love which seeks and follows, enter into His harvest and labor. They may not all be called publicly to preach His word, yet they need not therefore be driven to stand all the

day idle. Perhaps of all ministries, the most effective is that private, personal labor for souls which, in the gentleness, tenderness and wisdom of Christ, is persistent and will not take a denial.

We cannot but long for the still further growth of this ministry in our section of the militant church. Going forth in this spirit as a band of men whose hearts the Lord has touched, continuing steadfast in the faith, always abounding in the work of the Lord, so manifestly moved by the *constraining love of Christ*, as to find an open door to hearts under the convictions of the Holy Spirit,—how might the power of God be again displayed as it was two hundred years ago, and what songs of praise might yet arise in our midst!

The article relating to Tholuck, on another page, illustrates the service and its blessing.

THE NATIONAL FIRST-DAY SCHOOL CONFERENCE will be held at *Wilmington*, Clinton county, Ohio, commencing on the 22d prox., instead of at Damascus, as originally appointed by the Executive Committee, and announced in these columns.

We do not doubt the wisdom of the change. Wilmington is centrally located, and accessible to much the larger number of Friends. We believe the last Conference—held in Philadelphia in 1869—was owned by the Lord, and by Him blessed to many souls. We humbly and confidently hope that this also may promote His glory, confirming the faith of hundreds in that section of country who have recently been brought to the acknowledgment that Christ Jesus, crucified, risen and glorified, is the foundation of their hope; that these and others may be edified together in love; and that the work of Scriptural instruction may be prospered in the hands of those whom the Lord may qualify to impart it.

MARYVILLE MEETING-HOUSE.—Received from R. F. M., $20. Our Friends of Maryville, impressed with the necessity of providing a place of worship before winter, have commenced erecting a brick house, 35 by 50 feet, capable of seating comfortably 400 persons. Weather permitting, it is hoped to have it covered by the end of this month. To complete it they will require about $400 more than has yet been subscribed, and funds are now needed. It is hoped that those who design to contribute will do so promptly. Offerings will be received by the Editor or Publisher of the *Review*, or drafts on New York or Baltimore may be sent to Jeremiah A. Grinnell, Maryville, East Tennessee.

CHICAGO AND THE NORTH WEST.—Information has been received from Friends in Chicago that they have organized an Association to relieve the suffering arising from the calamity that has suddenly come upon that city. They appeal to their brethren elsewhere for aid. We trust it will be liberally responded to. Friends who incline to contribute through the Committee formed in Philadelphia, may send their donations in money to Saml. R. Shipley, President of the Provident Life and Trust Co., who has consented to act as Treasurer. Those who contribute in clothing may send it to James Whitall, 410 Race St.

Those who desire to send aid direct to Chicago in money, food or clothing, may send it to Joseph Jones, Chairman of the Relief Committee, 1082 Indiana Avenue, Chicago.

The same Committee in Philadelphia will receive and forward contributions specially intended for those who have suffered by the extensive conflagrations in Michigan and the north-west.

CHILD'S SCRIPTURE QUESTION BOOK.—A new book entitled "Scripture Questions for Young Children," has just been issued by Friends' Book Association, 109 North Tenth St., Philadelphia.

It has been prepared and used in manuscript by the teachers of a country First-day school, who felt the need of such a book, and is now printed for general use.

It is short, and extremely elementary in its character, being intended for the youngest classes; and is commended to the notice of parents and First-day school teachers.

Price four cents each; by mail six cents.

A GENERAL MEETING under the care of the Committee of Ohio Yearly Meeting will be held near Adrian, Michigan, to commence the 26th of Tenth month, at 2 o'clock P. M., at the close of Adrian Quarterly Meeting, which will be held on the 25th and the morning of the 26th. We would respectfully invite Friends from other Yearly Meetings, and from the different parts of our own, to unite with us in this work by their presence, and by prayers that the Lord's blessing may attend us.

Three daily trains pass through Adrian east and west. Friends wishing to attend said meeting will be met with conveyances to take them to and from that place on Fourth day and Fifth day morning and as occasion shall require. Those wishing to attend the Quarterly Meeting will be met at the cars on Third-day the 24th. On behalf of said Committee, RICHARD HARKNESS.

*Tenth month 9th*, 1871.

GENERAL MEETING AT NEW LONDON, IND.

Under the supervision of a committee of Western Yearly Meeting of Friends, there will be a General Meeting for Divine worship held at New London, Howard county, Indiana, in the limits of Honey Creek Quarter, commencing on Sixth-day, Eleventh month 3d, 1871, at 10 o'clock A M. Members of the committee are requested to meet promptly one hour earlier that morning.

A cordial invitation is extended to Friends of our own and other Yearly Meetings to be present, and

participate with us in our efforts to promote the cause of Christ in the earth.

Arrangements are made for half fare on the Peru and Indianapolis Railroad; and all wishing accommodations and conveyance are requested to stop at Kokomo, and call on either of the following named Friends for assistance, viz.: Richard Nixon, Robert Coate, Asa Hocket, Eli Overman, Nathan Dixon.

By direction of the Committee,

WILLIAM L. PYLE, *Clerk.*

THE National Biennial Conference of Teachers and Delegates from Friends' First day Schools in the United States, will be held at WILMINGTON, Ohio, commencing on Fourth-day, the 22d of Eleventh month. The associations throughout the different Yearly Meetings are requested to send delegates, and all interested are invited to attend.

WILLIAM G. RHOADS, Sec. Ex. Com.

ANNUAL MEETING of Philadelphia Auxiliary Bible Association at No. 109 N. Tenth St., on Fourth-day evening, 25th inst., at 7½ o'clock.

## CORRESPONDENCE.

UNION CITY, IND., 10th mo. 9th, 1871.

*Dear Friend Wm. J. Allinson:*—I left Goshen, Ohio, this morning, having been in attendance at the General Meeting held under the care of a committee of Ohio Yearly Meeting. It commenced at 2 o'clock P.M., the 5th inst., and closed the evening of the 8th; one meeting on Fifth-day afternoon, two on Sixth day, two on Seventh-day, and two on First-day, all of which were seasons of interest, favor and profit.

The numbers in attendance increased from day to day. After it was found that the house would not accommodate the people, the meeting convened under a tent spread in the lot adjoining the house, estimated to hold one thousand persons. It was not quite full on Seventh-day afternoon, but on First-day both tent and house were insufficient to accommodate the multitude with seats. Mary H. Rogers, from Western Yearly Meeting, and Wm. Pearson, from Iowa Yearly Meeting, were in attendance, together with a number of ministers from Ohio Yearly Meeting. The meetings on First day were of deep interest; several spoke briefly who said they had been members of Friends' Society, and still felt a deep interest in its prosperity, and attributed their preservation from paths of sin to the training of pious parents or guardians who were members of our Society, and were thankful to the Lord for the privilege of attending such a meeting. The feeling seemed to be general, "It is good for us to be here," and I doubt not that a tabernacle was set up in many a heart for the worship of the Lord Jesus. May the good impression be lasting!

Respectfully, thy friend,

*Mt. Pleasant, O.* J. HILL.

From "Missionary Papers."

### FOUR MEMORABLE YEARS AT HILO.

(Concluded from page 117.)

#### SEEKING THE LOST.

It was a settled plan that there should be no living person in all Puna or Hilo, who had not had the claims of the Gospel repeatedly pressed upon him. There was no village so remote, insignificant or inaccessible, that it did not receive frequent visits. If a native family, through freak of temper or stress of fortune, had hid itself away in some fastness of the mountain, it was tracked out and plied with the invitations of mercy.

#### NATIVE HELPERS.

To do this required the active co-operation of the church. "Many of the more discreet, prayerful and intelligent of the members were stationed at important posts, with instructions to hold conference and prayer meetings, conduct Sabbath schools, and watch over the people. Some of these native helpers were men full of faith and the Holy Ghost, and they succeeded admirably." "Other active members were selected and sent forth, two and two, into every village and place of the people. They went everywhere preaching the word. They visited the villages, climbed the mountains, traversed the forests, and explored the glens in search of the wandering and the dying sons of Hawaii." On one occasion Mr. Coan sent out about forty church members to visit from house to house, and in all the "highways and hedges," within five miles of the station. "They were instructed to pray in every house, to look after all the sick, the wretched and the friendless, to stir up the minds of the converts, and to gather the children. Two days were spent in this way. Every cottage was entered, every fastness of Satan scoured. The immediate result was, that several back-loads of tobacco, awa and pipes were brought in and burnt, and about 500 hitherto careless and hardened ones were gathered into the house of God to hear the words of life. The Spirit of the Lord fell upon them, and it is believed that many of them were born again."

Many of these natives were wonderfully gifted in prayer. "They take God at His word," says Mr. Coan, "and with a simple and child-like faith, unspoiled by tradition or vain philosophy, they go with boldness to the throne of grace." "How often have I blushed, and felt like hiding my face in the dust, when I have witnessed their earnest wrestlings, and have seen how like princes they have had power with God and have prevailed." "With tears, with soul melting fervor, and with that earnest importunity which takes no denial, they often plead the promises, and receive what appear to be the most direct and unequivocal answers to their prayers."

AN INGATHERING.

The great harvest years were 1838 and 1839. Seven or eight thousand natives had professed conversion, but very few had thus far been received to the church. The utmost care was taken in selecting, examining, watching and teaching the candidates. The ever faithful note-book was constantly in hand. Those from the distant villages came in and spent several months at the station previous to their union to the church. Day by day they were watched over and instructed with unceasing labor. Together with those on the ground they were examined and re examined personally many times, sifted and re-sifted, with scrutiny and with every effort to take forth the precious from the vile. Many of them were converts of two years' standing. A still larger class had been on the list for more than one year, and a smaller number for a less period. The accepted ones stood propounded for several weeks, and the church and the world, friends and enemies were called upon, and solemnly charged to testify if they knew aught against any of the candidates.

The communion seasons were held quarterly, and at these times the converts, thus carefully sifted, were added to the church. The first Sabbath of January, 1838, 104 were received. Afterward, at different times, 502, 450, 786, 357, and on one occasion a much larger number. The station report for the mission year ending June, 1839, gives the number of accessions for that twelve months at 5,244.

A large number of these never came to the central station. The sick, the aged, and the infirm were baptized and received into fellowship at their own villages. Some believers were thus accepted who could neither walk nor be carried, and who lived far up in the mountains, where the only water for baptism that could be found were the few drops trickling from the roof of caves.

* * * * * *

DO THESE RESULTS ABIDE?

This is a natural question, and it has been abundantly asked. It is the dictate of prudence, but in part, we fear, of a want of faith. "If there were only a few hundreds, we could believe; but there are so many, it spoils it all." This was the frank confession of one, herself a missionary. Just as if it were not possible for God to convert a thousand as easily as ten.

Tried by any proper standard, the results do abide. There were reactions. But what revival in America—where the people garner into themselves the growth, culture, moral stamina of a thousand Christian years—is not followed by reaction? The rewere apostasies. But did there not appear one in Christ's Twelve, and many in the apostles' churches? On examining the matter with some care, we are constrained to say that the permanence of the results seems to us almost as marvelous as the revival itself. During the five years ending in June, 1841, 7,557 persons were received to the church at Hilo. This embraced about three-fourths of the entire adult population of the parish. The proportion of those under discipline was about one in sixty,—a discipline stricter than ours at home, and that among mere babes in Christ. The greater part of these were restored, and the finally excommunicated were few. The accessions from that day to this have been constant. "I never administered the quarterly sacrament without receiving from ten to twenty persons. No year has the number gone below fifty. It did not prove a great excitement to die out. When I left, in April, 1870, I had received into the church, and myself baptized, 11,960 persons, and had also baptized about 4,000 infants."

It was the great work of Mr. Coan's life to watch over his immense flock. "Year after year I called the roll of the church, from village to village, looking after each one personally. The Lord was better than my fears. They held on wonderfully. There were almost no real apostasies. I would suspend and work with the faltering and the fallen, and they would come back."

Mr. Coan not only fought as a soldier, but planned as a general. Some of the best and most reliable natives were called to his help. At stated times they were gathered in to an Institute for several days, and then scattered to occupy the more than twenty preaching places of the field. During the last days of 1842 a hundred helpers were thus collected at Hilo. Some of the subjects they discussed were these: Popery; Intemperance; the Sabbath; Marriage; Debts; Attention to Means of Grace; Personal Industry; Care of Children; Care of Person; What shall we do to save the Impenitent? What shall we do for the aged, the poor, the sick? Monthly Concert; Order in religious assemblies.

Under this training the people became more and more settled in faith and morals. An irruption of Catholic priests, backed up by French cannon and brandy, drew away almost none of them. There never was a grog shop in the entire parish. It is probable that there are to-day more people, in proportion, in Illinois who cannot read and write, than in Hilo and Puna. Not in New England is the Sabbath better observed; and the industries of civilization have now largely taken the place of the old savage indolence.

In 1867, the grand old church was divided into seven local, independent churches, six of them with native pastors. Three of these are on the lava fields of the south, and three

among the ravines of the north. The remaining one is at Hilo, where, also, is an American church for the foreign population. To accommodate the widely scattered people, these churches have built fifteen places of worship, holding from 500 to 3,000. Five of them have bells; and one building—that at Hilo—cost about $14,000. This has been done mainly with their own money and labor.

But this people have especially vindicated their claim to a place among the churches of the Lord by their

BENEFICENCE.

The Monthly Concert was held from the beginning, and with it a contribution was always taken. They "first gave their own selves to the Lord," and then it was "according to that a man hath," a fish, a fowl, a cocoanut, and, later, money; but in it all, sacrifice and worship. Each month, on the first Sunday morning, a sermon was preached on some department or interest of Christ's kingdom in the broad world. They never so much as heard that miserable sentence of a narrow faith, "So much to do at home." Their lips never uttered the miserly falsehood, "It takes another dollar to send one to the heathen." They were instructed in all causes, and gave to all. More than $10,000 have come to the United States from their contributions. $200 went to a Chinese mission, and $100 to Syria at the time of the massacre and famine. The appeal of Father Chinequay, in Kankakee, Illinois, reached them; and when the letter which brought him $200 from these poor islanders was read, his whole congregation bowed down weeping. Their monthly collections have averaged from the beginning about $100, the highest reaching $265, and the grand aggregate for all religious purposes, amounts to above $100 000. And they have done more. They have given themselves. Twelve of their number, wholly sustained by the church that sent them, have gone out as foreign missionaries, 2,000 miles to the dark islands beyond.

Father Coan, after a few months here—the first visit since he went out—has gone back to his station. "His eye is not yet dim, nor his natural force abated." He goes to give his remaining days to the people he has loved, and to mingle his dust with theirs. Thousands have heard from his own lips, giving thanks the while, the story of those memorable years. Thousands more will read them here. And one day, when all the ransomed of the Lord are gathered home, and the venerable servant of God, casting his crown at Immanuel's feet, shall stand up again to recount these triumphs of Almighty grace, the anthem of the redeemed will gain new sweetness and volume as they sing, "Worthy is the Lamb that was slain and has redeemed us by His blood out of every kindred, and tongue, and nation, and made us kings and priests unto God."

From the Advocate of Peace.

## THE ANTAGONISM OF RACES.

It has been said: "This war is no ordinary war between States; two races are disputing between themselves the empire of Europe—the Latin race by the sword of France, the German race by that of Prussia. It is the decisive struggle of two civilizations, the final shock of two worlds in collision!" I freely acknowledge that the idea of race is not without its importance and its rights in history.

And yet here, as everywhere, we find the two opposite conceptions—the ancient idea and the modern—the pagan idea and the Christian.

According to the ancient view, the race is not only distinct, it is isolated. It believes itself to be of higher origin, and made for higher destinies. All blood but its own is impure, and it loathes the idea of being mingled with it. Every language but its own is barbarous, and sounds to its ear like a mere brute gibberish. It carries this spirit of separation even into those things which are most fitted to unite—into religion and morals. It recognizes no duties save towards its own members; it worships gods that are the foes of every nation but itself, and in the name of heaven as well as of earth, it lives in a state of war with the whole world. Evidently, the object pursued by the race, until it learns to rise above this gross conception, can be nothing but the extermination or the enslavement of the other races.

How different that new idea, dimly described in the future by the Hebrew prophets, and, now and then, even by the sages of India and Greece and Rome, but which Jesus Christ alone was able effectually to introduce into the world! By this, the races lose nothing of their importance. The gospel comes not to destroy but to fulfill. They retain their physiognomy, their distinctive lineage and mission, but they are no longer enemies nor even strangers. They are reconciled, in the discovery of their long-forgotten mutual kindred. Henceforth there is something more than men or nations; there is mankind, feeling itself to be one, throughout the length and breadth of the world, by the blood of Adam flowing in its veins, and by the Spirit of Christ breathing in its soul.

I know that recent science has raised certain doubts on the unity of our origin; and the question may arise whether, since science has brought us to a more just interpretation of the Bible on the subject of the antiquity of our planet and even of our race, it is not

some day to bring us to a new explanation of the creation of our first parents. For my part, I do not believe that this is to be; but if I do not believe it, neither do I dread it. The oneness of our race is far less in the heart of Adam than in the heart of God—in that "tender mercy" of our creating and redeeming God of which the Gospel sings, "whereby the day-spring from on high hath visited us." Yes: even if there were different physical sources of our blood; even if mankind were sprung from more than a single pair; even if the Adam and Eve of the Bible were but the type of many historic or rather pre-historic Adams and Eves, neither my religious faith, nor my humanitarian faith would thereby be shaken. It would still and forever be true that one Creator had bowed himself over the primeval clay, to quicken us with the divine breath, that one Redeemer had restored us all to the image and likeness which we all in common had received and lost. *Ipsius enim et genus sumus*, as St. Paul says: "for we are also of his race!"

Having then but one Father, in one God, the various races of man are called to consider themselves as the fraternal branches of one family, and to draw nigh to each other in the observance of the same laws of justice and love, in the practice of the same worship, the adoration of the Father in spirit and in truth. The true type of their destiny is found, not now in the multitude of those fields of battle on which they were wont to slay each other in the name of their false gods, but in the one city and the one temple—in that mystical Zion whither, gathering from all ends of the earth, they shall go up nation by nation, to rejoin Israel, the first-born nation of Jehovah.—*Hyacinthe.*

### THE RELIGIOUS CONDITION OF PARIS.

Athanase Coquerel, Jr., the distinguished French preacher, in a recent discourse in Boston set forth the condition and necessities of the French people, and particularly of the people of Paris, in regard to religion and religious teaching. His main subject was preceded by a brief report of the way in which he had used that portion of the late Boston contribution in aid of the French poor, which had been committed to him for distribution. It had helped 118 families, and had been used either to buy tools (including sewing machines) for those who had lost theirs in the siege, or in providing for destitute children whom he had withdrawn from the streets and put into suitable schools, where they receive food, clothing and shelter as well as instruction.

The great defect and misfortune of France, M. Coquerel thought, was the absence of religion. The Roman Catholic faith, which appears to prevail there, is not believed by a majority of any class, high or low, wise or ignorant, of the population. They have no faith in anything. They do not know what to believe. They have against their clergy a great feeling of opposition and of hatred. They think that for a long time the Roman Catholic priesthood have been the accomplices of despotism. We have had despotism in France of all kinds, and we have suffered from it a great deal more than you can know. It is said here that under the reign of the last of the Bonapartes we have had great prosperity in France, that we have been very happy, very rich and very gay, not understanding what has been *hidden under* those appearances. Why, we can neither speak nor print nor publish, nor is any public meeting possible when everything is ruled by the police of a tyrant. It is not true that material prosperity makes men happy. And so we have gone on, and so public opinion in France has allied the priesthood with despotism, either military or otherwise, and so there is a violent feeling against the Roman Catholic clergy and their system.

M. Coquerel proceeded to explain the origin of that atheism which prevails so widely among the French people. Having no other religion, and knowing of no other than what they call Roman Catholicism and priestcraft, they think they have found at last a means among the ranks of the people to get rid of all this, and that is to tell the priests that they don't want them, because there *is* no religion, because there is no God, because there is no truth, because there is nothing to hope for or to fear. Now this feeling is present in France among a large number of people who wish for progress or improvement, but who think Roman Catholicism is in the way. I know of many people who declare their belief that there is no God, say they deny God because they think that is the only way not to be in the hands and under the domination of those who serve God in such ways. I remember in one of the public meetings of these leaders of socialism, two years ago, one of them said in an unguarded way, without minding his words, "God forbid," and he was stopped by an uproar of all voices. He had spoken of God as though he believed in God, and he was then obliged to explain that there was no God, that he did *not* believe in God, that it was only a mistake, an accidental form of expression. Thus amongst them the mere mention of God's name is considered bad! Now this is so vile and so false that many think they cannot bear it. It is intolerance just as much as anything else, and one of the most curious effects of Roman Catholicism in France is

that it has made its own enemies intolerant, and *they* go according to the principles of infallibility. They think they are infallible, and that it is their duty to persecute those who do not think as they do.—*Selected.*

### SAYINGS OF DUNCAN MATHESON,
*A Scottish Evangelist.*

On hearing one tell with apparent self-complacency of a Christian who had fallen, he said with a tenderness of feeling that made the reproof all the more telling, "Ah, it's him the day, an' me the morn." When shown a calumnious statement made against him in a newspaper, he said joyfully, "Man, I do like a little dirt cast upon me for the dear Master's sake. Gabriel would shake hands with me and say, 'I never had such an honor.'" "Suffering persecution for righteousness' sake," he would say, "is far better than a hundred dying testimonies of those who never did or suffered anything for Jesus." "Mrs. ——— died without giving any testimony," said one of whom he stood in doubt. "What of that?" was his reply; "you had the testimony of her Christian life for forty years. If that be not enough to convince you, then hear my dying testimony just now:

'I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all.'

Do you believe that?"

### CHRISTIAN LIFE.

In his remarks at the weekly prayer meeting of his church, on the occasion of their first re-union after a summer vacation, H. W. Beecher said:

The outworking of Christianity in the heart, where the love of Christ is in the soul, can scarcely be measured. It includes all good morals. It includes all refinement, all taste, all social life, and all secular life; so that if you trace Christianity from its source outward, there is no end to it. It runs as far as the race. It includes whatever human thought or human feeling rightly develops. Everything belongs to it. But the central spirit is not philanthropy, nor good morals. The central feeling of true Christian life is love to God, and, springing from it, and invigorated by it, unaffected love to men—sympathy with them—brotherhood. It breathes and inspires continuous activity. Our year will be a year not without fruit if we spend it in reformatory labor—in promoting temperance; in giving knowledge to the ignorant; in clothing the naked; in feeding the hungry; in taking care of the outcast. These things are well. They ought to be done. But, after all, the thing is, to live near to God; to dwell in sight of the heavenly world; to walk with God, as manifest to us in Jesus Christ. It is to live the life which we live in the flesh by Him who loved us, and died for us. And if we are to do the work together, then we must together consecrate ourselves anew, taking a fresh inspiration, and breathing the Spirit of Christ in our families, in our business, in our social walks, and in our meetings. We are bound together by one common bond of sympathy if we live rightly. *The love of Christ constraineth us.* If in that spirit we enter upon the year, it cannot but be fruitful. Where there are so many praying men and women, so many who have learned how to work, so many who have open doors of opportunity before them, it is impossible but that God should give them great harvests, if there is present with them all this consecrating spirit—the love of Christ, and, for His sake, the love of men.—*Christian Union.*

### JAMES NAYLOR'S LAST TESTIMONY.

It is well to refresh ourselves by reading again, from time to time, the precious testimonies of saints like these dying words of James Naylor:—

"There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other; if it be betrayed, it bears it; for its ground and spring are the mercies and forgiveness of God. Its crown is meekness; its life is everlasting love unfeigned; it takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings, for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places of the earth, who through death obtained this resurrection, and eternal holy life."

### "NONE TO WHOM HE CAN PRAY."

Confucius, the greatest and most subtle intellect China ever produced, once said, "He who offends against heaven has none to whom he can pray." This was the highest conception of the attributes of the Eternal, the Maker, to which the heathen philosopher could attain.

To a thoughtless soul, who is conscious every day that he "offends against heaven," and that "no one liveth and sinneth not," what an infinite sadness and despair are in

those words, "None to whom he can pray." No propitiation for sins, no atonement, no salvation, no hereafter, no heaven.

According to the dark creed of Buddhism, that religion of death, the soul which has offended against heaven, when it goes out from this world, passes through various transmigrations, until it vanishes at last in the blackness and darkness of nothingness. It becomes annihilated.

O, awful word! Annihilation! To the fearful and shuddering soul of the heathen, as it goes out on its dark flight to annihilation, what a prospect! Even the angels, when fallen forever from heaven, shrunk from the frightful thought of losing their existence.

"For who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallowed up and lost
In the wide womb of uncreated night?"

But Christianity is the religion of life. It bids the sinner live. It teaches that he who offends against heaven *has* One to whom he can pray, who yearns to be sought in prayer, and who himself intercedes daily and hourly before the throne of the Father in his behalf.

The religion of Christ does not consign the trembling penitent, stricken with the thought that he has offended against heaven, to hopeless, dumb despair. The Saviour stands between him and death, and earnestly pleads with him to live. No cold and pitiless philosopher stands at the door of the Christian heaven, and says to the broken-hearted pleader, "There is none to whom you can pray." —*American Messenger.*

## "RISEN INDEED."

"The Lord is risen!" "He is risen indeed."

*Salutation and Response of the early Christians.*

Joy, Thou art risen! Never mortal anguish
Shall press Thee now!
Never again beneath the Cross Thou'lt languish,
And fainting bow!

Joy, that throughout Eternity's duration,
Thou canst not know
Again the desert's dark humiliation,
Gethsemane's woe!

Joy, that forever from Thy heart is taken
The cursed load
That broke it with the cry, "I am forsaken!
My God! my God!"

Risen! To all dominion, power and glory!
My humbled soul
Bows in adoring reverence before Thee,
Owns Thy control.

In joyful song of love and of thanksgiving
My voice I lift;
Because Thou livest I am also living,
My life, Thy gift.

To me no woe of Thine be vainly wasted!
I may not rest
In pleasant sweets, the bitter cup untasted,
Thy dear lips pressed.

A baptism deep unto my childish stature
With Thee I share:
A cross made heavy by my feeble nature
For Thee I bear.

Only those words of utter desolation,
Thine, Thine alone,
Even in hours of deepest tribulation
I may not own.

* * * * * * *

Risen with Thee, dear Lord! and dare I name it,
From death-bonds freed!
Let every step of my new life proclaim it,
"Risen indeed!"

A. S.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 16th inst.

FRANCE.—Elections for the Councils General of the Departments had taken place throughout the country. The offi ial returns were yet incomplete, but so far as received, those elected are classed as follows: Bonapartists, 94, Legitimists, 194, Radicals, 201, Moderates, 494, Liberal Conservatives, 867.

The long pending customs treaty between France and Germany was signed on the 13th, by Prince Bismarck and Pouyer-Quertier. Thiers announced to the Legislative committee that the treaty only awaited ratification. He stated that the principle of reciprocity was recognized. The official journal said that it is stipulated that the products of Alsace and Lorraine shall be permitted to enter France free for one year, and the same privilege is accorded to the products of France entering those provinces The payment of the fourth half million of francs is to be completed before the end of the Third month next. Six of the Departments of France now occupied by German troops are to be evacuated at once; 30,000 troops are to remain pending the liquidation of the indemnity, but if the terms of the treaty are faithfully carried out, this number will be materially reduced six months after the signing.

The lines of railroad connecting with the Mont Cenis Tunnel having been completed, traffic by it was to commence on the 16th.

A meeting of the Republican Alliance of St. Etienne was broken up by the police; important documents were seized, and searches were subsequently made at the houses of members.

Advices from Algeria stated that the natives in the northern part of the province of Constantine had risen in open hostility against the French. Troops had been sent against them, but failed to quell the insurrection, and it was thought additional troops must be sent from France.

GERMANY.—In the lower House of the Bavarian Parliament, an important debate took place on the 14th inst., on the subject of Papal infallibility. The Minister of Worship and Public Instruction, replying to an interpellation by a number of deputies, said that the State had at all times the right to make changes in the laws relating to the Church. The Roman Church having declared a change of principles, and Infallibility being a doctrine dangerous to the State, the Government had resolved to protect any and all of its citizens who could not accept the infallibility of the Pope as an article of faith. It would still consider such persons as Roman Catholics, and would oppose any encroachment by the Roman Catholic Church upon the principles of the civil constitution. The Minister

added that the sentiment of the King and the Council of State favored a separation of religious and political branches of the Government, and the complete independence of each.

The Emperor opened the session of the German Parliament at Berlin on the 16th with a speech. He represented the foreign relations of the Empire as satisfactory, the correspondence with Austria being especially cordial; while he considered the progress of German unification and the present condition of the country as eminently favorable and gratifying. A reorganization of the coinage, adopting a system uniform for all Germany, he thought desirable, and said the Federal Council was engaged in devising measures for that object.

Spain.—A large Republican meeting was held in Madrid on the 16th. Resolutions were adopted declaring that the party would offer unceasing opposition to every form of Government for Spain not purely Republican, but in doing so, would not violate the laws Some of the speakers were very decided in their expressions against the existing Government. The workingmen of Madrid have resolved in public meeting to nominate candidates to represent them in the Cortes and the municipal government.

Great Britain and Ireland.—A large and orderly meeting in favor of amnesty for imprisoned Fenians was held in Dublin on the 10th instant. Gladstone is said to have announced the determination of the Government not to yield to the appeals for the release of the remaining Fenian prisoners, on the ground that their offences are not political, and the release of other Fenians imprisoned for politi cal offences forms no precedent for dealing with those for whom pardon is now sought.

The hopes of a settlement of the Newcastle strike have been again frustrated. The masters refuse to re-employ all their old hands, and the employers will not agree to pay the advanced wages or to make concessions on time, unless they can thereby secure the skilled labor of their old workmen. The strike therefore continued, and disturbances were threatened.

An address has been issued by persons claiming to be representative workingmen, demanding the separation of Church and State in England, and announcing that meetings of workingmen will be held throughout the country in support of this movement.

Not only in all parts of Great Britain, but on the Continent also, a general sympathy and a spirit of active help for the sufferers of Chicago have been manifested. Meetings have been held in all the leading towns in Great Britain, and very liberal contributions made. In London, $85,000 in gold were collected in two days. All the railway, express and steamship companies in the kingdom announced that they would transport free of charge, all contributions of clothing and provisions for that object. At Paris, Frankfort, Brussels, Berlin and many other places, a like feeling has been shown. Among other contributions, the Empress of Germany, as a token of grateful remembrance of the kindly feeling shown by Americans for Germany during the late war, sent 1,000 thalers to the committee in Berlin for Chicago.

Domestic.—As the details of the Chicago conflagration are gradually published to the country, the actual extent of the destruction becomes known. The space burned over extends 3½ miles along the Lake, with a breadth varying from three-quarters of a mile to one and one-sixth mile, narrowing in a triangular form toward its northern limit, and ending in a point near the lake shore. Within this space, every building, with one or two exceptions, was destroyed. As close an estimate as can be reached makes the number of persons rendered houseless, 99,310. The loss of life is not yet certainly known, but over 100 bodies have been found. From the rapid progress of the flames, many escaped with great difficulty, often scantily clothed, and much suffering occurred from exposure on the night of the 9th and on the following day. Energetic action was taken for relief, as soon as the fire was checked, and temporary shelter and supplies of food were speedily furnished. The munificent contributions poured into the city from all quarters have partially relieved the immediate want, although much more must still be needed to prepare for the approaching winter. Great energy and courage have been shown by the citizens, in meeting the results of this disaster, and arrangements for rebuilding, or for a speedy resumption of business in other quarters, are already in progress in many cases. The National banks all decided to reopen on the 17th. Several of the newspapers have re-appeared, and others will soon do so. Organizations for the relief of the sufferers are in active operation, and great efforts will doubtless be made to use judiciously the bounty bestowed from abroad; so that, great as has been the calamity, the people of the city, as a community, will not be crushed by it.

From extensive regions of the north west come reports of devastation by fire even more appalling than the case of Chicago. In Minnesota, a fire commenced on the prairie near Breckenridge, on the Red River of the North, swept eastward, and soon reached the forest tract known as the Big Woods, covering much of the central portion of the State. There it caught the underbrush and trees, and destroyed these for many miles, the fire extending through several large counties, from the Red to the Minnesota River, destroying houses, fences and crops on its way, nor have we yet any intelligence that it has been checked. In Wisconsin, a district on both sides of Green Bay has been devastated. The village of Peshtigo, with a population of 1,500, was destroyed, and 600 of the inhabitants are reported to have perished, either by fire or in the water to which they resorted to escape the flames. On the eastern side of Lake Michigan, in Ottawa, Allegan and Van Buren counties, several towns have been destroyed. At Manistee, farther north on the lake, 200 dwellings and six large saw-mills were burned on the 8th. In the eastern part of the State, all the district from Saginaw Bay to Lake Huron and north of a point 30 miles above Port Huron, has been swept by fire. Many persons were burned to death, and others were saved only by plunging into the lake. In this region alone, it is supposed that 10,000 persons have been made homeless, and many of them have lost every thing they possessed. A number have been brought to Port Huron. The need for assistance to a large proportion of the sufferers in these different districts, is urgent especially as the isolated position of many renders it difficult to reach them. At St. Louis, Adrian, (Mich.) and San Francisco, action has been taken for sending aid, and it is to be hoped that the example will be followed elsewhere. In Indiana, Ohio and Illinois, fires are also reported in some rural districts, but we have no accounts of very extensive damage. The pecuniary loss by these various conflagrations must be immense, but can scarcely yet be fully estimated.

# FRIENDS' REVIEW.

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For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

§1. *Introduction.*

Many are curious to know on what grounds they may believe that the New Testament books were written during the first century of the Christian era. This is a question comparatively unimportant to solve. for those who are in the life in which the gospels were given forth. These know what they feel.—They do not feel *the time* in which the gospels were given forth, but they feel the Gospel, the life, and the truth; and that sense dispenses with all external evidences, as no longer required for such.

But some wait to believe in the written record, before they will believe in the truth therein recorded.

It is the purpose of the following sketch to trace a convenient method of convincement, through our outward eyes, that the books called the Gospels were written during the life-time of Matthew, Mark, Luke, and John. This method will answer as well for the other New Testament books, and generally to approach the date of any ancient book of remarkable importance.

Our method is a simple one. We shall imagine we have never seen a copy of the New Testament before, and have never heard whether it was composed but recently, or many centuries ago. We shall, as it were, travel backward in time, from point to point, through more than 1800 years, finding these gospels in existence all the while, till our journey ceases on finding we can trace them back no farther.

For way-marks on this journey back to apostolic times, we shall use *books.* Just as, on meeting one telegraph-pole, we may follow up the whole line, pole after pole, to the city that sent them forth; so we shall find the present journey staked out by books,—here a volume, there an earlier volume, and so on, up towards the original writing. The books which we shall thus set up as way-marks, one after the other, are such as we find at Haverford College. We might be conducted over the line of these signal-volumes, back to the time of the gospel writers, in an hour's lecture, the books standing in their order before us. But we may, with better profit, linger at some scenes on our way, that appear striking or instructive.

§2. *Recent Editions.*

I hold in my hand a work consisting of four parts, which are called the *Gospels.* They comprise part of a collection of treatises on the title-page of which we find these words:—"The New Testament of our Lord and Savior Jesus Christ: translated out of the Original Greek; and with the former translations diligently compared and revised. New York: American Bible Society. Instituted in the year 1816.—1862."

Turning over the leaves, we find the four accounts whose literary history we undertake to trace, entitled respectively as follows:—(I.) "The Gospel according to St. Matthew;" (II.) "The Gospel according to St. Mark;" (III.) "The Gospel according to St. Luke;"

(IV.) "The Gospel according to St. John."

On reading them over, we find their story and teachings to be of a remarkable character. Never was book written like this book. And it is discovered to be a matter of extraordinary concern to us, what opinion we come to concerning the authenticity of these writings. If they are Divine truth, I am a failure and must be born again. And so they corroborate the Scripture of my heart.

Now did this book, bearing date of 1862, first come to light in that year ;—or is it an edition of some former edition of the same? We search further among books. Here is a copy printed in 1849 by an association of Friends. Then the "gospels" had a written existence at least twenty three years ago. Here is another dated 1847. Another dated 1819. We find the same in other languages, farther and farther back. Here we come to a copy of the same account in an ancient-looking folio of two volumes, called "Purver's Bible." The sense seems to be the same, verse for verse, with that of the copies heretofore seen, but often different words are chosen to convey it, just as we generally find in case of two separate translations of the same book from another language. Here a suspicion may dawn that those other various versions, in French, Spanish, German, Irish, Welsh, may not have been translated from the English gospels for whose pedigree we have been seeking, but possibly these two different English copies are themselves, together with all these others, translations from one common original in some other language. Then we discover, besides, several English Gospels, the same in substance, but differing from each other in the wording, just as separate translations would do. And they all purport to be based on some common original, not English. Here are Dean Alford's Translation, and Tischendorf's marginal corrections of the common English version, published in 1869. Here is Archbishop Wakefield's Translation, printed 1820. But we will dwell rather upon the old version already mentioned, namely

§3. *Anthony Purver's Bible.* 1764.

The translator was a member of the Society of Friends. On the title-page of the second volume we read :—

"A new and literal translation of all the Books of the New Testament ; with Notes, Critical and Explanatory. By Anthony Purver. London. Printed, etc. MDCCLXIV.

We are informed that this Anthony Purver, interested in reading Samuel Fisher's "Rustics Alarm to the Rabbis," wherein it is claimed that the translators of the Authorized Version of the Scriptures have erred in many renderings, entertained a desire to learn the original languages in which the Bible was written. Leaving his keeping of sheep and making of shoes, he became a schoolmaster, and afterward removed to London, where he diligently prosecuted the study of Greek, Latin, and Hebrew, becoming also a member of the Society of Friends, and an approved minister. After a diligent labor of thirty years, he brought out his "inelegant but faithful" translation of the Old and New Testaments, being assisted in this expensive undertaking by a present of £1000 from Dr. Fothergill. To see that his work contains substantially the same gospels with those which we have taken in hand to inquire after, we will read for instance his version of the first part of John's writing :—

"The Word was in the Beginning, and it was with God, nay the Word was God. 2. He himself was with God in the Beginning. 3. All Things were made by Him, and without Him there was not one Thing made which was made. 4. In him there was Life, and that was the Light of Men. 5. And the Light shined in Darkness, but the Darkness did not perceive it."

More extended accounts of Anthony Purver and his remarkable work may be found in *Friends' Review*, vol. v., p. 739, (from Armistead's Select Miscellany ;) in vol. XXI., p. 34 (by Pliny E. Chase ;) in "Social Hours with Friends;" and in "Pursuit of Knowledge under Difficulties," vol. I.,—besides the Biographical Dictionaries.

We have found the written gospels in existence, then, previous to the year 1764 in at least two English translations, and we might adduce others. We see that our authorized version was made before Purver's, for the authorized is the very version which Purver is all the time correcting in the notes to his own translation. Moreover he says that the common version was made in 1611, —a century and a half before his own. And we might pretty nearly discover this from various religious writings as far back as 1611, finding quoted in them a large number of passages from our gospels in precisely the words of the English Testament of to-day.

§4. *Early Friends.*

Take the writings of the religious society to which Purver belonged,—take merely those of George Fox, the human founder of the Society, who was born only thirteen years after the authorized version was published, and we find quoted throughout the very same version that we are now considering, namely the authorized. For instance, the very first quotation of the written New Testament which we find made in his Journal is in the following extract :—"The priest Stevens asked me a question, viz : Why Christ cried out upon the cross, 'My God, my God, why hast thou forsaken me,' and why he said, 'If it be pos-

sible, let this cup pass from me; yet not my will but thine be done.' I told him that at that time the sins of all mankind were upon Him, and their iniquities and transgressions with which he was wounded, which he was to bear and be an offering for, as He was man, but died not as He was God ; and so, in that He died for all men, and tasted death for every man, He was an offering for the sins of the whole world. This I spoke, being at that time in a measure sensible of Christ's sufferings, and what He went through." And again, turning at random to this epistle written at Kingston, we read:—"God so loved the world, that He gave His only begotten son, that whosoever believeth in Him shall not perish (mark, not perish,) but have everlasting life. John III. 16. Again he saith, He that believeth on the Son of God, hath (mark, hath) everlasting life, ver. 36. So these believers have everlasting life while they are upon the earth."

So our common version is seen to have been in existence in George Fox's day. But we shall not find any edition of it, or any quotation which we can surely ascertain to have been taken from it, printed previous to the year 1611. Let us then turn to histories and other memorials of that time to find what was done in bringing forth our authorized version about that time.

(To be continued.)

## OUR CHIEF TIMEPIECE LOSING TIME.

BY PROFESSOR PROCTOR.

(Concluded from page 132.)

A very noteworthy result flowed from Laplace's calculations. Among other solutions which had been suggested, was the supposition (supported by no less an authority than Sir Isaac Newton, who lived to see the commencement of the long conflict maintained by mathematicians with this difficulty), that it is not the moon travelling more quickly, but our earth rotating more slowly, which causes the observed discrepancy. Now it resulted from Laplace's labors—as he was the first to announce—that the period of the earth's rotation has not varied by one tenth of a second per century in the last two thousand years. The question thus satisfactorily settled, as was supposed, was shelved for more than a quarter of a century. The result, also, which seemed to flow from the discussion—the constancy of the earth's rotation-movement—was accepted ; and, as we have seen, our national system of measures was founded upon the assumed constancy of the day's duration.

But mathematicians were premature in their rejoicings. The question has been brought, by the labors of Prof. Adams—co discoverer with Leverrier of the distant Neptune—almost exactly to the point which it occupied a century ago. We are face to face with the very difficulties—somewhat modified in extent but not in character—which puzzled Halley, Euler, and Lagrange. It would be an injustice to the memory of Laplace to say that his labors were thrown away. The explanation offered by him is indeed a just one, but it is insufficient. Properly estimated, it removes only half the difficulty which had perplexed mathematicians. It would be quite impossible to present in brief space, and in form suited to these pages, the views propounded by Adams. What, for instance, would most of our readers learn if we were to tell them that, " when the variability of the eccentricity is taken into account, in integrating the differential equations involved in the problem of the lunar motions —that is, when the eccentricity is made a function of the time—non-periodic or secular terms appear in the expression of the moon's mean motion"—and so on? Let it suffice to say that Laplace had considered only the effect of the sun in diminishing the earth's *pull* on the moon, supposing that the slow variation in the sun's *direct* influence on the moon's motion in her orbit must be self-compensatory in long intervals of time. Adams has shown, on the contrary, that when this variation is closely examined, no such compensation is found to take place; and that the effect of this want of compensation is to diminish by more than one half the effects due to the slow variation examined by Laplace.

These views gave rise at first to considerable controversy. Pontecoulant characterized Adams's processes as " analytical conjuring-tricks;" and Leverrier stood up gallantly in defence of Laplace. The contest swayed hither and thither for a while ; but gradually the press of new arrivals on Adams's side began to prevail. One by one, his antagonists gave way ; new processes have confirmed his results, figure for figure ; and no doubt now exists, in the mind of any astronomer competent to judge, of the correctness of Adams's views.

But side by side with this inquiry, another had been in progress. A crowd of diligent laborers had been searching with close and rigid scrutiny into the circumstances attending ancient eclipses. A new light had been thrown upon this subject by the labors of modern travellers and historians. One remarkable instance of this may be cited. Mr. Layard has identified the site of Larissa with the modern Nimroud. Now, Xenophon relates that when Larissa was besieged by the Persians, an eclipse of the sun took place, so remarkable in its effects (and therefore undoubtedly total), that the Median defenders

of the town threw down their arms and the city was accordingly captured. And Hansen had shown that a certain estimate of the moon's motion makes the eclipse which occurred on August 15th, 320 B.C., not only *total*, but *central* at Nimroud. Some other remarkable eclipses—as the celebrated sunset eclipse (total) at Rome 399 B. C., the eclipse which enveloped the fleet of Agathocles as he escaped from Syracuse; the famous eclipse of Thales, which interrupted a battle between the Medes and Lydians; and even the partial eclipse which (probably) caused the "going back of the shadow upon the dial of Ahaz"—have all been accounted for satisfactorily by Hansen's estimate of the moon's motion; so, also, have nineteen lunar eclipses recorded in the Almagest.

This estimate of Hansen's, which accounts so satisfactorily for solar and lunar eclipses, makes the moon's rate of motion increase more than twice as fast as it should do according to the calculations of Adams. But before our readers run away with the notion that astronomers have here gone quite astray, it will be well to present, in a simple manner, the extreme minuteness of the discrepancy about which all the coil has been made.

Suppose that, just in front of our moon, a false moon exactly equal to ours in size and appearance were to set off with a motion corresponding to the present motion of the moon, save only in one respect—namely, that the false moon's motion should not be subject to the change we are considering, termed *the acceleration*. Then one hundred years would elapse before our moon would fairly begin to show in advance. She would, in that time, have brought only one-one-hundred-and fiftieth part of her breadth from behind the false moon. At the end of another century, she would have gained four times as much; at the end of a third, nine times as much: and so on. She would not fairly have cleared her own breadth in less than twelve hundred years. But the *whole* of this gain, minute as it is, is not left unaccounted for by our modern astronomical theories. *Half* the gain is explained, the other half remains to be interpreted; in other words, *the moon travels farther by about half her own breadth in twelve centuries than she should do according to the lunar theory.*

But in this difficulty, small as it seems, we are not left wholly without resource. We are not only able to say that the discrepancy is probably due to a gradual retardation of the earth's rotation-movement, but we are able to place our finger on a very sufficient cause for such a retardation. One of the most firmly-established principles of modern science is this—that where *work is done*, force is, in some way or other, expended. The *doing of work* may show itself in a variety of ways—in the generation of heat, in the production of light, in the raising of weights, and so on; but in every case an equivalent force must be expended. If the brakes are applied to a train in motion, intense heat is generated in the substance of the brake; now, the force employed by the brakesman is *not* equivalent to the heat generated. Where, then, is the balance of force expended? We all know that the train's motion is retarded, and this loss of motion represents the requisite expenditure of force. Now, is there any process in Nature resembling, in however remote a degree, the application of a brake to check the earth's rotation? There is. The tidal wave, which sweeps, twice a day, round the earth, travels in a direction contrary to the earth's motion of rotation. That this wave "does work," no one can doubt who has watched its effects. The mere rise and fall in open ocean may not be strikingly indicative of "work done;" but when we see the behaviour of the tidal wave in narrow channels, when we see heavily-laden ships swept steadily up our tidal rivers, we cannot but recognize the expenditure of force. Now, where does this force come from? Motion being the great "force-measurer," what motion *suffers* that the tides may *work?* We may securely reply, that the only motion which *can* supply the requisite force is the earth's motion of rotation. Therefore, it is no idle dream, but a matter of absolute certainty, that, though slowly, still very surely, our terrestrial globe is losing its rotation-movement.

Considered as a time-piece, what are the earth's errors? Suppose, for a moment, that the earth was *timed* and *rated* two thousand years ago, how much has she *lost*, and what is her "rate error?" She has lost in that interval nearly one hour and a quarter, and she is losing now at the rate of one second in twelve weeks. In other words, the length of a day is now more by about one-eighty fourth part of a second than it was two thousand years ago. At this rate of change, our day would merge into a lunar month in the course of thirty-six thousand millions of years. But after a while, the change will take place more slowly, and some trillion or so of years will elapse before the full change is effected.

Distant, however, as is the epoch at which the changes we have been considering will become effective, the subject appears to us to have an interest apart from the mere speculative consideration of the future physical condition of our globe. Instead of the recurrence of ever-varying, closely intermingled cycles of fluctuation, we see, now for the first time, the evidence of cosmical decay—a decay which, in its slow progress, may be but

the preparation for renewed genesis—but still, a decay which, so far as the races at present subsisting upon the earth are concerned, must be looked upon as finally and completely destructive.

## GREAT CONFLAGRATIONS OF ANCIENT AND MODERN TIMES.

Fire has ever been at once the greatest blessing and scourge of the human race. While ministering to human wants, it has never failed to give to war redoubled horrors, and invest peace with uncertainty and dread. The dreadful scenes at the fall of Troy are invested with a lurid, ghastly splendor when Homer describes the flames bursting from the devoted city, roaring and battling with the clouds, while the Greeks, frenzied with victory, and maddened by their ten years' absence from their wives and children, rush through the blazing streets and slaughter the Trojans in their ancestral halls. When Alexander returned from the Hydaspes and entered Persepolis, the mysterious and won derful capital, he revenged himself for the Grecian cities which had been ravaged with fire and sword 170 years before by burning that city, of which the sublime Chehelminar, or Forty Pillars, alone remain to bear actual evidence of its former greatness. A century later the world was appalled by the conflagration that swept Carthage into oblivion. In her last melancholy struggle with Rome, Æmilianus, the besieging general, carried fire to be applied to the houses as the only means of gaining a footing within the walls. The city was allowed to burn six days, when the flames were extinguished. On her final subjugation, Rome's inexorable decree, "*Carthago delenda est*," was carried into effect. The city was set on fire, and in many quarters at once the renewed conflagration raged with incredible fury for 17 days. Here, unlike at Chicago, the flames were assisted rather than resisted by man; but so vast in extent and so filled with treasure was the African metropolis, that for 23 days the smoke of her burning palaces and warehouses ascended.

In time Rome herself was burned. The flames raged for six days and seven nights, and out of fourteen quarters only three escaped unharmed. The origin of this dreadful calamity is involved in doubt, although the frequent occurrence of minor fires in Rome lends probability to the assumption that it was due to accident. So common were conflagrations in Rome that Crassus amassed much of his great wealth by speculating on these calamities. When a fire broke out he would hasten to the scene with a gang of slaves, and would induce the affrighted householders to part with their burning property at considerably under its value. He would then employ his slaves in arresting the flames, and afterward would have the buildings repaired. In this way he became landlord of a great part of Rome.

Constantinople has suffered most of all places from fire. Early in the reign of Justinian it was the scene of the greatest conflagration known in history, and to the present day the Turkish capital retains its proverbial liability to the ravages of fire.

The great fire of London broke out at 1 o'clock on Sunday morning, Sept. 2, 1666, at the house of one Farryner, a baker, in Pudding lane, Fish street Hill. Whether it originated in accident or design is a point on which historians by no means agree, while all concur in representing it as, at once, more destructive in its progress, and ultimately productive of more beneficial effects, than any conflagration recorded in history. The part of the city where it began consisted of narrow lanes and passages, and the houses were principally of wood. The fire soon spread to the adjacent houses, and defied the power of water poured from buckets, for the engines could not be brought to bear upon it successfully on account of the narrowness of the streets. It was then suggested to the Lord Mayor, who arrived on the spot at 3 o'clock in the morning, that it would be advisable to pull down several houses to interrupt the progress of the flames, but he refused to permit so prudent a measure. By 8 o'clock in the morning it had reached London Bridge, and there divided. The main body of the flames pressed forward into Thames street, which was filled with combustible materials that augmented the fire considerably, which raged with great fury the whole day and struck the inhabitants with such terror, that, says Lord Clarendon, "All men stood amazed as spectators only, no man knowing what remedy to apply, nor the magistrates what orders to give."

On Monday the wind changed, and spread the flames over places deemed quite secure the day before. Grace Church street and parts of Lombard and Fenchurch streets were soon in flames, and the fire was then burning in the form of a bow. The night of Monday was more dreadful than the preceding one, the fire shone with such fearful blaze that the streets were as light as at noonday. The Cathedral of St. Paul's was entirely consumed. On Tuesday night the fire continued, sweeping away Ludgate Hill, the Old Bailey, the whole of Fleet street, and the Inner Temple, and threatening even the court at Whitehall, which now began to be alarmed, and gave directions to blow up several houses with gunpowder. On Wednesday morning, when the inhabitants of Westminster and the suburbs were preparing for flight, the wind

fell, and the fire was stayed. 13,200 dwelling houses, 89 churches, and 400 streets were destroyed in this conflagration, which is, perhaps, the only one commemorated by a monument. The extent of the ravages covered 436 acres, and the value of the property destroyed was estimated at $50,000,000.

London rapidly recovered from this disaster, and in four years had rebuilt, in an improved style, the greater part of the burned district.

The burning of Moscow was perhaps more remarkable in its character and ultimate effect than any other conflagration recorded. It changed at one stroke the fortunes of Napoleon, and delivered Russia from the invader. Napoleon had advanced with successive victories 2,000 miles from his capital, and at length entered the Russian capital with nearly 200,000 men, when the city was fired. The fire continued with unabated fury for three days, until nothing was left of Moscow save the remembrance of its former grandeur.

The fire in Liverpool in 1842, the great fires that have taken place within the last 20 years in London, and the dreadful scenes last April in Paris, may be regarded as among the principal conflagrations that have occurred in Europe during this century.

The conflagrations of American cities have so far not equalled in extent the great European burnings, but still have entailed vast losses and created great suffering. The most fearful fire that ever devastated this city broke out on the night of the 16th of December, 1835, in the lower Wards. The flames raged fiercely for three days, laying waste the business part of the city, and consuming 648 houses and stores, with $18,000,000 worth of property, among which were the marble Exchange in Wall street, hitherto deemed fireproof, and the South Dutch Church, in Garden street. Some buildings were finally blown up by gunpowder, and the work of ruin was thus arrested. This calamity was soon followed by the commercial distress of the winter of 1837, but the elasticity of the city was not long depressed by these misfortunes. A reaction took place before many mon hs had passed, and business revived more briskly than before.

Four years later 46 buildings were burned, entailing a loss of $10,000,000. In 1845 a fire broke out in New street, then extended to Broad street, where a building in which saltpetre or other explosive material was stored, blew up, carrying six or seven buildings with it, and shaking the whole city like an earthquake. After raging all day, the flames were extinguished about midnight. In a section nearly bounded by Broadway, South William street, Exchange Place and Beaver street, 268 buildings had been destroyed, causing a loss of about $6,000,000.

In other parts of this State fires of great magnitude have occurred. In August, 1849, 24 acres were burned over in Albany, and 600 buildings with a number of steamboats were destroyed. The fire of April 10, 1845, consumed 200 houses in Brooklyn, causing a total loss of $800,000. In Troy, a fire in 1820 destroyed the business part of the city. Another fire (Aug. 25, 1854,) destroyed 300 buildings; and again on May 10, 1862, property valued at $3,000,000 was burned, including 671 buildings, among which were many public edifices.

San Francisco has been in special degree scourged by fire The first great fire was on Dec. 24, 1849, and the estimated loss was $1,000,000; the next was on May 4, 1850, loss $3,000,000; the third on June 14, of the same year, loss $3,000,000; the fourth on May 2, 1851, loss $7,000,000; the fifth on June 22, 1851, loss $2,000,000—making a total of $16,000,000 lost by fire within 18 months by a city whose population did not exceed one-tenth of the present population of Chicago.

The city of Washington, which was burnt down by the British during the war of 1812–14, was visited, in 1836, with a fire which reduced to ruins the General Post Office and Patent Office, and consumed 10,000 valuable models and drawings.

Pittsburg was the scene of conflagration on April 10, 1845, which destroyed 1,000 buildings, and entailed a loss of $6,000,000.

In Philadelphia the fire of July 9, 1850, destroyed 400 buildings.

St. Louis endured a similar calamity in July, 1849, leveling 418 buildings and destroying 25 steamboats. The total loss was over $6,000,000.

In the fire at Portland, Maine, July 5, 1866, 1,600 buildings were reduced to ruins. The loss was $9,000,000. The value of the property insured did not exceed $4,000,000.

The British Provinces have had some extensive fires in their cities. At Quebec, 1,500 houses were burned, and a vast amount of property was consumed on the 28th of May, 1845. One month afterward 1,300 buildings were destroyed in the same city, in all amounting to two thirds of the whole city. In June, 1846, the whole city of St. John's, Newfoundland, was destroyed by fire, and 6,000 people were rendered houseless.—*New York Tribune.*

## OUR CONVERSATION.

"What manner of communications are these that ye have one to another?" (Luke xxiv. 17).—"The Lord hearkened" (Mal. iii. 16).

What a test it would be of the lawfulness and the usefulness of our conversation were we to say sometimes to ourselves, "What if my Saviour Himself were to draw nea

and say, 'What manner of communications are these that ye have one to another?'" How often should we be ashamed to answer! Could we bear to say, "We were at that minute talking evil of our neighbors: my friend had heard something to their disadvantage, and I was eagerly listening?" Could we bear to say, "We were talking of the last sinful amusement in which we indulged?" Could we bear to say, "We were murmuring; we were complaining that we were poor, while others were rich; that while others were free from labor, we had to earn our bread by the sweat of our brow?" And what if our very last word had been some oath, some profane taking of God's name in vain; could we bear that Jesus Himself should draw near, and ask us what we were saying? Ah! no; we shrink from the bare idea; and yet "there is not a word in my tongue but, lo, O Lord, thou knowest it altogether." How often might our tongues be under better control were we to recollect that Jesus is ever present in the midst of us, and "that He is of purer eyes than to behold iniquity!" Our conversation generally is doing us either good or harm; and in everything we say or do we are sowing either to the flesh or the Spirit. To talk mere gossip, or of the things of earth only and always, what is it but sowing to the flesh, sowing seed of which we can only reap corruption? It is as if the farmer were to fill his field with seed of the scarlet poppy and the blue cornflower, and to forget to put in the wheat. For a time the field would look bright and pretty, far more gay than his wiser neighbor's; but what would it be in the harvest? Where would he hide his face as he looked on his barren fields in autumn, and saw the reapers making up their golden sheaves in the very field next his own? Even so, a man may be the boon companion, the ready jester, the foremost in every revel; but what shall he be in the end, when the Lord Jesus shall appear with His holy angels, to render to every one according to the deeds done in the body, whether they be good or bad; when for every idle word that men have spoken they will have to give an account? For the question asked of each will be, "What manner of communications were those ye had one to another as ye walked upon the earth?" When the righteous shall shine forth as the sun in their Father's kingdom, gathering the harvest fruits of all their labors upon earth, how shall we wish that, while on earth, we had been among those of whom the Lord speaks by the prophet Malachi: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Out of the abundance of the heart the mouth speaketh; and if we never feel inclined to speak of that blessed Master who loved us, and gave Himself for us, is it not a proof that as yet we do not know Him? If we do not care to speak of the kingdom of heaven, is it not a sign that as yet we have no love for it? If Jesus is indeed my Saviour, then shall I love to talk of Him! If I do desire the incorruptible inheritance that fadeth not away, then shall I often talk of the things belonging to it. And as iron sharpeneth iron, so doth the good converse of one godly friend brighten and sharpen up another. Therefore, "let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Oh! how earnestly and continually do we need to pray—"Set a watch, O Lord, before my mouth; keep the door of my lips!" (Ps. cxli. 3).—*British Friend.*

# INDIAN DEPARTMENT.

KIOWA AND COMANCHE AGENCY,
10th mo. 2d, 1871.

*J. B. Garrett, Dear friend:*—School was opened, as expected, on the 4th of Ninth month; began with eleven Caddoes and four whites. Since then have had an addition of ten Caddoes, so that our school now numbers twenty-five, and is, I think, progressing satisfactorily. The children all seemed glad to get back again, and are, we think, very content and happy. They were able to begin about where they left off, having forgotten but little during vacation. Since their return, four have had chills and others have been threatened, but I think we will soon have them all well again.

We have a First-day School expressly for the school children. We often feel that we lack much, as from week to week we endeavor to show them the Bible road (if I may so speak) to heaven, and desire that our friends may remember us for good. The children also attend our little meeting for worship, which convenes at 3 o'clock each First-day afternoon. This is followed by a Bible Class taught by L. Tatum, which is quite interesting. * * * We feel that the school is in an encouraging condition; but we find the Indian strikingly like white folks in one respect,—viz., a habit once formed is changed only gradually, and patience and perseverance are needed to be exercised by

us often. Remember us, my dear friend, for we are far from society, and often feel that we need the advice of our seniors in age and experience. Sincerely thy friend,

JOSIAH BUTLER.

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THE *Associated Executive Committee* of Friends on *Indian Affairs* will meet at Lawrence, Kansas, 11th prox.

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BOTH Iowa and Western Yearly Meetings at their recent sessions followed the example of Indiana last year, in assuming the work of Christian civilization of our western Indians as a part of their legitimate Church work. Their respective Meetings for Sufferings were released from further care thereof, and Indian Committees appointed from the Meetings at large. These have since organized, and appointed their delegates to the Assoc. Exec. Committee, viz.: Joseph D. Hoag and Cyrus Beede from Iowa, and Amos Doan and Barnabas C. Hobbs from Western.

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# FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 28, 1871.

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BALTIMORE YEARLY MEETING convened on Seventh-day, 21st inst., at 3 P. M.,—the Meeting of Ministers and Elders having been held in the forenoon. The attendance of their own members was thought to be larger than usual. That of Friends from other Yearly Meetings was small. The following ministers of the Gospel from beyond their limits were present: John Henry Douglas, John Carey and Lydia Jane Hill of Indiana, Edith Griffith of Ohio and David H. Bennett of New York.

The opening session was crowned with a precious sense of the Lord's presence. Epistles from London, Dublin, and all the Yearly Meetings on this continent except Philadelphia, were read, and it was thought they were unusually lively and interesting.

On First-day three religious meetings were held, and the gospel was preached with power —the audience in every case being large.

The session of Second-day was occupied with the usual routine of business.

On Third day the meeting was large, and was occupied in an interesting examination into the condition of the Society within their limits, as represented by the answers of subordinate meetings to the queries.

A public meeting on Indian affairs was appointed to be held on Third-day evening, at Friends' meeting-house, at which an address was expected from H B. Whipple, Episcopalian bishop of Minnesota.

[The Yearly Meeting is still in session as we go to press.]

CHICAGO AND THE NORTHWEST.—In our column of correspondence will be found interesting details from Friends in Chicago, in whose welfare since the fire, doubtless a tender interest exists in the minds of our readers generally. None of them, we believe, have been rendered homeless by the conflagration, but their places of business have all been destroyed. Their meeting house is safe.

We should be glad to receive information as to whether any Friends have suffered from the fires in the Northwest; if so, where and in what way. We think this information also will be of service to the Friends' Relief Committees now at work.

We print elsewhere the circular of the Chicago Friends' Relief Association, organized for work in that city; also of Philadelphia Friends' Committee for relief of sufferers in the Northwest and Chicago.

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THE NEW YEARLY MEETING-HOUSE at New Garden, N. C., is expected to be ready for the Yearly Meeting, commencing Eleventh month 6th. The windows are being glazed, and the ministers' and youths' galleries will be finished, but the body of the meeting will have temporary seats.

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FRIENDS' RELIEF COMMITTEE OF PHILADELPHIA FOR HELP OF SUFFERERS BY NORTHWESTERN FIRES.

Information rece ved from various reliable sources, principally from members of our own Religious Society, renders it very evident that there will be, during the approaching inclement season, a great amount of suffering arising from the dreadful fires which have devastated a very large portion of our northwestern country, including many small villages and settlements, as well as the city of Chicago. Friends in the West who are nearer to this scene of suffering, and those in all parts of the land, will, no doubt, endeavor to render such aid as may be in their power. A committee of Friends has also been organized in Philadelphia, who will receive and forward contributions, taking due care that they will be properly applied.

The following Friends are members of this committee, and donations may be forwarded to any one of them, or directly to SAMUEL R. SHIPLEY, Treasurer, at the office of the Provident Life & Trust Co., Ph ladelphia.

MARMADUKE C. COPE, 1312 Filbert St., Philada.
CHARLES EVANS, M. D , 702 Race St.
WILLIAM KINSEY, 460 Marshall St.
HENRY HAINES, 417 Walnut St
ELLISTON P. MORRIS, 4782 Main St., Germantown.

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NOTICE.

CHICAGO, Tenth month 15, 1871.

Finding a numerous class of sufferers by the late terrible fire, which the large Associations for the relief of the masses do not and cannot reach, the Society of Friends in Chicago this day organized a Friends' Relief Association, and appointed the following Fr ends an Ex cutive Committee, viz.: Joseph Jones, Wi liam Sharp, Baily Wickersham, Wil et Dorland, Fowell B. Hill, and Elwood W Jones. All who desire to furnish aid through this Association will address Joseph Jones, Chairman Friends' Re/ief Association, 1082 Indiana Avenue, Chicago.

In thus organizing, we wish it distinctly understood that it is not for want of confidence in the present efficient organization by the city, or for the relief of members of the Society of Friends alone; but to co-operate with other Associations in the great work to be done.

JOSEPH JONES, *Chairman.*

GENERAL MEETING AT NEW LONDON, IND.

The following named Friends have been appointed by Honey Creek Monthly Meeting, to see that Friends from a distance, wishing to attend the General Meeting to be held at New London, Ind., commencing the 3d of Eleventh month next, be suitably provided with conveyances at the railroad depot at Kokomo, Ind., and with comfortable homes while in attendance of the meeting,—viz.: Nathan Cosand, Willis Kenworthy, Joseph E. Hollowell, Fleming Johnson, John Newlin, Zimri Newlin, John Stout, William Trublood, William Middleton, address New London, Howard Co., Ind.; Jonathan Dixon, William Cosand, Russiaville, Howard Co., Ind

Trains arrive at Kokomo from the south and east at about 9 30 A.M and 6 P.M., and from north and west at about 3 and 7.30 A.M., and at 2.50 P.M.

By order of the Committee,

JOSEPH E. HOLLOWELL.

*Quarterly Meetings in Eleventh month.*
*(Taken from New York Pocket Almanac.)*

11th mo. 2d, Purchase, New York Y. M.
" " Rhode Island, New England Y. M.
" " Falmouth, New England Y. M.
" 4th, Alum Creek, Ohio Y. M.
" " Springdale, Iowa Y. M.
" " Centre, Indiana Y. M.
" " Plainfield, Western Y. M.
" 6th, Philadelphia, Philadelphia Y. M.
" 8th, Fairfield, New England Y. M.
" 9th, Nine Partners, New York Y. M.
" " Abington, Philadelphia Y. M.
" " Salem, Ohio Y M.
" " Smithfield, New England Y. M.
" 10th, Vassalboro', New England Y. M.
" 11th, Damascus, Ohio Y. M.
" " Western, North Carolina Y. M.
" " Salem, Iowa Y. M.
" " Lynn Grove, Iowa Y. M.
" " Bear Creek, Iowa Y. M.
" " Miami, Indiana Y. M.
" " Walnut Ridge, Indiana Y. M.
" " White Lick, Western Y. M.
" " Vermilion, Western Y M.
" 14th, Concord, Philadelphia Y. M.
" 16th, Salem, Philadelphia Y. M.
" " Butternuts, New York Y. M.
" 17th, Lost Creek, North Carolina Y. M.
" 18th, Short Creek, Ohio Y. M.
" " Pleasant Plain, Iowa Y M.
" " West Branch, Indiana Y. M.
" " Western, Western Y M.
" " Fairfield, Western Y. M.
" " Pelham, Canada Y. M.
" 24th, Western, Philadelphia Y. M.
" 25th, Eastern, North Carolina Y. M.
" " Southerly, North Carolina Y. M.
" " Bangor, Iowa Y. M.
" " Oskaloosa, Iowa Y. M.
" " New Garden, Indiana Y. M.
" " Springdale, Indiana Y. M.
" " Union, Western Y. M
" " Thorntown, Western Y. M.
" 28th, Burlington, Philadelphia Y. M.
" 30th, Bucks, Philadelphia Y. M.

Two notices relating to the National First-day School Conference, received too late to take the usual place of such notices, will be found on our last page.

MARRIED.

LANE—UNDERHILL.—At Brooklyn, N. Y., on the 5th inst., under sanction of New York Monthly Meeting, William J. Lane, of Millbrook, Dutchess Co., N. Y., to Susan, daughter of Alex. Underhill.

DIED.

OUTLAND.—On the 25th of Fourth month, 1871, Sarah Outland, aged 42 years; a member of Rich Square Monthly Meeting, N. C.: after an illness of several months, which she bore with Christian patience, leaning on the bosom of her Beloved. Though her sufferings were very great, she was not heard to murmur, but said, "Thy will, O Lord, not mine, be done; it is nothing to compare with the sufferings of Jesus; I have never had any nails driven in my hands and feet." She expressed constant solicitude for her children, and was earnest in prayer on their behalf, commending them to the care of their heavenly Father. Being sensible to the close, her last words were: "Blessed are the dead that die in the Lord."

Deceased shortly after, Jesse W. Outland, son of the above, aged nearly nine months.

COE.—In Providence, R I., on the 15th of Ninth month, 1871, Robert W. Coe, in the 61st year of his age; a member of Smithfield Monthly Meeting. Two weeks before his decease he attended the above Monthly Meeting, and was then received into membership. It was evident that he was accepted by the Great Head of the Church, and was enabled to rejoice in his Saviour.

KELSEY.—On the 8th of Eighth month, 1871, Calvin S. Kelsey, in the 70th year of his age; a member of Ypsilanti Monthly Meeting, Mich. His generous and fatherly affection for all endeared him to the large circle of friends and neighbors with whom he mingled. Particularly did he aim to help the needy and fallen. His sickness was short and very painful, yet he bore it with Christian calmness, and expressed that all before him was peace.

HILL.—At the residence of his father, in Minneapolis, Minn., the 10th of Ninth month, 1871, William Allen, youngest son of Dr Nathan B. and Eliza L. Hill, (latter deceased), aged eight years; a member of Minneapolis Monthly Meeting. This dear child, during a lingering illness, often spoke of his approaching death with calmness, saying "he was going to live with mother."

BOSS.—On the 26th of Ninth month, 1871, in Upper Darby, Susan Boss, in the 84th year of her age; a member of Philadelphia Monthly Meeting.

HEATON.—At Flushing, L. I., on the 12th of Sixth month, 1871, Elizabeth, wife of John Heaton, a member of New York Monthly Meeting.

DELON.—On the 1st of Seventh month, 1871 from accidental drowning, Hannah Lenora, aged nearly 2 years, daughter of Joseph and Rebecca Delon, members of Honey Creek Monthly Meeting, Ind.

McGREW.—On the 27th of Ninth month, 1871, at the residence of his son Finley B. McGrew, after a lingering illness, Jacob B McGrew, in the 75th year of his age; a member and Elder of Le Grand Monthly Meeting, Iowa.

WEBSTER.—At Plainfield, N. J, on the 7th of Tenth month, 1871, Zachariah Webster, in the 75th year of his age; a member of Rahway and Plainfield Monthly Meeting.

# CORRESPONDENCE.

[*General Meeting at Goshen, Ohio.*]

CINCINNATI, O., 10th mo. 10th, 1871.

*Wm. J. Allinson, Dear friend :*—* * * From the commencement the manifest owning presence of the great Head of the Church was marked, the interest and effect for good increasing throughout. * * * *

The worship of God in spirit and in truth, and the preaching of Christ crucified, risen, and glorified, our ever living mediator, advocate, and intercessor, through and by whom all who believe are reconciled to God by His death, and saved by His life, were the employment and theme of the assembly. A part of each session was devoted to brief testimony from those not accustomed to avail of such opportunities, either in "confession unto salvation" and praise "for all the Lord's benefits," or in the expression of needs felt and requests for the prayers of the Church. These were seasons of special favor and blessing to many souls. The meetings were well attended and very orderly, the feeling largely prevailing, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground"—made so by the presence of God. * * * * *

A simultaneous concern impressed the minds of three dear Friends, Mary H. Rogers, Sarah E Jenkins, and Esther B. Tuttle, to visit at their homes such as had been members with Friends, or that had no church connection, which being announced, and Friends designated to receive the applications of those who desired such a visit, they came in so numerous and pressing, that it was humbling yet joyful to realize the ground so broken up and prepared to receive the precious seed. The different places of worship in the vicinity were placed at the disposal of Friends, some of which were occupied on two or three evenings; and on Sixth and First day evenings meetings were held in Friends' meeting-house, chiefly at the request of the younger members and others, who were longing to know "a closer walk with God," soul union with Jesus, realized through entire consecration to and full trust in Him. These meetings, though not held under the care of the committee, proved a source of strength and comfort to many; the First day evening meeting particularly was a time when the dear Master was pleased to bless many souls, and was to not a few the crowning season of the whole. Several ministers remained to hold meetings in that section, that the fragments may be gathered up, and still greater good done in the name of Jesus.

On Second day afternoon a very solemn meeting was held, appointed by Mary H. Rogers and Sarah E. Jenkins, who also held one in the Methodist house in Zanesfield in the evening, both of which were well attended, the interest seeming to increase rather than diminish.

In these wonderful days in which we are privileged to live and act, how important it is that the Church should hear and heed the cry of the evangelical prophet, "put on thy strength, O Zion," that strength which is obtained through the individual faithfulness and sanctifica ion of the believers, producing a sanctified Church and a baptized ministry; qualifying her for the great work to which she is called. In love, thy friend,

THOMAS W. LADD.

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[*General Meeting near Goldsboro, N. C.*]

10th month 16th, 1871.

*Wm. J. Allinson, dear friend :*—According to previous arrangement, the General Meeting of Friends opened at Salem, near Goldsboro, N. C., at 11 o'clock A. M. on the 13th inst. The congregation was about 1,500. After a season of deep solemnity, the Gospel message was proclaimed in the demonstration of the Spirit. The voice of supplication was heard, and the Lord's name and power were exalted in our midst under the refreshing streams of Gospel love. At the rise of this sitting the Committee convened, and were united in judgment that the work thus fairly begun, would go on under the dictates of the Spirit without any special arrangement on the part of the Committee.

*Seventh-day, 14th.* Friends assembled at 11 o'clock A. M., when the house was filled to overflowing with earnest, devoted worshippers, and the stream of Gospel ministry flowed freely, until every vessel appeared to be full, and many faces were bathed in tears. Then after one hour's intermission the meeting again convened in becoming order, and the baptizing power of the Holy Ghost was sensibly felt to cover the assembly. Another precious meeting was held in the evening.

First-day morning the meeting house was filled to its utmost capacity, and enough to fill it again gathered around the large windows and door; also a large company assembled in the grove, manifestly hungering and thirsting after soul-satisfying food, and the good Master was pleased to break the bread, and give it to the poor servants to hand to the hungry multitudes. Quiet and order prevailed throughout, and the crowning presence of the Holy Head of the Church was sensibly felt to the melting of many hearts. Our dear Friends John Allen and Phebe Cook, from Indiana, were acceptably with us.

In brotherly love, I remain thy friend,

ISHAM COX, *Clerk of Com.*

[*General Meeting at Poughkeepsie.*]

The meeting opened on Sixth-day morning, Tenth month 13th, and closed on Third-day, 17th, two sessions having been held each day. There were fewer ministers present from other Yearly Meetings than at Farmington, yet it was no less than then a time of blessing from the Lord.

At the opening of the first session, the voice of prayer ascended to the Father's throne: "Suffer us to begin where the disciples were taught to end, 'Thine is the kingdom and the power;'" and asking that the Lord would take charge of the meeting, that sinners might be brought to Christ, and that believers might be built up in the faith and hope of the Gospel to His glory. Other prayers and exhortations followed, and our prayer-hearing God was graciously pleased to answer and to bless.

This first session was held in the Friends' meeting-house, but the building proving entirely inadequate to accommodate the people, all the succeeding ones were held in the Presbyterian meeting house near by, the use of which had been courteously tendered to Friends.

Meetings were held on First-day morning and evening in the Presbyterian house, at the Friends' meeting house and at one of the Methodist houses, in all of which the Gospel was preached to large and attentive audiences. Besides the regular morning and evening sessions, the afternoons were occupied with meetings for different classes—one for children, one for young girls, and still another for those who were seeking a higher walk, a more perfect rest of faith in the Lord Jesus. These were seasons of profit and interest. The children's meeting was on First-day afternoon, and it was a very beautiful sight to see that large building filled with children gathered from the various Sabbath schools of the city of Poughkeepsie, who listened with attentive interest to those who felt constrained to address them.

A very marked feature of the meetings was the unity of feeling which prevailed. The names of Methodist, Presbyterian, Friend, etc., were entirely lost, and the tabernacle was raised to "Jesus only." He was in the heart and on the lips of those present, and the prayer of the blessed Saviour seemed to be for the time fulfilled, "that they may be one, as thou, Father, art in Me and I in thee, that they also may be one in us." R. L. M.

*New York, 10th mo. 20th, 1871.*

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1082 Indiana Avenue, Chicago,
10th mo. 15th, 1871.

*W. J. Allinson, My dear friend:*—Thou hast seen and heard more from the papers, &c., than I could possibly tell thee. The accounts in the papers that I have seen, are mainly correct. It would be needless for any one to try to exaggerate as to the extent of the devastation and suffering—for the facts are too terrible for any but an eye witness to take in and fully believe—even we who are here in the midst of it cannot yet fully realize it. The heart of the civilized world seems to be moved, and is throbbing in sympathy for us. They are pouring in food in large quantities. It is difficult to get it judiciously distributed. I hope we will get it all better systematized and more thorough in a short time. We have been solicited to organize a Friends' Relief Association, and have done so to day, a notice of which I herewith send thee for the *Review*.

Our organization is mainly to reach a class who will not force their way through the crowds which generally present themselves at the more public distributing depots. We know and are frequently finding families in great need, who will not ask for food. Clothing for all ages, from infants to old age, is and will be in great want, especially for women and children.

We can hardly expect the present liberal flow of provisions will be kept up all winter. There will be tiring—a falling off. This reaction, I fear, may be general; if this should be so, we may yet see more suffering than now. I think I can clearly see the great importance of a large army of "eleventh hour" men in this labor of love and mercy. I trust the Lord will provide. I believe He has permitted this terrible retribution for a wise and good purpose. May it not be lost to any of us.

Friends, as a class, have not suffered severely—all have lost more or less—*none whose houses are burned out*, but *their business places are all burned*. A few lose severely though not largely in this way.

Thy attached friend,
Joseph Jones.

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Chicago, 10th mo. 17th, 1871.

*Dear Friend:*—Thy letter of the 13th inst. is at hand, and in reply I would say that our meeting house was not burned, but there is not a Friend in this city but what will be more or less affected by the fire which has swept off most of the business portion of the city, and nearly one-third of the residence portion. It is impossible for one who has not seen this city before and since the fire, to realize the fact that in so short a time 3,000 acres of closely built up city could be burned off, and property worth three hundred millions of money entirely destroyed. The fire started in a portion of the city built of wood, but as soon as it gained some force, it seemed to go through blocks of stone and bricks as fast as if it had been the dry grass on the prairie.

There has been a large number of people burned out of house and home, with nothing but what clothes they may have had on at the time. There has been an abundant supply of food for immediate use, but so many are entirely dependent for shelter and food and fuel this winter, that it is almost impossible to prevent suffering. Friends have appointed a committee to handle any supplies and money that may be sent, and T. C. Hill has charge of the distribution for the city on the south side. . . . . .

Most of the Friends resided on the south side, and not in the track of the fire. At the same time most or all lost their places of business. I do not now think of one who was in business but has been burned out in a store or office. A. H. Pickering lost his office; Willet Dorland his office; Hiram Hadley lost store and stock of books; T. C. Hill lost office. The firm of which I am a member lost about seven thousand bushels of wheat, fifteen thousand worth in lumber, and the bank in which we had our money on deposit was burned. We cannot tell how much we shall lose of that. In addition to firm losses, my partners both lost their houses and most of their furniture, amounting to about twenty thousand. My house was not in the track of the fire, so it was not burned.

There are thousands of men here who a short time since were worth one hundred thousand, that to-day are living on charity. Never have we seen or heard of so great destruction of property. . . . . .

The loss of life has been great, but it will be a long time before we shall know how many. Some escaped to the Lake shore, and perished at the brink from the great heat.

. . . . . .

But in all the loss and suffering, it has been a noted fact that all are willing to divide what was left with their less fortunate neighbors. The great interest which has been taken in the suffering here, and the unbounded liberality shown by the world, has and will save many from starvation.

Very truly thy friend,
F. B. Hill.

For Friends' Review.

## THE SETTING FORTH OF THE GOSPEL.

A DIALOGUE.

*Pascal.*—I have been pained to meet, in my reading of to day, with a strong assertion of our duty to hold and support "the Gospel as promulgated by Fox, Barclay and Penn;" "the doctrines and testimonies of the Gospel as set forth by Robert Barclay, and others," &c. Does it surprise thee that this should give pain to a Friend?

*Bernard.*—It does surprise me. I had supposed thee to recognize fully the soundness of the founders of our Society. George Fox has surely left very little upon record which the most captious of sincere critics can find, to mar the strength of his testimony to the truth of *the whole Gospel.* One or two of W. Penn's controversial writings, in presenting vigorously the errors of his opponents, have left room for some misconception of his belief, which has not been overlooked; but his open confession of Christ, throughout his works, had no uncertain sound. I hope that thy mind has not shared the difficulties which some have felt in regard to Barclay's Apology?

*Pascal.*—Having been especially confirmed, many years ago, in my own convictions of Scriptural truth by Barclay, I have read and re-read his work, to examine the ground of those difficulties; especially in regard to the often mooted subjects of Justification and the Authority of Scripture. With what result? Always to reach the same conclusions; that Barclay adheres to the Scriptures everywhere, asserting no doctrine which they do not contain, and denying none that they teach, nor even ignoring any; and, *also* (what seems to be not unfrequently forgotten, or not appreciated), that the *stress* of Barclay's argument, the proportion in which he dwells upon one or another part of the truth, is explained by the circumstances under which he wrote; the prevailing errors of his time, against which he so nobly defended "the true Christian divinity." So we read, upon almost every other page, of the false views and teachings of the "papists" and others, whom he confronts and confounds by unanswerable appeals to Scriptural authority. I do not feel that it is necessary for us to insist upon now retaining, for the term justification, recognized by so many of our early Friends as having a twofold meaning in Scripture, that use or signification which is, because of the universal usage of other Christians, most liable to subject us to misconception and misrepresentation. When a word is used somewhat differently, in connection with a certain particular subject, from its *ordinary* significance, it almost necessarily comes to fasten upon itself the meaning, in reference to that subject, which is *most* peculiar. All the world, except Friends, now understand by justification, in the religious sense, deliverance from the condemnation of our sins and sinfulness, through the mercy of God in the righteousness of Christ, completed by His suffering and death for us. Better, then, that we should not use the word otherwise, while the world standeth, than (by appearing, through a peculiar use of terms, to deny Christ's atonement for us), to make our brethren, if not to offend, at least to regard us as offenders against the truth. Yet the more often I read Barclay's pages upon the *doctrine itself,* the more clear it is to me,

that he, as well as Fox, Penn, Claridge, Pennington and the rest of the "founders," held the substance of the truth as taught by Christ and His apostles. And the reason for his urging it *just* as he does, must be found, I repeat, in the *occasion* of his argument or Apology. And so it is with regard to what he says of the Scriptures. Their authority was granted by many, at least, of his adversaries. What the church in his time needed *most* to have urged was, that which they themselves teach, of the supreme authority and personal headship in his church for all time, of Him who gave the Scriptures. In the light of this need, I see how Barclay's declarations and Scriptural proofs of the primal authority of the Holy Spirit were words fitly spoken; in themselves true, and wanted at the time.

*Bernard.*—Well, then, I do not see any room for discontent on thy part with the present adhesion of Friends to Robert Barclay. Although thy view falls short of what I have been accustomed to, as to the propriety of deviating *at all* from the use of any words approved by the early Friends. If right and true *then*, why not *now* and always?

*Pascal.*—That touches the very core of our concern. We began with speaking of the setting forth of the Gospel. What is said of this in the Scriptures? We find it in the first of Hebrews: "God, who, at *sundry times* and in *divers manners* spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." We read, here, of diversity of manners of communication, but the same Spirit. So, I believe, the Gospel is set forth yet, by authorized messengers, from time to time. I believe that we have heard it thus set forth in our meetings. But, let us mark the rest of the passage from Hebrews: "*Hath in these last days spoken unto us by His Son.*" Who is to be appealed to in determining what is the Gospel? What was the communication or setting forth of its truth which was to last for all time, so far as to meet men's need of an outward standard, to be confirmed by the inward witness in each heart? "Though we, or an angel from heaven, preach *any other gospel* unto you than that we have preached unto you, let him be accursed." It was Christ's own teaching, as recorded by His evangelists, and set forth by His apostles in the day of His appearance upon earth, that Paul spoke of as the Gospel. That God may reveal this anew at any time, even to the heathen at the farthest parts of the earth, as He did to Paul, there is no doubt. "No man can say that Jesus is the Lord but by the Holy Ghost." This is the needful *individual* experience; but also a *common, universal* standard is required; and *this the Scriptures are.* Did not our early Friends acknowledge this?

*Bernard.*—Certainly. They appealed for confirmation of everything they said to the testimony of the Bible. As Christ said, "They testify of me. And ye will not come unto me, that ye might have life." So Friends have always directed men to come to Christ, of whom the Scriptures tell us; pointing, as they point us, to the *Author* of revelation, as the Author and Finisher of the saints' faith.

*Pascal.*—Then, it must be to the Scriptures, and to them only, as our outward standard of principle and doctrine, that men ought to point, to determine among divers views, what is "the Gospel." Other "divers manners" of setting forth of the truth may be fully authorized of God at "sundry times." There are diversities of operations under the same Spirit. *We* do not need to raise any question of "things strangled." We may find somewhat to hinder, if any question us now, about water baptism; though Peter did not. But the faith of our Lord Jesus Christ is from everlasting to everlasting; and the only "form of sound words" to be adhered to as belonging necessarily to the setting forth of His Gospel, to which every knee must bow and every tongue confess, and against which no man should raise question as a professed member of the Church of Christ, is that which was given forth by those who were "witnesses of these things" done and taught by Him upon earth, and who were commissioned as evangelists and apostles therefor.

*Bernard.*—Did not Fox, Penn and Barclay admit this? And, in doing so, were they not God's witnesses for the pulling down of strongholds in the world, false doctrine, pernicious principles, and unholy life?

*Pascal.*—Surely so. I believe Friends to have been called of God from the world. Was this for their own sake alone?

*Bernard.*—George Fox was an instrument to raise up the Society of Friends out of seekers from all classes of men.

*Pascal.*—Did he so state his mission? Was that *all* he preached for, to raise up a new religious denomination in Christendom? Rather, he strove to call men out of the world, and *out of all sects* also, to Christ and to His true tabernacle: of whom "the whole family in heaven and earth are named."

*Bernard.*—Truly, Friends have been called to an important position in the Church on earth. Too many of us are unfaithful to it.

*Pascal.*—Is it not a *militant* Church? Did not Christ say, "As the Father sent me into the world, so have I sent you into the world." And for what did He come? "*That the world through Him might be saved.*" Then a church *restant* (to borrow a phrase) instead of militant, cannot rightly be an integral part

of the Church of Christ in this present world. Alas for any religious society which, believing itself to have attained, is unready to leave those things which are behind, and to *press forward* for the prize of its high calling in Christ Jesus. Is there not some danger that this might happen among Friends?

*Bernard.*—I should be loth to admit it. But, have we not wandered from our subject?

*Pascal.*—Around it rather than from it; it is only another side of the same question; vital as I believe it to be at present to the Society of Friends; *lest its birthright shall an other take.* When, if ever, it permanently degenerates into a sect, this must happen. To avert this, what do we all need most? To cling to ancestors, as the Chinese do? To ask what this or the other disciple did or does? No; but, as Paul did, "this one thing," press toward the mark; and, as George Fox wrote, "*let nothing come between your souls and God but Christ.*" Sects come and go; nations and languages arise and perish; but "the word of God abideth forever." MINIMUS.

For Friends' Review.

## TWO HUNDRED YEARS AGO.

No. 3.

After 1672, minutes of the transactions of the Yearly Meeting in London were regularly kept. It is our purpose now to show by brief extracts from a number of the epistles of this meeting, thus through fiery baptisms established upon the immutable foundation of truth, the godly concern which prevailed, that its members might grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

1678. "Dear friends and brethren: Well may we say, and that in righteousness, God is good to Israel, and to all that are of an upright heart. Dear friends, His dew descendeth, His rain falleth, and the light of His heavenly countenance is lifted up and shineth upon us, our hearts are affected, our souls are overcome, He hath filled us with His blessing, and caused our cups to overflow. He hath spoken such peace to His people as the world can neither give nor take away, and therefore they dare not return to folly. Ah, blessed are they that keep in the daily living sense of the Lord's power, they shall always be green, and thrive and prosper in the heavenly work of God, and we testify for the Lord God of our precious concord, they shall run and not be weary, they shall walk and not faint; yea, it shall be their meat and drink to do the will of the Lord.

Friends, though the enemy be near to betray with fair pretences, the Lord is nearer to preserve His heritage and water His plants. Be noble and valiant for the truth on earth. Look to the Lord God of your life, and keep your eyes steadfastly to Him, and be of an universal Spirit, and by how much the more it is a day of trial, and an hour of temptation, forsake ye not the assembling of yourselves together, and as ye are found diligent and steadfast in the work of the Lord, the God of peace will suddenly tread down Satan under your feet and plentifully reward into all your bosoms, your patience and perseverance with durable blessings, peace and joy of that kingdom which was before the world began, and that shall never have an end."

1680. "Oh Friends, the God of all truth has sought and gathered us out of the crooked and by-paths of unrighteousness, into which we were gone in the night of darkness and ignorance which had spread over us in the days that are past, and we have just cause to say, that He hath sought us out as a shepherd seeks his sheep after the cloudy and dark day. In long suffering and patience He hath watched over us for our eternal good, and hath given us just cause to say that He loved us first, and who, in His tender love, through the working of His glorious power in our inward man, hath caused us to love Him, in which we are led to obey Him, which obedience is a proof of the reality of our love—and in the same we do in reality love one another, in which we watch over one another for good."

In an epistle signed by some of the most eminent members of our early church, such as George Whitehead, Alexander Parker, Stephen Crisp, &c., the following sentiments are found: "Our labor and travail hath been and still is, to preach Christ, as servants for His sake, and to gather to Him, and not to ourselves, not to seek popularity, applause or praise of men, or any self-interest, for if any do they will fall, and the power of God will work them under, and without repentance cast them out.

And speak no evil, one of another, to the lessening one another's reputation or testimony for Truth, but be tender of one another's testimony, not to weaken it, we exhort you, in the name and power of God; and be sure, do not reflect nor judge publicly to the weakening or hindering the least gift or testimony that is in any one, for God and His truth. But when there is sincerity and a tenderness, and the least budding or breaking forth of life, let it be nourished and encouraged, and those that are young, watched over and holpen in the tender love of God. Let there be no harshness nor severity exercised to the hurt or prejudice of any, but feel the life and spirit of the Lamb through and over all.

And we beseech all of us seriously to eye

and mind the supreme power and overruling hand which commands the seas, and stops the floods, and stills the winds and storms, and can restrain the remainder of man's wrath, and turn them like waters, as seemeth good in the sight of Him the Lord our God —to whose love, oversight, care and protection we commit you all, with his whole family; desiring that his peace and unity may increase and remain in and among you—and the multiplying of all spiritual blessings and refreshments, of life unto you all—who are of the same mind and spirit with us in that eternal truth, love and life, wherein we dearly salute you all."

The following is the conclusion of one of George Fox's epistles to his dear friends and brethren, 1685: "Now, dear friends, forsake not the assembling of yourselves together, who are gathered in the name of Jesus, who is your prophet that God raised up in the New Testament to be heard in all things, who opens to you and no man can shut, and shuts and no man can open; who is your priest, made higher than the heavens by the power of an endless life. By Him you are made a royal priesthood, to offer up to God spiritual sacrifice; who is the bishop of your souls, to oversee you, that you do not go astray from God; who is the good shepherd that hath laid down his life for the sheep, and they hear his voice and follow him, and he gives to them eternal life."

In another epistle he says, "My love is to you all in the holy seed Christ Jesus, that bruises the serpent's head, and destroys the devil and his works, who hath all power in heaven and earth given to Him. Let every one's faith stand in Him and His power, who is the author and finisher of your faith.

So in Christ Jesus whom God hath given you for a sanctuary, God Almighty keep you."

And again, in 1690, he concludes an epistle in these words: "And now, all dear friends and brethren everywhere, that are the flock of Christ, Christ our passover is sacrificed for us."

"His living children know Christ their holy priest, that by the grace of God tasted death for them, and for every man; and is a propitiation for their sins, and not for their sins only, but for the sins of the whole world; and by the one offering up of himself, he hath perfected forever them that are sanctified."

A striking feature of the early epistles is the warm tender expression of the love in Christ Jesus with which the hearts of Friends were filled one to another; thus, in the epistle of 1697, we find it expressed: "Our peace, our strength, health and comfort in our Lord Jesus Christ, stand in true love and unity of the Spirit and bond of peace, wherein the pure life, and zeal for the glory of God and prosperity of the blessed truth is kept up."

For this love, unity, concord and peace, the same epistle says, "Our solemn assembly has deeply, and in an extraordinary manner, travailed, and supplicated the Lord our God, that it may be continued and increased in all His churches—we having livingly tasted of the sweetness thereof, fervently desire that you all may be like-minded, and one with us in your fervent prayers to Almighty God, and your Christian care and endeavors, in all your respective meetings and concerns for the glory of God and good of His whole heritage.

Unto Him that loved us, and washed us from our sins in His own blood, be glory and dominion for ever."

The epistle of 1698 declares that "the true intent and blessed end of this our annual meeting, being for the increase and continuance of Christian love, unity and good order in Christ Jesus among all friends of truth, which ought to be the sincere endeavor of all who own and profess the same holy truth with us, in the same love we recommend unto you the following matters and things;"—then follow exhortations to be faithful in various testimonies, to be open hearted in relieving distress, to be watchful against that spirit which would lead into indifferency or dulness in waiting upon the Lord, and which would sow discord and make divisions, concluding in dear love with the saying of our blessed Lord and Saviour Jesus Christ, "Have salt in yourselves and peace one with another."

In 1702 we find this memorable advice: "Since the Lord hath been graciously pleased to make us witnesses of that glorious promise of the latter days, that He would be the teacher of His people Himself, and that from the greatest to the least; we heartily desire that all that make this great profession, would be more diligent to wait for the further fulfilling of this gracious promise in themselves, as the highest of privileges, and the excellency of the gospel dispensation, and not to live nor lean upon the gifts and services of others, as but too many among us are too apt to do; who had they been diligent and faithful waiters upon the Lord, to have heard and seen what He would have said to and done for them, and in them, might by this time have been able reapers in the harvest, and ministers of the gospel of our Lord Jesus Christ, and great had been their service and reward." M.

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At the gate which suspicion enters, love goes out.

## NATIONAL FIRST-DAY SCHOOL CONFERENCE.

Friends and others who desire to attend the National Biennial Conference of Teachers and Delegates from Friends' First day Schools in the United States, to be held at Wilmington, Ohio, Eleventh month 22d, are hereby informed they will meet a cordial welcome to the hearts and homes of the Friends of this place, who will spare no pains to provide entertainment for those who may come.

It would greatly assist the Local Committee if some one in each neighborhood to be represented would furnish their secretary, Evan C. Thornton, with the number that expect to attend.

Wilmington is on the Cincinnati & Muskingum Valley R. R., a branch of the "Pan Handle Route," about forty miles from Cincinnati.

Persons from the West coming by the latter city will obtain tickets at the Little Miami depot; those coming through Richmond, Ind., will pass to Xenia and Morrow, where they change cars for Wilmington.

Passengers from the East may come direct to Wilmington over the Baltimore and Ohio or the Penna. Central R. R. via Pittsburg and Zanesville. The time of the arrival of trains will be published at a future date. E. C. Thornton,

Sect. Com. Arrangements.

### REDUCED FARE.

The fare for New England delegates and others wishing to attend the Friends' First-day School Conference, to be held at Wilmington, Ohio, on the 22d of Eleventh month, will be $26 from Boston, or $23 from New York City and return.

The route chosen is by the Fall River line to New York, thence by the Pennsylvania Central via Philadelphia, Pittsburg and Columbus to Morrow, Ohio, 20 miles from Wilmington, and connected by the Baltimore & Ohio R. R.

By this route there is only *one* change of cars. Palace sleeping cars on every train. All wishing tickets should send by mail or apply to Gilbert C. Hoag, 31 and 32 Old State House, Boston, Mass.

## SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 23d inst. have been received.

Great Britain.—The interest in the Chicago fire appeared unabated, and liberal contributions continued to be made for relief. To the 20th, inclusive, the fund contributed to the Lord Mayor of London amounted to $180,000; Birmingham, Glasgow and Belfast had each sent $15,000. The Manchester subscription, to the 19th, was £3,000 (about $40,000); that of Liverpool, to the 23d, £16,000. At a meeting held at Kidderminster, £300 were paid on the spot, and an additional amount guaranteed. Other places have shown similar liberality. The London *Times* and other leading journals still urged further subscriptions. The Atlantic cable companies had agreed to allow telegrams relating to the relief of Chicago to pass over their wires free of tolls. Large consignments of clothing and blankets for the sufferers by the Western fires, were carried out by the steamer Russia on the 21st.

The heavy outflow of specie from the Bank of England which has been going on for several weeks, has ceased, and an influx has begun.

France.—Advices from Algeria are more favorable. The insurgents are said to be submitting, trusting to the generosity of the French commanders.

Reports have been circulated of a Bonopartist conspiracy and intended invasion, and the government has issued orders to the commanders of military and naval posts on the coast, to keep a careful watch on all suspicious persons, and be prepared to suppress any disturbances. The London *Times* of the 23d stated that Napoleon had declared all such reports entirely without foundation, and that, though claiming to be the only legitimate sovereign of France, he advocates no violent measures for the restoration of his dynasty, but the taking the sentiment of the people by a pleb scite.

There was great scarcity of money in Paris. The Bank of France had begun the issue of 35,000,000 francs in currency of small denominations.

Laboulaye, the distinguished author and well-known friend of the United States, has been appointed chairman of the Chicago Relief Committee formed by citizens of France; and in accordance with the instructions of the committee, he has issued an address, calling for contributions, and saying that though France is poor, she desires to show her gratitude and make some practical return for the fraternal sympathy shown for her in her misfortunes by the people of the United States. At a meeting of Americans then in Paris, held at the call of the American Minister on the 14th, 200,000 francs (about $40,000) were subscribed upon the spot.

The ratifications of the Franco German treaty were formally exchanged on the 20th. By its terms the six departments to be evacuated by the Germans are declared neutral territory, in a military point of view, until stipulated payments of indemnity are completed. In the interval, they are not to be occupied by French troops, and should France fail to make payment they may be re occupied by the Germans.

The court martial held in Paris for the trial of communists, it is stated, has sentenced 91 of those brought before it, and acquitted 9,000.

Germany.—Reports of the last German expedition to the northern Polar regions are published, claiming that it was successful, and that the Polar Sea was found clear of ice and abounding in whales.

The Crown Prince and his wife (a daughter of Queen Victoria) have given 500 thalers for the benefit of Chicago. In Hamburg the subscriptions amount to 10,000 marcs banco (about $3,300.) In the other leading German cities, also, very liberal contributions have been made.

Italy.—It is reported that the Cardinals have held a meeting in Rome, and advised the Pope to quit the city, to preserve his spiritual independence.

Brazil.—The bill for the abolition of slavery, which had previously passed the lower House, was passed by the Senate on the 27th ult., by an overwhelming majority, and needs only the sanction of the Emperor, of which there is no doubt, to become a law. We have no information what changes, if any, the bill, as introduced, may have undergone befo e its final passage, and therefore the details cannot be accurately given. The original bill was very partial in its scope, and by no means satisfactory to some of the most earnest abolitionists in the empire. Further remarks are reserved until the provisions of the bill are known.

Domestic.—The President, on the 17th inst., having previously given the five days' notice required by act of Congress, issued a proclamation suspending the *habeas corpus* in nine counties of South Carolina in which the unlawful combinations known as "Kuklux" have been especially active. A number of arrests have since been made, and some of the implicated parties have surrendered themselves without waiting to be apprehended.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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## PRAYER IN THE NAME OF THE LORD JESUS.

We present herewith a few extracts from Krummacher, in which is set forth something of what it means to pray *in the name of* the Lord Jesus.

It may perhaps be questioned whether those who love and follow Him, always realize the full import of the privilege to which they are invited, of praying in the name of the Lord Jesus. He Himself said, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."

If a disciple of the Lord can feel himself so united to Christ, his living Head, so accepted in the Beloved, as truly to raise a petition in the name of Jesus, he then is in a position to have power with God, and to prevail, for the mouth of the Lord hath spoken it.

When David sent his ten young men to greet Nabal and to ask for food, they presented their request in the name of their leader, David, the son of Jesse. The denial they received was no insult to them, but to their leader, David. They had asked in his name, and the affront was offered to him.

Now we know that the Father will not refuse the requests of the Son, our Leader and King, but heareth Him always; and if we are in truth able to raise our petitions *in His name,* they ascend with the power given by coming from Him whom the Father will not turn away from nor deny.

Krummacher says:

"Every prayer in the name of Jesus is uttered in dependence upon the merits of Jesus; but every prayer uttered in dependence upon the merits of Jesus is not on that account a prayer *in the name of Jesus.* The worshipper in the name of Jesus finds himself in a relationship toward God, which was still unknown to the disciples, as well as to the saints of the Old Testament. If I, painfully conscious that I deserve condemnation, draw near to the Eternal, interposing Christ as a shelter from judgment, then assuredly I pray resting on the merits of Christ; but even then I do not pray *in Christ's name.* In my prayer I regard the Father as still estranged from me, distant and hostile, and *myself* only *shielded* from His wrath by Christ. I continue, then, trembling as it were before the portals of heaven, because I still feel afraid in the presence of God. The feeling of my guilt and of the holiness of God still predominates in my soul, and I have no sense of my justification and His love. I tremble still before the High and Holy One, whose eyes are like flames of fire; and my heart, while I pray, whispers to me tremblingly, "Miserable being that thou art! trust in Jesus as the Saviour of sinners, else thou art undone."

"Now, when I pray thus, I pray not amiss, but well; I pray not upon the ground of self-righteousness, but upon that of a surety. But praying in the name of Jesus is something quite different still. For is it not truly another thing when I approach God as MY FATHER, in the blessed assurance that I am now His beloved child, and that my trans-

gressions are no longer remembered in heaven? Is it not something very different from merely praying for mercy, when I bring my prayer before Him in the delightful assurance that His parental love prompts Him to grant me with joy, as to a member of His beloved Son, all that I ask? and when I throw myself confidingly on His bosom, in the sweet, peace abounding persuasion that in Christ, my surety and mediator, I am not merely safe from his wrath, but also through him I am "beloved of God," an object of His highest good will, the delight of His eyes, and His eternal pleasure. * * *

"We all know that to seek a favor in the name of another, is considered nothing else but to represent the person of that other. So that, if I say to you, for instance, you are to ask of one of my friends aught *in my name*, and you do so, then surely it is not, strictly speaking, *you* that ask, but it is *I* who am the petitioner. *My* influence in this case passes over to you, and stands you in good stead, and were you to receive a refusal, it is not *you* who would feel mortified, but *I*. Only imagine then, what a precious privilege the Saviour extends to us, when He encourages us to ask of the Father in His name. For what else can He mean to say than that we may, by faith, suppose ourselves standing completely in His place, and thus, free and glad, walk before the Father as being one with Christ; and may we not expect for our supplications the same open and inclined ear which His prayers ever found with the Father? * * * What else can He mean but that we should continue in the blessed conviction that God knows us no longer according to the flesh, and that therefore, if He casts us off from Himself, it would not be, strictly speaking, *us* that He would cast off, but *Him*—His own Son? Oh, wondrous grace! And such truly is the sense of the words of Jesus.

"Whosoever, then, has faith to regard himself as 'accepted in the beloved,' and knows the filial right that has been acquired for him, and views the glory of his surety as his own, he can, with a conscience free and clear, bring his prayer before God with confiding, cheerful, and filial boldness.

* * * * * *

"Now, what say ye to these things? Oh! since from those mighty words, 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you,' the veil has withdrawn itself from before me, I stand before them in amazement, as before an open sanctuary, and know scarcely how to bear myself for astonishment and rapture at the abundance of magnificent thoughts which I see contained therein. * * *

Oh, how those mighty words chastise us! How disgraced do we stand before them! For, if the prayer in the name of Jesus is the ship that is to convey us to the opposite shore, where all that is desirable is to be obtained, it is evident that there must be among us a lack of people who know how to sail with this bark. The condition in which we are proves it; otherwise things would have a different appearance in the midst of us. Heaven would not remain so little known and enjoyed. Spiritual barrenness would soon vanish. The Church would flourish like the lily, and gift upon gift would be showered down upon us from on high. Our weakness judges and condemns us. We know not how to make use of the key which has been given to us; and what Jesus said to His disciples may also be applied to ourselves, 'Hitherto ye have asked nothing in My name.'

"Yet, in the same measure that these mighty words condemn us, so also do they raise us up again; for they open to us the golden prospect, that now, with every coming moment, a lovelier dawn may appear for the Church of Christ. It is true that the Church, viewed as a whole, presents us with a sad, gloomy picture, in these days of ours; but what more, with reference to those words, does it stand in need of, but that a chosen band of pious men should be compelled and encouraged to ask in the name of Jesus, with full, fervent, and filial confidence, for a new day of Pentecost; and that the life of God might forthwith discharge itself in streams upon the earth, and a new spring of spiritual grace descend again from heaven? True it is, the aspect presented by our churches here is sad and gloomy, and alas! there is little of awakened energy, and of the true vitality; but—who knows?—perhaps this very day the heart of a single individual may be large enough to receive within it the whole Church, and to raise it up in the Saviour's name, even to the bosom of the Father; and from this hour forth, the clouds again drop dew, and the heavens above our heads rain righteousness. True it is, of those we love there is many a one going on in 'the broad way that leadeth to destruction,' and the fear creeps upon our mind that we may at some future time be forced to separate from him forever. But soft! how comforting here appear those mighty words of Jesus! If I have hitherto never yet prayed in the name of Jesus for the soul of this or that of my beloved friends, I may still be able to do so before midnight, perhaps this very hour, and my cares are at an end: the beloved soul is saved! Behold, thus let us take our stand upon those words, as upon a serene eminence, breathing blessed hope, with nothing before our eyes but a clear and cheerful prospect."

For Friends' Review.

## "CASTING ALL YOUR CARE UPON HIM, FOR HE CARETH FOR YOU."

Several travellers set out together upon a journey. Their tickets are obtained, and they step upon the train.

One cannot trust her baggage out of her sight, and encumbers herself, and annoys her fellow passengers with it throughout the journey.

One has taken a check for his, but as he thinks of all the dangers of damage or loss to which it is liable, he can scarcely believe he will ever receive it safely again, and goes anxious and distressed all the way.

Another, having knowledge of the company with which he is dealing, of the complete arrangements they have effected for transportation, of their ample capital and resources, and the consequent security which their check gives him, has handed his baggage to their care, without anxiety, and now free to enjoy passing pleasures and interests, and to contribute to the enjoyment of others, he enters upon a peaceful and delightful journey.

A fourth knows nothing about the arrangements of the road. She sees not *how*, through all the changes of the route, the labyrinths of cities, and the shifting of hands, the goods can go safely, and be delivered upon the presentation of her check, at the very place of her destination. This is all mystery to her. But she knows the President of the road, and he has told her it will be so. With implicit confidence in him and in his word, she commits herself and her goods to the passage, for which he is responsible. Without doubt and without fear, she too pursues her happy journey, in simple trust and hope, following the directions which have been given her.

I need not explain these illustrations. Their application to our spiritual life will be obvious to every mind.

Thanks be unto God for that revelation of Himself by which we may know Him as our loving Father, our personal Saviour, our abiding Comforter. This knowledge of *Him*, which the most untutored and unlettered may attain, is sufficient to give peace and happiness and rest.

But His marvellous works in creation, and His revealed purposes in the glorious plan of redemption, are spread out before us for our study and contemplation, and for the increase of our capacity to *know* and to enjoy.

Knowledge (even in the little measure which our finite powers can grasp) of our heavenly Father's works, of the boundless resources at His command, of the ways and means which He employs, must enlarge our confidence, and deepen our repose in His care "for us," if we have *with this knowledge* the assurance which His accepted *love* gives, that His unfailing word, and His omnipotent power are pledged to *save us* and to care *for us*. In the knowledge, above all, of Christ *Himself*, and in the knowledge of what He has done for us, how precious is the faith and the feeling which can testify with the apostle: "I know in *whom* I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

*Iowa.* J. B.

For Friends' Review.

## TWO HUNDRED YEARS AGO.

### No. 4.

In 1704 it is said, "There is no greater joy to us as a Christian Society, than the prosperity of the blessed truth and work of the Lord, and Friends unity, peace, and love in Christ Jesus. We are as a city set upon a hill, and many eyes are upon us, some for good and some for evil; and it is, and ought to be, our bounden duty and care, to answer the one and frustrate the other. And as our adversaries have been hitherto disappointed in undertaking to blemish us in principle and doctrine, so let it be the Christian care of all, both young and old, whom God hath blessed with the knowledge of His saving Truth as it is in Jesus, to disappoint those who are watching for our drawing back again into worldly or fleshly liberty, which the enemy in the day of ease is seeking to entangle us again in; even the bondage of corruption, from which many in measure have been set free. Oh, stand fast in that holy freedom, in every place where the Lord hath placed you, and follow peace with all men, and live in unity one with another, and let all strife and contention, tale-carryings, and evil reports tending thereto, be avoided, condemned, and buried under the cross of Christ; and let all private interests give way to the public good, unity, and prosperity of truth and righteousness; for so is the will of God concerning you. And let not any lust after the vain fashions and glittering gaiety of this fading world; for it will suddenly wither as the mown grass before the sun. And if ye intend to be happy in this life, and that to come, thirst after righteousness, and let holiness be your habitation while on earth, so shall eternal glory be your crown in heaven hereafter."

1709. "Dear friends, brethren and sisters in Christ, who are heads of families, and especially such who are elders in the Church of Christ, be all diligent and careful to watch over the young generation, that sobriety, plainness, and virtue may be encouraged and promoted and exemplarily recommended by you to them; that the liberty too many of our youth take in following the fashions and customs of the world, which tend to the dishonor

and reproach of the testimony of the blessed Truth, may be discouraged.

"And let the aged remember, and the youth know, that when the apparent signs of the plague of leprosy appeared on the walls in the houses of Israel, it was the care of the priests under the law to have the houses cleansed, and the lepers also. And surely Christ's priesthood should not fall short of their care, to endeavor to stop and remove the manifest tokens of the leprosy of the great sin of pride, and all the superfluity of naughtiness. And therefore, let all concerned be earnestly stirred up to sincere obedience to the light of Christ, our great High Priest, that He may cleanse the hearts and houses of that growing plague which tends to the ruin of families and posterity.

And further, that nothing may be wanting in Friends' care towards their children, let all be concerned to see that they do not only watch over them for good, but that they also rule over them in the fear of the Lord; and none, in the fondness of affection, lose the authority wherein the Lord has set them for their children's preservation. And let all be examples to them in wisdom and moderation —neither providing for them costly and gaudy attire unbecoming godliness, nor letting them have money to gratify themselves therein.

"We recommend it as an incumbent duty on Friends, to cause them to be frequent in reading the Holy Scriptures, and in observing to them the examples of such children as in Scripture are recorded to have early learned the fear of the Lord and hearkened to His counsel; instructing them in the fear of the Lord, planting impressions on their spirits of reverence towards God, from whom they have their daily support, showing them they ought not to offend Him, but love, serve, and honor Him, in whose hands all blessings are. And as the hearts are seasoned with truth, and made good, good fruits agreeable to Truth will appear to the honor of God, and the comfort of their tender parents, who ought to watch over them, that they be not careless about going to meetings, where the Lord's power hath often broke in upon children, and given them early tokens of His future favor; for hereby He has brought many to know the God of their fathers, and the hearts of many have been inclined to desire that He might be their God also, and their Guide all the days of their lives."

1711. "It was a matter of joy to hear from divers parts, of the Lord's merciful visitation taking hold of some of the young generation, and bowing their souls before Him; who deserve your Christian notice, and tender care, for their help and encouragement in the love of the truth; for it is the hearty avail of Friends, that we may see more of that blessed work upon the youth among us

1713. "And we desire, and advise, that Friends be tenderly careful that such wh are weak in the faith, or young convinced be received; but not to doubtful disputations And all keep to, and attend upon, the gospe of peace in an humble, Christian spirit which will tend to the peace, union, and gooc order of the Churches of Christ."

1714. "The salutation of sincere love ir our blessed Lord and Saviour Jesus Christ freely reaches unto you; we heartily wishing grace, love, and peace in Him, may be increased and multiplied unto you all, even tc all the Churches of Christ, that the peace o God may rule in all your hearts, whereunto you are called in one body, even by that one eternal Spirit of life and love, whereby we have been gathered and preserved to be a people to this day; blessed be God, the Father and fountain of all our mercies, for evermore. There remains a weighty obligation upon us, and the Lord's whole heritage, to deep humiliation, and fervent supplication, and travail of soul to Almighty God, that He may increase universal charity, peace, and concord among us, and the whole Church of Christ. Humbly hoping that He would graciously please to bring His people into such nearness of spirit, and mutual understanding, that love and peace may increase more and more among us."

"To conclude, dear and well-beloved friends, farewell in our blessed Lord, the Prince of life and peace; still labor to provoke one another to love and good works; have salt in yourselves, even that of the everlasting covenant, and be at peace one with another. Dwell in humility, and walk in the meek and tender spirit of our great Mediator towards one another; and strive not, but be gentle towards all men; it is the Lamb shall have the victory. There seems at present to hang over us a cloud threatening a storm. Let us all watch and pray, and retire to our munition and stronghold in our spiritual Rock and foundation, which standeth sure; that our God may defend, help and bless us, as His peculiar people, to the end of our days and time here, and the full fruition of the heavenly kingdom and glory hereafter. The God of peace bruise Satan, the author of strife and confusion, under our feet; that primitive love and concord may be renewed, and fully restored among His people."

1715. "The Lord is one, and His name, power, and Spirit one, and He hath called us to be one, in charity, in principle, and in practice. Let us all therefore diligently follow and pursue the same, according to the degrees of that Divine grace, wisdom, and understanding given us of God, through the dear Son of His love, Jesus Christ our only

Mediator. And let us all diligently follow Him and His example, in His Divine light and Spirit, wherein Satan, the adversary, the devil, the murderer and divider, hath no place; that the power of Christ Jesus, in whom the Prince of the world hath nothing, may reign over all forever, to whose Name and power every knee must bow, and tongue confess. We pray God that Friends everywhere may truly reverence His name and power, and be mindful of His kingdom, and government over all."

1720. "As our Lord and Saviour Jesus Christ warned and exhorted to beware and take heed of covetousness which is idolatry, we are concerned that all professing Christianity among us may take heed of pride, covetousness, and hastening to be rich in the world, which are pernicious and growing evils; let them be watched against, resisted, and suppressed, in the fear and dread of Almighty God, and have no place and countenance in His camp. Oh, ye grave elders, both men and women! pray be careful and watchful against these evils, and over the youth in these cases. It is also seriously advised that no Friends suffer romances, playbooks, or other vain and idle pamphlets, in their houses or families, which tend to corrupt the youth; but instead thereof, that they excite them to the reading of the Holy Scriptures and religious books. Let the Holy Scriptures be early taught our youth, and diligently searched and seriously read by Friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened, for they contain excellent doctrine, rules, and precepts, Divine and moral."

1721. "Dear Friends, let those just and ancient commands of God be duly observed, 'Thou shalt not go up and down as a talebearer among thy people;' 'thou shalt not raise a false report.' And therefore if you hear a report of a Friend, be careful not to report it again, but go to the person of whom the report is, and enquire if it be true or not; and if it be true, then deal with such person for it according to the doctrine of Christ (Matt. xviii), but if false, then endeavor, as much as in you lies, to stop such reports; for as Solomon says, 'A good name is rather to be chosen than great riches.'"

"The universal perfection and beauty of the Church of Christ, all ought to believe, hope, and pray for. Oh, that Zion may shine, and the Gentiles see her righteousness, and all kings the brightness of her glory. Let her be a crown and royal diadem in the hand of the Lord our God. This is the perfection and glory promised to the true spouse and Church of Christ; and it is the desire of every faithful member to have a lasting share therein." M.

For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 147.)

§5. *The Authorized Version, A. D.* 1611.

We are informed* that during the latter part of Elizabeth's reign there were "two rival English Bibles, the Bishops', which was sanctioned by ecclesiastical authority for public use, and the Genevan, which was the common Bible of the people and even of scholars. This rivalry was in every way undesirable;" and in an ecclesiastical conference held shortly after the accession of James I., the Bible as then translated was brought forward as one of the things "amiss in the Church." "The question was brought forward by Dr. Reynolds of Oxford, who quoted several mistranslations from the authorized Bibles, (In Gal. iv. 25; Pss. cv. 28, civ. 30). My Lord of London (Bancroft) well added: 'That if every man's humor should be followed there would be no end of translating.' Whereupon his Highness wished some special pains should be taken in that behalf for one uniform translation—professing that he could never yet see a Bible well translated into English; but the worst of all his Majesty thought the Geneva to be—and this to be done by the best learned in both the Universities; after them to be reviewed by the Bishops and chief learned of the Church; from them to be presented to the Privy Council; and lastly to be ratified by royal authority; and so this whole Church to be bound unto it and none other. Marry withal he gave this caveat, upon a word cast out by my Lord of London, that no marginal notes should be added, having found in them which are annexed to the Geneva translation, which he saw in a Bible given him by an English lady, some notes very partial, untrue, seditious, and savoring too much of dangerous and traitorous conceits."

After this the king speedily matured a plan for the translating of the Bible, and appointed learned men to the number of fifty-four for this work. This was in the year 1604. But the translators did not, as a body, formally commence their work till 1607, and then only forty seven of the fifty-four engaged in it. They were divided into six companies, and these are the na nes of those to whom was assigned the translation of the gospels:—Dr. T. Ravis, Dean of Christ Church; Dr. G. Abbott, Dean of Winchester; [Dr. R. Eedes, Dean of Worcester]; Dr. G. Thompson, Dean of Windsor; Sir H. Savile, Provost of Eton; Dr. Perin, Fellow of St. John's College; [Dr. Ravens, Fellow of St. John's College]; Dr. Harmer, Fellow of New College.

*Westcott's History of the English Bible.

Fifteen rules were laid before the translators to observe in performing their work; as, for example :—1st. "The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit." 3d. "The old ecclesiastical words to be kept, viz., the word *church* not to be translated *congregation*, &c." 8th. "Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand." 9th. "As any one company hath despatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously; for his majesty is very careful in this point." 14th. These translations to be used when they agree better with the text than the Bishops' Bible; Tindale's, Matthew's, Coverdale's, Whitchurch's ['The Great Bible'], Geneva."

Of their concern to execute the translation carefully, one of the translators afterwards wrote :—"We did not run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy two days; neither were we barred or hindered from going over it again, having once done it. . . None of these things; the work hath not been huddled up in seventy-two days, but hath cost the workmen the pains of twice seven times seventy-two days, and more:" [about two years and nine months; but it would be more just to say that the entire time spent upon it was about seven years. For "three years, 1604—1607, were occupied in preliminary arrangements, and individual investigation on the part of the 54 scholars nominated, and numerous others whom they consulted. Three years more were occupied in the systematic and united work of the six classes;" and further time in the final revision.] "Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one, but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. To that purpose there were many chosen that were greater in other men's eyes than in their own and that sought the truth rather than their own praise. . . Neither did we think [it] much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek or Latin, no, nor the Spanish, French, Italian, or Dutch (German); neither did we disdain to revise that which we had done and to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see."

Selden in his Table Talk, who may have heard from the lips of a translator, says:—

"The English Translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English Translation the Bishops' Bible as well as King James'. The translators in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downs) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c; if they found any fault they spoke, if not he read on."

The Authorized Version came before the public in print from the press of Robert Barker in 1611. Though it was also a translation, we might almost call it a final revision of Tyndale's translation. For it was the first rule prescribed to the translators that their version should be as nearly in the words of the *Bishops'* Bible as the truth of the original would permit; and the Bishops' Bible with its immediate predecessors, Matthew's, Coverdale's, and the Genevan, was based upon Tyndale's.

§6. *Bishops' Bible*, 1568.

The Bishops' Bible was printed in 1568. (It is not the full copy, but certain representations of it, which the present writer has at hand.) Queen Elizabeth had desired a copy "of the whole Bible of the largest volume" to be set up in some convenient place in each church building; and that all should "read the same *with great humility and reverence*, as the very lively Word of God. "On the morrow of her coronation", says Bacon, "it being the custom to release prisoners at the inauguration of a prince, one of her courtiers besought her with a loud voice, . . that now this good time there might be four or five principal prisoners more released; these were the four Evangelists and the Apostle St. Paul, who had long been shut up in an unknown tongue, as it were in a prison, so as they could not converse with the common people. The Queen answered very gravely, that it was best to inquire of them whether they would be released or no."

But at length Archbishop Parker, having employed many scholars, among whom were eight bishops, brought out in 1568 a revision of the Scriptures which is known as the Bishops' Bible. His object is said to have been, "not to produce a new version, but to test and correct Cranmer's Bible, [which was a fur

ther revision of Tyndale's as revised by Rogers and Coverdale] by a critical examination of the inspired originals." But this Bishops' Bible never became the people's Bible, as the much better Geneva version did. Though, as we have seen, king James spoke contemptuously of the Geneva Bible, and preferred, with the high church party, the Bishops' Bible, yet until our Authorized Version appeared, the Genevan was the best in the English language, and won not only the affection of the people but the esteem of scholar.

## INDIAN DEPARTMENT.

OWING to the absence in Europe of Chas. F. Coffin, Treasurer of the Associated Executive Committee of Friends on Indian Affairs, the financial business of that committee will be attended to for the present by the PROVIDENT LIFE AND TRUST COMPANY of Philadelphia, to whom remittances may be made for his account.

CORRECTION.—The date of the meeting of the Associated Executive Committee was erroneously stated in our last as the 11th inst. The meeting will commence on the morning of the *tenth.*

### THE APACHES OF ARIZONA.

Vincent Collyer has returned to Washington after three months' absence among the Apache Indians of Arizona and New Mexico. He found the greater portion of them in a starving condition, intensely eager to accept the President's offer of peace, and to retire within a reservation under the protecting care of the government. Soule, the chief of the Apache Mohaves, was so reduced by starvation that he could not speak for several hours. They complained that the whites had taken possession of their corn-fields and hunting grounds, preventing them from planting and hunting, and the people of Tucson and Sonora thirst for their blood. When they went to the government posts for food they were kicked away, hunted by scouts and shot, whereupon they said they did not see what there was for them to do but die.

Mr. Collyer relieved their immediate necessities, and further relief was to be continued by the military commander, under the President's order.

At Canada Alamosa, N. M., arrangements were made for the reception of Cochise and his band of Cayoteros, the most warlike of all the Apaches, and Superintendent Pope and Agent Piper were directed to continue their efforts to bring them in, additional runners being sent out from camp for that purpose.

In four days five hundred Apaches came into Camp Apache, among the White Mountains, in Arizona, to be at peace, and all along the trail from there over the mountains to Camp Grant, they came in scores, bearing white flags, to meet Mr. Collyer. His escort of fifteen soldiers and fifteen mules, laden with goods especially needed by them, was frequently outnumbered five to one by them, night and day, and not an animal was disturbed or an article stolen. The escort, at last, hardly noticed their presence. The only indication of ill-humor manifested by the Apaches was when Mr. Collyer declined, for want of time, to visit their different villages. General Crook had previously passed over this same country, with nearly five hundred cavalry, and hardly saw an Indian.

Mr. Collyer pronounces untrue the reports from the Pacific Coast that depredations have been committed by Indians recently placed at Camp Grant reservation, as well as the reports that he had interfered with General Crook's movements. The latter had concluded his first campaign before Mr. Collyer's arrival, and gone into quarters

Nearly all the army officers in Arizona treated Mr. Collyer with marked attention, extending to him all proper facilities in the prosecution of his mission. Many of the border people expressed themselves in sympathy with the President's peace policy.

Cochise and twenty of his warriors have come on the reservation at Canada Alamosa. He and other Apache chiefs will visit Washington during the winter.—*Associated Press, 10th mo. 27th.*

### HE WENT OUT.

In the parable of the unmerciful servant, we find this statement: "But the same servant went out, and found one of his fellow servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.'" Trench says the expression, "he went out," is really one of the key-words of the parable. "He went out" from the presence of his Lord, and straightway forgot the great forgiveness which had been bestowed on him.

Is it not just so, spiritually, with us? While we abide in the presence of our God, while we live near to Him, are we not quick to remember the greatness of our sin, and the greatness of our forgiveness? Are not our hearts tender, and loving, and forgiving toward our fellow sinners, and do we not desire to show them the love and kindness we feel for them? Easy, then, is it to forgive, because we realize, at least in some measure, the great depths out of which we have been

drawn, and the great mercy which has been bestowed on us.

But, like the unmerciful servant, when we go out from the presence of our God, when we live at a distance from Him, how quickly our humbleness of heart disappears. We forget how much we need forgiveness, or how much we have been forgiven. We are in danger of becoming harsh and unloving and unforgiving. We are in danger of showing such a spirit as God must frown upon,—such a spirit as can never find entrance within the gates of the New Jerusalem.

Let us, then, abide near to God. Let His presence ever be with us, teaching us to forgive if we would be forgiven.

This is a test of character, and only in this forgiving spirit can we find peace.

EFFNER BOND.

—*S. S. Times.*

# FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 4, 1871.

DAY UNTO DAY UTTERETH SPEECH.—On another page is copied part of a letter which will, to not a few Friends, recall (profitably, we trust,) "fervent days of old," and interesting incidents in the history of the Society near the opening of the present century. At that particular juncture, a large number of young persons received and obeyed the unmistakable call to the public ministry, and it is a noteworthy fact, that the fathers and mothers, the veterans in the Church, with tenderness and love, and with quickness of discernment in the Divine fear, cherished and promoted such offerings as betokened freshness of genuine life, forbearing, with much long-suffering, all harshness of judgment in more doubtful cases, lest even that which was lame be turned out of the way. Of the large number who were thus nursed as babes in Christ, many became distinguished in the work, and were permitted without let or hindrance, to serve their generation according to the will of God. In our own day, as formerly, the call comes to many dear children, and the word of the Lord is in their hearts and on their lips. May none of riper years hinder or discourage these.

It is an interesting fact that the first sermon of Stephen Grellet was at a meeting characterized by fervency of spirit, the prevalence of which was doubtless helpful to him in his dedication. We gather from the letter that there were thirteen testimonies besides that of J. Simpson, and that at least three of the most eminent Friends then living unhesitatingly encouraged the young foreigner. Thus he was allowed to be strengthened by the communion of saints, at the time when he entered upon his remarkable life-mission.

Since those days, we have passed through more than one epoch of schism and of controversy. Attendant upon these, there have been sometimes doubtful disputations, strife about words, jealousies and surmises,—and the law of love, in which we should esteem others as better than ourselves, may not always have maintained due prevalence. Do we need reconstruction on this point, that we may much more fulfil the law of Christ? Oh, for a general renunciation of self—for entire dedication, for penitent humility, simplicity and deeper sympathy, in which the members, compacted in that which every joint supplieth, should be fused into that spiritual oneness in which not only would they be able to bear one another's burdens, but those too heavy for the individual the Church would be empowered by its holy Head to sustain, that there should be no schism in the body.

We are well aware that by the habit of "backward-looking" we may neglect the imperative duties of the present; yet it is very instructive to read over the pages of yesterday to glean from its successes or failures, encouragement or warning, that shall be the basis of a lesson for to-day. On reading the history and pondering the traditions in which all who bear the name of Friend desire to claim an inheritance, we discover what is unspeakably dearer than anything merely denominational, and read the motto which has ever been influential with those who have composed the true household of faith, and which must be that of the seed who shall be counted unto the Lord for a generation,—"FERVENT IN SPIRIT, NOT SLOTHFUL IN BUSINESS, SERVING THE LORD."

SCRIPTURAL TEACHING.—The purpose of Scriptural teaching is two-fold: the conversion of the "world lying in wickedness," the edification of believers. In either aspect it is *Christian work*,—prompted by the love of Christ, intended for the glory of Christ, dependent upon the blessing of Christ. Can it then be

successfully prosecuted except by one who is "in Christ"—a branch of the living Vine? "I am the vine," said He, "ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Far be it from us to discourage a single one who is endeavoring in sincerity to make a fellow-creature better acquainted with the precious truths of Holy Writ. Rather would we encourage such to a close searching of heart, that they may know their foundation. We believe many of these—even though they be without the assurance of the remission of their sins and of their reconciliation to God the Father,—will, under this scrutiny, learn that they are engaged in Scripture teaching from a sincere love of souls, and a measure of the constraining love of Christ. May these cease not to search their own hearts until blessed with the realization that they have been convicted of sin by God the Holy Spirit; made sensible that they can be cleansed from sin only by the blood of a crucified Redeemer—and that a love for Christ has been created in them by Him who first loved us and gave Himself for us.

May they be instant in prayer unto the Lord, that He will increase their faith and grant them the assurance that they are adopted into His household. It is the joyful privilege of the believer to possess the assurance of faith, a present salvation. And until this is realized, we are both living below our privileges, and abridging our power to glorify God. The aim of the First-day school teacher is to instruct in the way of salvation. But "no man can say that Jesus is the Lord but by the Holy Ghost"—and the gift of the indwelling of the Holy Ghost is to them, and them only, who believe. "Let every one that nameth the name of Christ depart from iniquity." The eye of the pupil is quick to detect inconsistency in the walk of him who assumes to teach—and the purpose of many a precept has been thwarted by the greater power of adverse example.

We would that every one whom the Lord calls to this service were both full of faith and faithful. The Scriptures were written for our learning. While we doubt not the power of our Father in heaven to save alike the unlearned and learned in doctrine, we realize that the Bible is one of His appointed instrumentalities both for the conversion of sinners and the edification of His church. Its diligent perusal is the solemn duty of every one within whose reach it is placed—neglect of which endangers the soul's salvation. Given by inspiration of God, it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Baltimore Yearly Meeting closed on the evening of Fifth-day, the 26th ult., as noted in our column of correspondence. It is cause for thankfulness and joy that this ancient Yearly Meeting, so reduced in numbers by the separation of 1828, gives evidence of a renewal of life. May the Lord be pleased to grant a continuance of His blessing, and may every member so yield to the working of the Holy Spirit, that the will of the Father may be fully wrought out in them, individually and as a church.

On receipt of the printed minutes we will give further items of business transacted, and such statistics of the Yearly Meeting as are of general interest.

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The American Tract Society have just issued—

"The Family Christian Almanac for 1872."

"The Christian Use of Money." By J. F. Wyckoff.

"Heart Life." By Theodore L. Cuyler.

From one of the papers of which the last is made up, we extract the following. The subject is one of Charles Wesley's hymns:

"The whole hymn is at once a confession and a prayer. It is a *prayer in metre*. And no man is prepared to sing these words aright unless his soul is filled with deepest and most earnest longings after the Lord Jesus. What an awful blasphemy it is for a set of mere trifling amateurs in a choir to *perform* this holy prayer merely as a feat of musical skill. What college boy would *dare* to commit the Lord's prayer, or one of his pastor's public petitions to memory, and then speak it as a mere piece of declamation on the stage? Yet we do not see any difference between *declaiming* a prayer, and the heartless mockery of *performing*, for musical effect, such words as:

'Hide me, O my Saviour, hide,
Till the storm of life is past.'

Or that self surrender for the dying hour:

'Oh! receive my soul at last!'

Words like these are too infinitely solemn for the mummeries of frivolous lips in the concert room or the organ loft. When a congregation sing such a hymn as 'Jesus, lover of *my* soul,' each one should feel as if he were uttering a fervent personal prayer to the Son of God."

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Maryville Meeting house.—Received $5 from R. H. S., Providence, R. I.; $40 from A. S., Swansea, Mass.; $5 srom O. H., Union, Me.

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FRIENDS' FREEDMEN'S ASSOCIATION.

The Schools in North Carolina and Virginia are about starting for the season. For the current expenses of maintaining them, board and salaries o teachers, etc., we stand pledged.

The Treasurer has now only about two hundred dollars in his hands to meet these obligations, thus showing that almost the sole reliance is contributions yet to be made.

In this state of things, we earnestly request any Friends who feel called upon to give to t is worthy cause, to forward their contributi ns soon to the Provident Life and Trust Co, 111 S. Fourth St., Philada., and the various collecting committees to

be careful to acquaint Friends in their neighborhoods with the urgent need of funds to meet pressing engagements.

JAMES E RHOADS, President of Exec. Board.
PHILIP C GARRETT, Chm'n. Com. on Instruction.
RICHARD CADBURY, Treasurer.
*Philada.*, 10*th mo* 28, 1871.

A STATED MEETING of the "Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry, No. 112 N. 7th St., on Seventh-day, Eleventh month 4th, at 3½ o'clock.

JULIANNA RANDOLPH, *Clerk.*

NATIONAL FIRST-DAY SCHOOL CONFERENCE.

Friends and others who desire to attend the National Biennial Conference of Teachers and Delegates from Friends' First day Schools in the United States, to be held at Wilmington, Ohio, Eleventh month 22d, are hereby informed they will meet a cordial welcome to the hearts and homes of the Friends of this place, who will spare no pains to provide entertainment for those who may come.

It would greatly assist the Local Committee if some one in each neighborhood to be represented would furnish their secretary, Evan C. Thornton, with the number that expect to attend.

Wilmington is on the Cincinnati & Muskingum Valley R. R., a branch of the "Pan Handle Route," about forty miles from Cincinnati.

Persons from the West coming by the latter city will obtain tickets at the Little Miami depot; those coming through Richmond, Ind., will pass to Xenia and Morrow, where they change cars for Wilmington.

Passengers from the East may come direct to Wilmington over the Baltimore and Ohio or the Penna. Central R. R. via Pittsburg and Zanesville. The time of the arrival of trains will be published at a future date. E. C. THORNTON,
Sect. Com. Arrangements.

REDUCED FARE.

The fare for New England delegates and others wishing to attend the Friends' First day School Conference, to be held at Wilmington, Ohio, on the 22d of Eleventh month, will be $26 from Boston, or $23 from New York City and return.

The route chosen is by the Fall River line to New York, thence by the Pennsylvania Central via Philadelphia, Pittsburg and Columbus to Morrow, Ohio, 20 miles from Wilmington, and connected by the Baltimore & Ohio R. R.

By this route there is only *one* change of cars. Palace sleeping cars on every train. All wishing tickets should send by mail or apply to Gilbert C. Hoag, 31 and 32 Old State House, Boston, Mass.

Persons wishing to attend the Biennial Conference at Wilmington, O., are informed that round tickets from Philadelphia to the nearest point accessible, Morrow, O., will be sold by the Penna. R.R. Co., at $19.00—the price of one fare. These tickets are good from Eleventh month 18th to Eleventh month 22d going, and to Twelfth month 5th returning.

Application can be made to SAMUEL R. SHIPLEY, 111 S. 4th St., Philada.

THE EXECUTIVE COMMITTEE will meet at the meeting-house, Wilmington, O., 11th mo. 22d, at 4 P.M.

MARRIED.

LAWRENCE—THORNE.—By permission of Green Plain Monthly Meeting, Ohio, on the 14th of Ninth month, 1871, Daniel Lawrence, of Richmond, Ind., son of Peter and Sarah Lawrence (both deceased), to Hannah, daughter of Thomas and Ruth Thorne (the former deceased.)

DIED.

COATE.—On the 20th of First month, 1871, Mary M., wife of Abijah J. Coate, in the 21st year of her age; a member of West Branch Monthly Meeting, Ohio. She has left to her relatives and friends the consoling evidence that their loss is her eternal gain.

WHITE.—On the 6th of Tenth month, 1871, Moses White, aged nearly 84 years; a member and Elder of West Lake Monthly Meeting, Province of Ontario, Canada.

HILL.—At Walnut Ridge, Rush Co., Ind., on the 18th of Seventh month, 1871, Joseph Hill, in the 54th year of his age; an esteemed member of Walnut Ridge Monthly Meeting. His life was one of meekness, industry and usefulness, both to the Church and the community, and his departure was in peace.

SAMPSON.—On the 16th of Tenth month, 1871, Elizabeth G., wife of William A Sampson, aged 44 years and 14 days; a member of Springfield Monthly Meeting, N. C. Her sickness was long, and her sufferings severe, but she experienced the fulfilment of our Saviour's gracious promise: "Lo, I am with you alway, even unto the end of the world." Her deportment through a long illness fully exemplified the triumphs of the Christian religion.

FISHER.—On the 19th of Sixth month, 1871, at the residence of her daughter, in Brooklyn, to which place she had recently removed from Cayuga Co., N. Y., Mary Ann Fisher, aged 69 years. She was a Minister much esteemed for the cheerful, even kindliness of her character. She exercised her gift in simplicity and dependence upon the good Master. She was often engaged in visiting the sick and solitary ones, who were strengthened by her sympathizing Christian spirit; many have testified to the efficacy of her labors on their behalf. Her trust and confidence in the blessed Saviour enabled her to present religion in a cheerful aspect, which made her society very acceptable, and she constantly exercised a beneficial influence. The text is sweetly applicable in her case: "The path of the just is as a shining light, that shineth more and more unto the perfect day."

TOMLINSON.—At the Kiowa and Comanche Agency, near Fort Sill, Indian Territory, Sina, wife of Dr. A. D. Tomlinson, in the 47th year of her age; a member of Bloomfield Monthly Meeting, Parke Co., Ind. After being in the missionary field nearly six months, she was called from works to rewards, by Him who doeth all things well. Having faith in the atoning blood of Christ, she was blessed with a hope of a glorious immortality.

KELSEY.—On the 8th of Eighth month, 1871, Calvin Kelsey, in the 69th year of his age; a member of Ypsilanti Monthly Meeting, Michigan. He expressed a cheerful hope, and unclouded peace of mind, in view of the great change, which he was fully sensible was approaching.

ANTHONY.—At New Bedford, Mass., on the 7th of Tenth month, 1871, Benjamin Anthony, aged 71 years; a member of New Bedford Monthly Meeting. This dear Friend was for many years a striking example of the humble devout Christian,—a follower of the meek and lowly Jesus. While poor in this world's goods, and in his own apprehension poor as to spiritual attainments, he could declare a short time before he passed away, with all the emphasis his enfeebled frame could command, "Jesus is my best friend."

# CORRESPONDENCE.

BALTIMORE, 10th mo. 27th, 1871.

Our Yearly Meeting completed its business last evening to the comfort and satisfaction, I believe, of every one. We closed in joint session, and a precious covering was over us and many hearts were contrited. It was the largest attendance of our own members I remember ever to have seen, but fewer strangers than usual. We are building two new Meeting houses within our limits, and there is more religious life and interest among our members than within my recollection. It really looks as though this ancient Yearly Meeting, once attended by Geo. Fox, but stripped by the separation of 1828 of four fifths of its members, and further weakened by slavery and the civil war, is about to revive. The interest and tenderness of the young people were very manifest, and some of the seasons of refreshing from the presence of the Lord will long be remembered by us all. We think the two General Meetings held within our limits have done much to arouse interest and spread information, and we have continued that committee and the one to visit families and meetings, as way may open.

The printed minutes, embracing reports upon Education in North Carolina, Freedmen, Peace, Indians and General Education at the South, will be sent in the course of a week or so. The public Indian meeting, Third-day evening, was a great success—the house so crowded that many could not obtain entrance. Dr. Thomas read the annual report, and made some suitable introductory remarks. Bishop Whipple, the devoted friend and able advocate of the Indian, spoke most practically, interestingly and eloquently for an hour—nothing short of the full speech itself would do him justice. He referred most touchingly to his attendance in childhood of Friends' meeting with his grandfather, who was a Friend, and doubted not that seeds had there been dropped into his heart that led to his feeling so keenly for the red man. He gave a full endorsement of our work and alluded beautifully to the $2,000 sent him by Philadelphia Friends to feed his Sioux, when they were reduced almost to the point of starvation. His appeals were both beautiful and powerful, and the ground of all Christian work was clearly and forcibly stated. He drew a striking contrast between a moral and Christian basis.

Wm. Welsh, of Philadelphia, followed, and gave us some of his large experience in Indian mission work, and deeply interested the audience. He, too, spoke with great force.

* *

BUSH HILL, N. C., 10th mo. 24th, 1871.

*Dear Friend William J. Allinson:*—Thou wilt be glad to learn that we have succeeded in getting the "*William Forster Home*" and the school at Friendsville, Tenn., in successful operation. The matron in the "Home" is Priscilla J. Benbow; it is now full of girls, members of our Society, and by last report all was getting along nicely.

Deborah A. Steere is Principal, and William Clark assistant teacher in the school, which is filling up nicely and getting along well. The prospect of all our schools in this Yearly Meeting I think, is good. They will be mostly kept up by the Friends of this Yearly Meeting the coming year.

I suppose thou hast heard of the large and favored General Meeting held near Goldsboro', in this State, on the 13th, 14th and 15th of this month. It was a favored time. There were two meetings held on Sixth-day, three on Seventh day, and on First-day there were two in the house and two out in the woods. The Gospel of the Prince of Peace was preached fully in these meetings, and received by the assembled company; there almost in sight of those grounds where, a few years ago, there was confusion of noise and garments rolled in blood. Our dear Friends John Allen, from Indiana, Phebe Cook, from Western, and Ann Hare, from Baltimore Y.M., were with us.

While in Tennessee I passed by where they were building the Friends' meeting-house in Maryville. The walls were then going up (and I learn by this morning's mail that they are now up). If they can obtain the means, it is the calculation to have it completed in time to hold their meetings in this winter.

Our Quarterly Meeting (Deep River) has just passed—it was large and a favored time. A committee, which was appointed six months ago, was continued for the coming year to hold meetings, visit families, and labor as way might open for the advancement of the Redeemer's cause among Friends and others within our limits.

I am sincerely thy friend,
ALLEN JAY.

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IN the experience of good men, there is a universal *oneness* and yet a beautiful *variety*.

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(Communicated for Friends' Review.)

## LETTER FROM MARY BUNTING TO SARAH LAWRENCE.

PHILADELPHIA, 2d mo. 31, 1796.

At our Quarterly Meeting in the Eleventh month, there was a committee appointed to visit the Preparative Meetings of Catawissa and Roaring Creek, and others thereunto belonging, in consequence of a request of Exeter Monthly Meeting, to have a di-

vision and a new Monthly Meeting established. There being an opening left when the nomination was made for one or more young women to join the company, if there should be any so disposed with minds rightly engaged to the service, and cousin Sarah Cresson being agreed by the committee, and the matter proposed to her, she with much diffidence and fear submitted, and from the account of her service whilst she was out, there is reason to believe it not only tended much to her own satisfaction and encouragement, but the company's also. H. Pryor, H. Yerkes, M. Eliot and dear Jane Snowden also went. The request has been complied with, and dear cousin S. Cresson and Jane Snowden are now under appointment to go once more and attend the opening, with Betsey Foulke, Ruth Anna Rutter, &c., in the Fourth month next.* The willing and obedient, my dear cousin, find enough to do amongst us, and I trust the tender invitations that go forth will not be ineffectual, but that many more will come in and partake of the marriage supper of the King's Son, be happy communicants at His table, and some as from the hedges and highways. Our last Preparative Meeting was such an one as (I think) I was never at before. We had thirteen testimonies, besides a little exhortation from J. Simpson; several belonged to Market street, one a young man, gay in his appearance. After several had spoken, Stephen Grellet, the young Frenchman who has applied at this meeting for admittance as a member, rose and stood a considerable time for the first. He speaks so broken I could gather but little, but dear William Savery soon testified his unity by reviving, among other expressions of encouragement and sympathy, what was formerly declared: "If these should hold their peace, the very stones would cry out," and afterwards: "Say not among yourselves, we have Abraham for our Father, for I say unto you that God is able of these stones to raise up children unto Abraham," and dear S. Emlen quickly afterwards put us in remembrance of this proclamation, "Strangers shall stand and feed your flocks," &c.* At this quarter there has been an addition to the select members: John Webb and Rebecca Price of our meeting acknowledged ministers of the Gospel, Rebecca Archer at Pine street, and Hannah Evans. I have been in company with that precious woman Ruth Anna Rutter since her return from Shrewsbury. She enquired after thee, my beloved cousin; mentioned that since your first acquaintance her heart had been nearly united to thee, and desired in her very engaging affectionate manner, that her dear love might be communicated when I wrote thee.

As thou allows me, my dear cousin, to mention things as they occur, without studying regularity, I will go on in the news line and inform thee that Daniel Drinker† in his old age thinks of another wife. He is to pass at the next Monthly Meeting with Hannah Pryor. She is an agreeable woman, and much respected. * * * A long looked for trial, my beloved cousin, is likely to overtake us shortly—a separation from dear Wm. Savery‡ whom we much, very much, love; also that much valued pillar and father in the church, S. Emlen. We were favored with a visit from them at the Monthly Meeting, when in a very affectionate and affecting manner, they spread their prospect, which met the unity and feeling sympathy of the sisterhood. At the Quarter they came in with their certificates, when our feelings were agained quickened with a sense of our own loss by their being sent to a distant part of the vineyard. Dear R. A. Rutter was constrained in a fervent manner to petition for their preservation, that He who put forth would indeed go before them in every strait and difficulty, that so these, His anointed servants, who had been eminently useful to

* Ruth Anna Rutter, in early life, became a Friend from religious conviction, stepping out from the vortex of fashionable life in which she had been trained. Her rectitude of conduct and filial piety overcame the reluctance of her parents and relatives, and reconciled them to the great change. She received an excellent gift in the ministry, calling upon others, with great fervency of spirit, to come, taste and see how good the Lord is. About the year 1810 she was married to Jacob Lindley, a valued minister, distinguished by his bold and eloquent opposition to slavery.

Sarah Cresson was a minister of extraordinary depth. She was dedicated to the Lord in her childhood, and Rebecca Jones, who was her teacher, writes: "I often thought she would be more than a common woman, for she more resembled a Nazarite from her birth, than any other of my scholars."

—Ed.

* Rebecca Jones also, and other dignified servants, gave their public endorsal to the first appearance of S. Grellet as a minister.—Ed.

† Daniel Drinker, an honorable Elder, father to the beloved Abigail Barker. His former wife, Elizabeth Drinker, a valued minister, whilst on a religious visit to Great Britain, died in London Eighth month 10th, 1794. His second wife, Hannah D., we well remember as a valuable minister.—Ed.

† W. Savery being liberated by his Friends for a Gospel mission in various parts of Europe, embarked for Liverpool in Fifth month, 1796. Among his fellow passengers were Samuel Emlen and those eminent ambassadors for Christ, Deborah Darby and Rebecca Young, whose labors during their sojourn in America were wonderfully blessed in the conversion of souls. Several American Friends whose names are historic were simultaneously laboring in Truth's service in Europe: George Dillwyn, Samuel Emlen, Thomas Scattergood, David Bacon, Nicholas Waln, Benjamin Johnson, &c. Ed.

some of us, might be instrumental in gathering many more. Thy affectionate

MARY BUNTING.

For Friends' Review.

## THE PROGRESS OF MORALITY.

The friends of temperance will be gratified with the result of a popular vote in the twenty-second ward of Philadelphia, on the subject of local option in the matter of licensing the sale of drink.

The law under which the vote was taken makes it a penal offence to sell vinous, spirituous, malt, or any other intoxicating liquors, without a license. The violation of this provision is punishable by fine and imprisonment. It then provides that at the usual fall election once in three years the citizens of the ward shall decide by vote whether *any* licenses may be granted or not. This was done on the 10th inst., and resulted in a majority of more than two to one against license, the vote being 1152 for, and 2475 against. The population of Germantown is perhaps as mixed as could be found. On a basis of old German from Creisheim and elsewhere in the old country, have been settled two other classes, the one the English population from Leicestershire, chiefly engaged in the manufacture of Germantown hosiery and knit goods, the other the gentlemen residents whose business is in the city. The latter have also drawn with them a considerable mixture of Irish blood, and there is a small population of colored voters. The vote is therefore a representative one, and is more than usually interesting from being in one of the wards of the next to the largest city in the United States. The Convention composed of representatives of the various church congregations and temperance societies, which was instrumental in bringing about this result, intends to remain organized, for the double purpose of seeing that the law is not violated, and of meeting any legal contest of the decision by the liquor men. It is hoped that the success of this movement will induce other neighborhoods to follow the lead, and already a similar law is demanded by citizens of two other wards in this city.

*Philada.*, 10*th mo.* 17, 1871. P. C. G.

For Friends' Review.

## A TIME TO KEEP SILENCE.

We select a few passages from an article in the *Independent*, headed "Silences in Prayer-Meetings," by W. C. Wilkinson, as somewhat confirmatory of an important view of Friends, all whose meetings for worship are, when rightly occupied, truly *prayer* meetings, according to the excellent definition of the writer named, that a "prayer meeting is an occasion of special divine supernatural working in human souls;" and also, as one of the frequent marks of a growing recognition in other denominations of the truth, that "the kingdom of God is not in word but in power." Silences in these meetings, he says, "are not always and necessarily an evil. It is a great pity when they are so regarded. A space of silence in a prayer-meeting is often a gathering and a hiding of precious spiritual power. It is then a sad mistake to break it with an audible prayer, an exhortation, or that universal resource of timid leadership or of officious participation—a hymn. Let the silence be. It is God's chosen moment of working. By and by His Spirit Himself will bring it to its just end, with a still small voice speaking from some obedient heart inspired to the purpose. Stand in awe, and sin not. Commune with your own heart, and be still. Such times and seasons knoweth no man. Wait.

. . . . . .

"The prayer-meeting is an occasion of special divine supernatural working in human souls. If it is not this, it is nothing but barren mutual excitation on the part of simple enthusiasts. But, in whichever case, the manipulations of an adroit generalship are utterly out of relation to the matter. Astuteness, worldly wisdom deceives itself when it imagines that it possesses the secret of a prosperous prayer-meeting. The emotions of worship are not submissive subjects for a devotional drill sergeant. The mockery of a good prayer-meeting is possible to shrewd management. It may be a very decorous mockery, and it may even establish itself as an institution of world-wide celebrity. But the travesty imposes upon few besides the managers themselves. Genuine spiritual forces resent the affront of being treated as the experimentalist treats the chemic forces of the laboratory.

. . . . . .

"The meeting, being still more a meeting of all with Christ than a meeting of each with other, is really never in any jeopardy from whatsoever source—can never miss its aim through any mischance, save only through an intercepting forgetfulness, for the moment, on their own part, of Him who yet, however forgotten, abides in the midst of them. And what means to that fatal oblivion so effective as the eclipsing recollection allowed to come between, that there is a certain external appearance of thrifty progress in the exercises of the meeting to be saved at any cost? Here is the true secret of the awkwardness felt from a pause of silence in the prayer meeting. The silence is awkward simply and only because it is felt to be awkward. The leader thinks of himself and of the company; the company think of the leader and of themselves. They together thus lose sight of Him who is as easily to be met and as well in social silence as in social sound. Of course, from that mo-

ment the meeting is no meeting with Christ. The delightful oblivion of self and of each other in the all superseding consciousness of Christ, is precipitated in an instant in a chill snow-fall of sudden mutual recollections throughout the company. The appeal from the leader's chair, 'Brethren, do not let precious moments run to waste;' the rescue prayer volunteered by the forlorn hope among the deacons; the hap hazard hymn struck up by some tuneful brother—these expedients serve only as a means of mutually confessing, what all had before been feeling, that the pause was painful. . . . . .

"Suppose a prince to be visiting the towns of his realm. His subjects are desirous of doing him every honor. They offer him ceremonious receptions, at which, of course, the ostensible paramount object of those assembling is to meet their prince. He is the centre of attraction, and that fact itself is the best homage they can pay. But the deputed spokesman of a city falters in his part. Which now will be the truer homage to the prince—for the whole assembly to manifest a flutter of discomposure, as if, after all, their chief object was to make an appearance creditable to themselves; or for the whole assembly, instead, to be utterly unmindful of the stumble in their ceremony in absorbed respectful attention to the person of the prince himself?

"I attended, not long ago, a prayer meeting among a people all save one of whom were strangers to me. The leader was so possessed with a terror of some possible pause in the exercises that he was perpetually interposing a hurrying summons to the company to bestir themselves. It was fairly grotesque to hear the man say, as he actually said: 'Now, brethren, go right on with prayer, or exhortation, or singing, just exactly as the spirit prompts you. *Brother Smith, will you pray?*' He did not give Brother Smith half a chance to be obedient to the Spirit, whom he had just bidden him obey.

"I plead for more place for the supernatural in that one selected spot, at least, where, if anywhere, it might be free to appear—its heavenly court upon earth—the prayer-meeting. Give us the privilege of being silent; teach us to relish silence more, at least, not to be so superstitiously afraid of silence, in the prayer-meeting. Let the prayer-meeting have time, now and then, to recollect itself and catch its breath. It were good for us who are not Quakers to be capable, like the Quakers, of social silence—to be capable, like the Quakers, of enjoying social silence tranquilly in fruitful peace and rest."

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"Nothing," says Bishop Leighton, "does so establish the mind amidst the rollings and turbulence of present things, as both a look above them, and a look beyond them; above them to the good and steady hand by which they are ruled, and beyond them to the sweet and beautiful end to which, by that hand, they will be brought."

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## $185 AN ACRE IN IMPROVEMENTS, AND HOW IT PAYS.

Many readers will get a useful hint from the following facts, given to the *American Agriculturist* by a reliable gentleman, well known to us, but who wishes not to have his name in print. Such hints and details give great value to the pages of this journal, for every cultivator having even the smallest plot of ground. "... Eleven years ago I bought a field that was somewhat wet in spots, not a little rough with stumps and bushes, and quite stony. With hard ploughing, much hoeing and cultivating, a part of it yielded 34 bushels of corn per acre, and a part of it 67 bushels of potatoes. Failing to bargain for an adjoining piece of ground as I expected, I thought to put the money out at interest, but, guided by a suggestive item in your paper, I hired a lot of men just discharged from a railroad, and set them to work with spades. The roots and brush we burned. The larger stones we sunk in holes dug under them. The smaller ones, all that could be handled, we sunk in large drains, dug every 25 feet, 5 feet deep, and filled up 2½ feet with the stones. Where stones were lacking we filled out the drains with drain tiles. *We spaded the whole piece over* two feet deep, keeping the best soil on top, digging in twenty five two-horse wagon-loads of manure pretty deeply, and picking out every stone as large as a hen's egg. This whole work cost $185 per acre, and all the neighbors called me foolish—wasting money that would have brought me 7 per cent. Indeed, I borrowed some money at that rate to finish my job. The whole field was as fine and mellow as an ash-heap or onion bed, and you could thrust a cane down into it two feet deep anywhere.

"Now for the result: For ten years past a part of that lot has given me an *average* of 76 bushels of corn per acre—sold at an average of 83 cents per bushel—or 42 bushels more per acre than I could possibly have obtained as it was originally. It is like cultivating any other garden plot. It costs no more for manure, for seed, for planting and working, and the extra stalks have doubly paid for the handling of the extra 42 bushels of corn. So I have had annually 42 bushels of corn extra, at 83 cents per bushel, or $34.86 annual interest on the outlay of $185 at first—equal to over 18¾ per cent., instead of 7 per cent. for the money borrowed. Part of the same ground, when in potatoes, has yielded as high as 50 per cent. interest per

annum, and more. Indeed, though I cannot give all the figures, I am *sure* that on all the crops, taken together, I have got my original investment fully back once in three years! From this experience, and others like it for a shorter period, I can fully subscribe to the oft-repeated doctrine of the *American Agriculturist*, that most farmers would make a great deal of money by selling half their land and putting the avails into the other half, if indeed it would not pay to sell two-thirds. Much less expense would put the majority of soils into the ash heap or garden condition of my land.—*American Agriculturist.*

### RED JACKET AND "MINUTES."

The French have a proverb—"God works by minutes." His great plans are not wrought out by years, but move on through all time, while we are sleeping or trifling as well as learning or working; and thus ought we ever to do.

Some people are always complaining that they have not time to read, or study, or think, and *that* while they are wasting years by casting away the golden minutes as they are given from heaven.

Red Jacket once heard a wise man say, "I have not time enough!" Looking at him in surprise, the Indian exclaimed, "You have all the time *there is*, haven't you?"

Yes, we have all the time there is. God has given us time to work for ourselves and to bless the world; let us catch it, minute by minute, and make such use of it as we wish each moment to record in heaven.

## YOUTH'S DEPARTMENT.

### LAYING UP RICHES.

"Grandpa," said a boy, "our minister said this morning that 'riches take to themselves wings and fly away.' Now, is there no place in the world where wealth can be stored in safety?"

"None," replied the old man.

"Not in England?" still inquired the boy. "Surely the banks of such a great country are on a sure footing."

"No," again replied the grandfather; "civil strife, or foreign war, may at any time arise, beggaring the people and ruining the banks."

"Is not money safe in Prussia, in the hands of those rich German bankers?"

"No, not safe," once more replied the old man, "even in their hands, for prosperity may fail them."

"But surely," said the boy, "even boundless wealth may be deposited in the banks of America with perfect safety?"

"Alas! no," replied the aged man; "war may arise, and villains abound in the land, who rob the banks of their treasures and plunder vaults of their wealth."

"Then there is no place where riches may be stored in safety!" sighed the boy.

"Yes; not in this world, as I said at first, but in heaven. My boy, always remember the text—'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'"—*Eng. Mag.*

### CORN SONG.

BY JOHN G. WHITTIER.

Heap high the farmer's wintry hoard!
Heap high the golden corn;
No richer gift has Autumn poured
From out her lavish horn.

Let other lands, exulting, glean
The apple from the pine,
The orange from its glossy green,
The cluster from the vine.

We better love the hardy gift
Our rugged vales bestow,
To cheer us when the storm shall drift
Our harvest fields with snow.

Through vales of grass and meads of flowers,
Our ploughs their furrows made,
While on the hills the sun and showers
Of changeful April played.

We dropped the seed o'er hill and plain,
Beneath the sun of May,
And frightened from our sprouting grain
The robber crows away.

All through the long bright days of June,
Its leaves grew bright and fair,
And waved in hot midsummer's noon
Its soft and yellow hair.

And now with Autumn's moonlit eves,
Its harvest time has come;
We pluck away the frosted leaves,
And bear the treasure home.

There, richer than the fabled gifts
Apollo showered of old,
Fair hands the broken grains shall sift,
And knead its meal of gold.

Let vapid idlers loll in silk,
Around the costly board;
Give us the bowl of samp and milk,
By homespun beauty poured.

Then shame on all the proud and vain,
Whose folly laughs to scorn
The blessing of our hardy grain,
Our wealth of golden corn.

Let earth withhold her goodly root,
Let mildew blight the rye,
Give to the worm the orchard's fruit,
The wheat-fields to the fly:

But let the good old crop adorn
The hills our fathers trod;
Still let us for His golden corn
Send up our thanks to God.

## SUMMARY OF NEWS.

Foreign Intelligence.—European dates are to the 30th ult.

Great Britain.—The details of the Chicago calamity, received by mail, increased the interest and sympathy previously felt, and subscriptions continued to pour in, from all quarters and from different classes. The contributions received at the Mansion House in London, to the 2 'th ult, amounted to £42,600 (at the present rate of exchange, considerably over $200,000). The Queen, it is stated, has given £500.

An explosion occurred on the 26th, in a coal mine near Newcastle. Thirty three men were in the pit at the time, and a dispatch of the 27th said that thirty were dead, that the pit was on fire, and another explosion was feared. We have no later account.

Sir Roderick L. Murchison, the distinguished geologist, died on the 22d, at the age of 79. His researches first made fully known the series of strata to which he gave the name of the Silurian system He served four terms as President of the Geological Society, and was for more than twenty years President of the Royal Geographical Society, and his writings on these subjects were numerous and valuable. He has also been brought prominently forward of late years, by his deep interest in Dr. Livingstone, his earnest efforts to obtain certain tidings of that traveller, and his unwearied faith in his safety and ultimate success. Charles Babbage, the eminent mathematician and philosophical mechanist, also died on the 23d, aged 79 years. He was appointed Professor of Mathematics at the University of Cambridge in 1828, and held the position eleven years.

France.—The German evacuation of the six departments named in the recent treaty is proceeding quietly.

The contributions in Paris for the relief of Chicago, to the 25th ult., amounted to 178,430 francs (nearly $35,680).

Austria.—Vienna journals of the 25th published an appeal, signed by the Imperial Chancellor Von Beust, and other influential persons, for contributions in aid of the sufferers by the Chicago fire. All the Pesth journals warmly appealed to the people to hold meetings and adopt measures for the same object.

Russia.—A general order has been issued from the War Office, and approved by the Emperor, directing a complete reorganization of the army, and the calling and training to arms of the whole adult male population of the country, in their districts. The numerical strength of the regular and "landwehr" (militia) forces of the empire is made by this order, 1,600,000 men when required for war purposes. Sixty-six regiments of Cossacks, some of whom are now in service and others liable, are not included in this enumeration. A reserve force is also created, to be employed in case of invasion. This order virtually makes every man capable of bearing arms a soldier on a peace footing.

Spain.—A message from the Crown and Ministry, read in the Cortes on the 27th ult., stated that the cost of the war in Cuba during the past year had been about $62,000,000, and that the colonial deficit for the year would amount to about $11,000,000. The government asked a credit of $20,000,000 for military purposes, and announced that in future the colonial budget will be submitted to the members of the legislative body.

Italy.—An allocution of the Pope is published, in which, while recognizing the bishops appointed by the Italian government as possessing the requisite qualifications of their offices, he solemnly repudiates the guarantees given him by Italy, and protests against the invasion of the "Holy See." He also condemns the course of Dr. Döllinger and those who, with him, are opposing the decisions of the Vatican Council.

Brazil.—Advices from Rio Janeiro received in London confirm the reports previously received here, of the adoption of the bill abolishing slavery. The vote on the final passage of the bill in the Senate was 44 to 33, and the announcement of the result was received with loud cheers by the spectators in the galleries. The government has issued a circular to the authorities in all the departments, recommending that the law be put into immediate execution. The Benedictine order of monks have promptly emancipated all their 1,600 slaves.

Baron Itajuba, now Brazilian ambassador at Paris, has been appointed by the Emperor as a member of the Board of Arbitration on the Alabama claims, to sit at Geneva, Switzerland. The Board is now complete, the other four members being, for the United States, Charles Francis Adams; for Great Britain, Lord Chief Justice Cockburn; for Switzerland, Jacques Staempfil; for Italy, Count Selopis.

Mexico.—In the recent Presidential election, Juarez received all the electoral votes that were cast, 103 in number; the opposition abstaining from voting. Revolutionary attempts in different quarters have occurred since the election, most of which appear likely to be suppressed by the government.

Domestic.—Besides the fearfully destructive prairie and forest fires in Michigan and Wisconsin, other districts have also suffered, though in a less degree, from the same cause. On the 23d ult. it was announced that extensive fires were prevailing in the swamps and woods of several counties of western New York, on the south of Lake Ontario, also one near Troy, and another in the Shawangunk Mountains, in the south-eastern part of the State. In some instances houses and barns were destroyed. On the 24th, fire was reported on the mountains in Dauphin Co., Pa. All these are believed to have been since extinguished by rain.

The President has issued a proclamation appointing the 30th inst. as the usual day of national thanksgiving.

The treasurer of the relief fund in Chicago, on the 25th ult., reported the aggregate receipts to that time as $1,486,986, of which $34,490 had been distributed. The committee, it was stated, estimated that $1,975,000 would be required for the next 30 days. The aid society, on the 26th, in response to inquiries from persons who could better contribute articles than money, said beans, potatoes and onions were especially needed, in order to avoid sickness, and asked that those who could, would send them, making up car-loads at different places. Straw beds, large enough for two persons, were also asked for. The relief committee at Milwaukee for the sufferers by the fires in Wisconsin announced on the 25th that the supply of clothing for men and boys received at that point and on the way, was sufficient for present wants, but that warm clothing for women and children was still needed, especially under garments. The most essential need, they say, is money to purchase provisions, materials and implements for building, also horses and oxen, and feed for them. From 1,500 to 2,000 families are to be housed, fed and clothed until the next harvest. Money designed for that committee may be sent to Alexander Mitchell, Treasurer. On the 31st, they announced that the supply of clothing received, of all kinds, was sufficient, and that money was the most urgent need

# FRIENDS' REVIEW.

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For Friends' Review.

## THE COMING FIRST-DAY SCHOOL CONFERENCE.

BY THOMAS CHASE.

Doubtless many prayers are ascending that the Lord will be pleased to pour out an abundant blessing upon the approaching Conference at Wilmington. So signally were such prayers answered two years ago, that we have every reason now for courage and hope. How many are the places in which the blessed results of the Philadelphia Conference are still apparent, in individual consecration, and the increased religious life of whole meetings and communities, as well as in the improvement of First-day schools and the increase of their number! If it was but a handful of corn that was sown, the fruit thereof doth "shake like Lebanon."

It may be well to recur to the successful example of that last meeting. I have before me a short article which I wrote a few days after the Conference for a manuscript periodical, issued by a literary society at Haverford College, and which I copy as giving some of the impressions that were left upon my mind at the time:

It would be difficult to give any one who was not present at any of the meetings of the late Conference in Philadelphia, any adequate idea of the intense interest which pervaded its sessions. I shall not attempt the impossible task; * * * * but I wish to glance at one or two of the general lessons it conveyed. These lessons are *additional* to the most important and direct results of the Conference, in the vast amount of *practical business* accomplished, and the instruction imparted, particularly in the special meetings, whose fruit will long be apparent in the increased zeal and efficiency of superintendents and teachers.

In the first place, there was something impressive in the thought that it was a representative assembly of the whole body of Friends in the United States, or at least of the most active, working members,—an American *Pam-Philian Council*, unaccompanied with any hierarchical dangers. As such, it was calculated to heighten one's respect both for the religious earnestness and for the intellectual ability to be found in the Society at the present day; as such, too, important practical results may be hoped from it, in the comparison of different views and experiences, the removal of local prejudices, and the recognition of a common tie of brotherhood.

Secondly, no attentive observer could doubt that the body there represented was *a living Church*, capable of vast influence for good, and destined yet to do a great work in the world under the continued blessing of the Holy Ghost.

Thirdly, the faith, the zeal, the energy, the ardent love, the deep devotion, the consecration of body, soul and spirit to one great cause, which so strikingly pervaded the Conference, could hardly fail to impress even the most sceptical with the thought that there must be some truth in religion after all,—there must be some *reality* in the feelings and convictions which move so profoundly this assembly of sensible men and women, shrewd men of business, and logical thinkers,—and the cause to which they are so devoted deserves at least candid examination, and cannot be dismissed with contempt.

Finally, whoever was present at the closing session, or on some other occasions during the meetings, must indeed be hard and dead if he did not own the sensible presence of the Lord by His Holy Spirit, and feel, if he never felt before, that God is not a God afar-off, but ready to meet with His believing children, to touch their lips as with a live coal from His altar, and to melt their hearts in contrition, lift them in supplication, and warm them with faith and love.

Let us have confidence that the coming meeting will be worthy of its predecessor. Among the causes of the success of the Philadelphia Conference, we may notice:

1. The careful, prayerful attention of the Committee, in the choice of appropriate subjects for consideration, and the selection of speakers experienced or able in such matter to open the discussions.

2. The skill and tact of the Chairman in keeping speakers to the point, and in the performance of all the other duties of his important office.

3. The general disposition to abstain from the introduction of all topics calculated to impair the harmony of the meeting.

4. Lastly, but most important of all, the evident desire pervading the assembly that each session should be held in the Lord's fear and power.

The *special* meetings were occasions of great interest. The subject of one of them, *the teaching of Bible classes*, might very properly claim the attention of one or two of the *general* sessions of a whole Conference; for are not *all* classes in First-day schools Bible classes? It is to be regretted that the proceedings of the special meetings could not have been published. They would form a volume not inferior in interest to the general proceedings, and perhaps of even greater practical value.

Happily, the question of the *utility* of First-day schools will not need to be discussed west of the Alleghanies. May each delegate and attender feel that the object of the assembly is the direct and practical one of considering how such schools can be made most useful, interesting, and effective for the Lord's service; and that his business is to learn as much as he can from the experience of others, and to contribute to the common stock whatever important lesson he has gained from his own experience. The more *practical* the exercises are made, the better. And here let me remark that it is very desirable that as little of the precious time of such assemblies as possible should be occupied in mere *routine* business, the discussion of points of order, or the details of organization, finance, etc. Even if there are differences of views on any of these points, let them be settled by private discussion outside of the Conference. One of the most painful exhibitions of the weakness of human nature is to be seen in the tenacity with which even good and sensible men will sometimes insist on the adoption of one mode (of raising a Committee, for example) rather than another, or on some trivial point of order, ready to spend a whole evening in arguing their side, when as far as the essential business of the meeting is concerned, it does not make the slightest difference whatever what decision is made. Let details of this kind be settled if possible out of doors, of course with the fairest consideration of all conflicting views; and if any such question must be brought before the whole Conference, let it be presented in its simplest form, so that a direct vote can be taken with the least possible waste of breath. But I have no doubt that the assembly will be characterized by such good sense and business capacity as will make the meetings in the highest degree instructive and profitable.

How shall the schools be made the nurseries of the church; how shall their pupils be brought into church fellowship with their teachers, and be led to find their religious home in that Society, which we love because we regard it as the body in which Christianity presents itself in its purest form; how shall mission and adult schools, also, secure religious associations for their members; how shall our youth and younger adults be attracted to the schools, and what *advanced courses* of Christian history and doctrine can be prepared for their study? These are some of the questions which may come up before the minds of the members of the Conference. It may be that some will be led to consider the wide field offered for the labors of *women* in our Society, which solved long ago the problem, which Episcopalians and other denominations are just beginning to meet, of the best employment of the peculiar gifts and graces of the female sex in the Redeemer's service. Quaker women are by birthright deaconesses and sisters of charity; and if they desire a distinctive costume, what better one can be desired than that of Elizabeth Fry? There are many very effective First-day schools in our land which owe their existence and support to the Christian zeal and Christian graces of one or two young women. There might be *many more*.

Is it not possible that children should attend some of our First-day schools for years, and leave them unacquainted with the Scriptural grounds of our views (or even with our views themselves) on worship, spiritual gifts, the guidance of the Holy Spirit, etc.? How is this defect to be remedied? Will not some one prepare a brief selection of Scripture texts, to be committed to memory and illustrated and explained in *all* our schools, setting forth the doctrine of Christ in these regards? I remember an admirable selection of texts on War, contributed by "M. M." to one of our papers a few years ago, which might constitute one section of such a book.

What we want in all is not so much rule and system as life and power,—love of Christ and love of souls. Let us not think more of the machinery than of the work. Never *weary* the children. Be content with making

one or two good impressions, and then commend them to God and to the word of His grace.

After the solid business of the meeting has been transacted, after much light has been shed upon the best methods of First-day school work, and superintendents and teachers have been filled with new strength and courage, who doubts that the people will feel drawn to present themselves before the Lord, to ask His benediction before they part? May we not trust that He will be graciously pleased to manifest Himself in the midst of them, and to open the windows of heaven and pour them out a blessing?

## EAR-RINGS.

BY ANNIE WITTENMYRE.

There is no part of the human body so little affected by the ordinary changes of life as the ear. If allowed to stand in the place where God put it, it is erect, shell-shaped, almost transparent, and delicately beautiful. But Satan has defiled the earth, and put his mark on the most beautiful and enduring things.

It has been a custom in all ages for stock-growers to put the mark of their ownership on the ears of their animals; and the Beast, very early in the history of the world, soon after Eve was driven out of Eden, managed to put his mark on the ears of women.

We read that when Jacob went up with his household to Bethel, to build an altar unto God, that at his command "they gave unto Jacob all the strange gods which were in their hands, and all the ear-rings which were in their ears, and Jacob hid them under the oak which was by Shechem."

The controversy thus successfully inaugurated by Jacob, 616 years after the flood, against this Satanic and barbarous custom, has been kept up till the present day. But Satan still holds women by the ears; and the more degraded and besotted a nation or a tribe, the heavier the badges of his power in the ears of their women.

This relic of barbarism has come down to us, and many of our women bear the marks of the beast, and display the badges of his ownership; and their ears, the perfect and beautiful creation of the Divine hand, are pierced and mangled and dragged out of shape, and despoiled of their beauty.

The rich and the poor, the lady in her silks and the beggar in her rags, are alike the victims of this deforming and barbarous custom.

But ear-rings are not only a mark of the Beast, and a relic of the gross barbarism of early ages, but lead to an extravagant outlay of money that belongs to other purposes. This evil has crept into the Church, and thousands of women go to the communion-table with the money in their ears that ought to be in the missionary-box, or educating some poor orphan child; for there is enough treasure in the uncircumcised ears of the women of the church to send a corps of missionaries to every nation under the skies, and enough spent annually to sustain them in their work.

Or, turned into another channel, there is enough to build an orphan-house in every State in the Union, and enough spent annually for ear-ornaments to support all the needy orphan children of the land. So that in truth they go to the Lord's table with the price of souls in their ears.

"But," say some, "I have weak eyes, and my physician advised me to have my ears pierced." But did he advise you to heal the wound as soon as possible, and wear heavy ornaments? Looking around us, we might suppose that we had a nation of weak-eyed women; for most of the ladies we have spoken to on the subject claim to have weak eyes. Better get a box of eye-salve, for this remedy is a delusion, unless the ears are kept sore and discharging; and we observe that most ladies heal them as soon as possible; and, indeed, it would be a pitiable sight to see one-half or two-thirds of our women going about with sore ears.

But the fact is, young girls want to look womanly, and old women want to look girlish; and women with round faces want them to look long; and peaked-faced women want theirs to look broad; and many women want to look beautiful; and, like the women of heathen lands, who color their teeth and paint their eyelids, and tattoo their faces, and imagine they look beautiful, our women think that they are adding to their personal beauty, when in truth they are only making themselves ridiculous in the eyes of men and angels. Away with *this mark of the beast, this relic of barbarism.—The Christian Woman.*

For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 167.)

§ 7. *The Geneva Bible, A. D.* 1560.

We have now before us a volume printed eight years earlier than the first Bishops' Bible, to which was given the following title:

"*The Bible: that is, the Holy Scriptures, conteyned in the Olde and Newe Testament. Translated according to the Ebrue and Greke, and conferred with the best translations in divers languages, with most profitable annotations on all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader. At Geneva. Printed by Rouland Hall,* M.D.LX.

In England no English Bible was printed during Queen Mary's brief and bloody reign. But about 290 persons were put to death at the stake, of whom John Rogers, the translator or editor of the version called Matthew's Bible, was the first martyr; also Cranmer, Latimer, Ridley, and others who had so largely assisted in placing the Bible before the people in English, were burned at the stake. "Be of good cheer, brother," said Latimer, to Ridley, "we shall this day kindle such a torch in England as I trust shall never be extinguished." Many Protestants fled to foreign countries; and at Geneva zealous scholars or reformers like Miles Coverdale, William Whittingham, Anthony Gilby, Thomas Sampson, John Knox, Pullain, Goodman, and Cole, found a congenial refuge in the fellowship of John Calvin and the Calvinists of that city. These refugees, dissatisfied, as were many other excellent judges of such a matter in that day, with the previous versions of the Holy Scriptures into English, undertook "with much fear and trembling" the "great and wonderful work" of re-translating the Bible according to the plan indicated in the title-page above written. They profess to have labored "for two years or more, day and night."

The portion of the Geneva Bible which comprises the New Testament, however, we owe to the labor of William Whittingham who married Calvin's sister; and it was at first printed by itself in the year 1557, with an Introductory Epistle by Calvin. Whittingham is pronounced an accurate scholar; "he had a sound judgment and a keen perception of the style and phraseology best adapted to set forth the meaning of the sacred text. In his preface he tells us that the English text 'was diligently revised by the most approved Greek exemplars and conference of translations in other tongues.' . . . He kept very closely to the Greek, and yet expressed the sense, for the most part, in terse and idiomatic English."

The Genevan Bible required not, nor had it, formal sanction for public use in the churches, to make it welcomed and treasured with avidity by the masses of the English people. As a household Bible it very nearly supplanted all other versions, and held its place thus for eighty years, passing through about 150 editions. And it is not only deserving of high esteem by intrinsic merit, but its popularity is explained partly by the following advantages:—

It was easily handled, being of a small quarto size, while the editions since Tyndale's which were in use—Coverdale's, Matthew's, and Cranmer's, or the Great Bible—were unwieldy folios. Some one has said that books which can be taken in the hand to read are the most useful, after all.

The Geneva Bible was the first which was printed in Roman letter, the ordinary type of the present day, which is very clear and distinct in comparison with the old English black-letter in which the former Bibles had been printed.

It was the first in which the text was broken up into *verses*, separated from each other in little paragraphs, as in our Bibles of the present day. The present division of the New Testament chapters into verses was the invention of Robert Stephens, a few years before, whose Greek Testament, published in Paris in 1551, first had the verses marked in the margin, but not separated in the manner which our Bibles of to day have borrowed from the Geneva version. The modern *chapters* were invented in the middle of the thirteenth century by Cardinal Hugo de S. Caro, in order that references might be made from a concordance which he prepared.

A condensed *commentary* was printed in the margin, the notes of which were esteemed as very spiritual and evangelical. The reviser of the New Testament declares that to his knowledge he has "omitted nothing unexpounded whereby he that is anything exercised in the Scriptures of God might justly complain of hardness." The notes have often a dogmatic and Calvinistic flavor, as might be expected, and so were congenial to the great Puritan and Presbyterian party. James I., as we have seen, thought the notes to the Geneva translation to be "seditious, and savoring too much of dangerous and traitorous conceits." For instance, a note on 2 Chronicles xv. 16, seemed to favor tyrannicide:—"And King Asa deposed Maachah his mother from her regency, because she had made an idole in a grove: and Asa brake down her idole, and stamped it, and burnt it at the broke Kidron." The comment reads: "And herein he shewed that he lacked zeale: for she ought to have dyed, bothe by the covenant, and by the Lawe of God: but he gave place to foolish pitie."

It is this Geneva Bible which is sometimes called the "Breeches Bible" from its curious rendering of Genesis iii. 7: "And they sewed figge leaves together, and made themselves breeches."

But this volume refers us back to former Bibles which were used as the basis of the Genevan revision,—particularly Tyndale's for the New Testament, and the "Great Bible" for the Old Testament. (While the "Great Bible" was in progress of publication, there was printed in London

*Taverner's Bible*, 1539.

Richard Taverner was a lawyer. He was also a distinguished Greek scholar. He had a license to preach, but in doing so he affect-

ed the "unclerical habit" of "a velvet bonnet and damask gown, and gold chain, and sword. . . . It was his humor, also, to 'quote the law in Greek." But the "Great Bible" appearing the same year, crowded Taverner's out of use. A mention of it belongs here for completeness to our history, but it is not present, nor a link in our chain of transmission. Taverner's also was virtually—*via* Matthew's, on which it was immediately based—a revision of Tyndale's version; as likewise was)

§ 8. *The Great Bible* (*Cranmer's*), 1539.

Here we come to a reprint* of the New Testament of another Bible, which is said to bear the following title:—

"The Byble in Englysche, that is to saye the content of all the holy scrypture both of ye olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes, by ye dylygent studye of dyverse excellent learned men, expert in the aforesayde tonges. Printed by Rychard Grafton and Edward Whitchurch. Cum privilegio ad imprimendum solum. 1539."

This has often been called Cranmer's Bible, though that prelate does not appear to have had any part in the preparation of it. Crumwell, Henry VIII.'s favorite minister after the fall of Wolsey, having resolved to have a new translation prepared, carried out his design through others, especially Coverdale, whom he selected as editor. Cranmer, however, wrote a *preface* for the second and subsequent editions of the work, and this circumstance may have occasioned the naming of the "Great Bible" as "Cranmer's." But it is Crumwell's management under which this Bible was produced and brought before the English people. Coverdale took Matthew's Bible as the basis, carefully revising the whole text by critically comparing it with the Hebrew and Greek. But he adopted some erroneous renderings from the Vulgate, one of which even our authorized version of to-day keeps up. For where Tyndale had well translated John x. 16, thus—"And other shepe I have which are not of this *folde*. Them also must I bring that they may hear my voyce, and that ther may be one *flocke* and one *shepherde*," the editor of the new Bible changed the word "flocke" to "*fold*,"—after the Vulgate which has *ovile* in both places; but the original Greek has αὐλή, "a fold," and ποίμνη, "a flock."

Those who have read in the Episcopalian "Book of Common Prayer," may have noticed that the version of the Psalms therein written is different from that contained in our Authorized Version. It is the version of the Psalms that was originally published in the "Great Bible," being written not so much according to the letter as the sense; and thus smooth, flowing, and better adapted for chanting than other versions.

(To be continued.)

*In Bagster's "English Hexapla."

## NOTES FROM AN INTERLEAVED BIBLE. NO. 7.

BY M. S. W.

John wrote a Gospel, three Epistles and Revelation. When we refer to John we think of love, as of Abraham's faith, Job's patience. When John was too old to preach, he was taken to the assemblies of the people and only said, "Little children, love one another." He died a natural death A. D. 100—being nearly 100 years old.

*John* i. 1. Long before John wrote his gospel, the Platonists, and after them several learned Jews, particularly Philo, used Word (Greek) to signify the Creator of the world—also Ps. xxxiii. 6. A gentleman said of the divinity of Christ, "If it were true it certainly would have been expressed in more clear and unequivocal terms." "Well," replied his friend, "how would you express the doctrine to make it indubitable?" "I would say," answered he, "that Jesus Christ is the true God." "You are very happy," rejoined the other, "in your choice of words; for you have happened to hit upon the very words of inspiration. John in his first epistle, speaking of the Son, says, 'This is the true God and eternal life.'"

*John* ii. There is not now a habitable house where was Cana of Galilee. Dr. Clark says that, "walking among the ruins, we found large stone waterpots, answering to the description of the ancient vessels of the country, not preserved, but lying about. From their appearance, and the number of them, it is quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in that country.

2. There were but four disciples at that time, Andrew and his brother Simon Peter, Philip and his brother Nathaniel (called Bartholomew by the other Evangelists.)

7. A Friend in speaking of teaching children the words of the Bible, said, "'Fill the waterpots with water,' was the command of Jesus; in His own good time He will turn the water into best wine."

10. Isaiah compares the blessings of the godly to a *well watered* garden—enough, not too much—using the same word as that translated "well drunk" in this verse. The governor spoke of a custom, not a fact at that time.

14. This purifying of the temple is not the same spoken of by Matthew, which occurred at His last passover, this at the first. It is alluded to in Mal. iii. His proceeding was

not altogether without example or unauthorized, for all had a right to reform abuses of this sort, and the zealots put the right in practice.

*John* iii. Nicodemus was very cautious in his address. He begins by calling him Rabbi or teacher. The Jews did not expect a teacher, but a king to sit on David's throne.

3. "Born of me afresh" would be the best translation. This doctrine was not unknown to the Jews, and was predicted as a doctrine that would be taught in the time of the Messiah—Ezekiel xi. 9; xxxvi. 25. The change in the New Testament is called the new creation—2 Cor. v. 17; Gal. vi. 15.

Though Nicodemus knew that a proselyte was said to be born again when he became one of the seed of Abraham, he could not understand that every man should need this. It required a new birth for a heathen to become a Jew, but that a Jew could attain a higher state seemed absurd to him.

8. Any of the mysteries of nature would illustrate this point, but he took that which above others is symbolic of the Spirit, which is expressed by the same word in Greek and Hebrew.

9. The question of Nicodemus is still one of unbelief, and henceforth the answer is to unbelief, by showing him the appointed means of this new birth—faith in the Son of God.

13. The whole verse seems to have intimate connection with and reference to Prov. xxx. 4, and is spoken as a learned doctor of the law would recall that verse.

15. God did not remove the fiery serpents at once, but healing was to be found in the midst of them, by looking at the brazen serpent; so the temptations and conflicts of sin shall not leave the believer, but in the midst of these, with the eye of faith fixed on the uplifted Son of man, he has eternal life. We hear nothing of the effect produced on Nicodemus, but he is twice mentioned after this. He defended Jesus against the unjust suspicions of the Jews,—vii. 50—and he came to aid in embalming His body—xix. 39.

For Friends' Review.

## BOOK NOTICE.

FAIR FRANCE—Impressions of a traveller. By D. CRAIK.

The writer of these lively sketches gives a pleasant narrative of things seen during several short visits to France. Among others she describes the noted Bayeux tapestry, now risen to the dignity of a historical record, though the Queen who wrought it, probably never anticipated it would be in existence some eight hundred years after her death.

Freeman, the laborious author of "The Conquest of England by William of Normandy," repeatedly refers to this piece of needle work as one of the important records of the day. As such the following description is valuable:

"The streets of the ancient town (Bayeux), lying in the usual provincial peace, present a great contrast to those stirring times which William the Conqueror's Matilda recorded in that curious monument of feminine diligence, imagination and affection, the Bayeux tapestry. Often as I had heard of it, I expected to see something quite different from that narrow strip of linen, scarcely more than a foot and a half broad, but extended on a frame, the whole length up and down of a very long room, upon which were sewed figures of the style of art of a boy's chalk designs on a wall, or the work of a girl of the last century on her sampler. And yet Queen Matilda must have been a clever woman in her generation. Its exceeding variety—for as the canvass extends two hundred and fourteen feet, the scenes or pictures must be quite one hundred and fifty in number,—the spirited conception of some of them, and the persistent care in the execution of the whole, do great credit to this Norman wife. For the way in which she always depicts her William, front face, while everybody else is in profile, and the care with which his followers are drawn, armed and clothed, while our poor ancestors are represented as mere barbarians, sufficiently indicate that, like most historians, the fair chronicler was not as unbiassed as she might have been, and knew well how to accommodate facts to opinions.

"Throughout, William is put forward as Britain's rightful heir (the first scene being his acknowledgment as such by Edward the Confessor), and Harold as a mean usurper. As the story goes on, the designer warms into enthusiasm, and the landing at Pevensey is quite an artistic success. True, the horses are blue and red alternately, and the men, who, except William, are all in profile, have a slight monotony of attitude. Still the whole performance is interesting and intelligible, even to our modern eyes. The death of Harold, rude as the figures are, has a sort of pathos in it; and the Gallic cock in the corner, crowing and flapping his wings in celebration of the event, is quite a stroke of genius. So, too, is the border, which at this point of the history changes its style, and instead of being composed of animals, supposed from Æsop's fables, is made up of slain men in all sorts of possible and impossible attitudes. Altogether, no one can examine this curious work, especially where it breaks off abruptly, doubtless where the cunning of brain and fingers ceased, and the repose either of sickness or death fell upon a life that must have been anxious above most women's, even in those

rough times, no one can think of Matilda in her individuality, which this labor of hers puts so strongly before one, without wondering what kind of a lady she was."

The first Napoleon, when meditating the invasion of England, exhibited the Bayeux tapestry from town to town, in order to stimulate modern Normans to a second invasion. Few pieces of embroidery have such historical value.

For Friends' Review.

## AN AWAKENING THOUGHT.

(*Extracted from a letter written to a young friend.*)

"It seems to me a fearfully solemn thing to be drifting down life's stream, with the question of our soul's position before God wrapped in a mist of uncertainty. It is not uncertain whose we are, however we may feel about it, for there is no middle ground—no such thing as being *partially* a Christian. We are either Christians, washed and accepted of God through the blood of the Lamb, or else we are not Christians—not forgiven, not reconciled to God.

"Many, through unbelief or indifference, or a fearful educational error, settle down satisfied not to know where they stand. That it is not the will of our heavenly Father that we should be in this state, is plainly manifest. We are told: 'Examine yourselves, whether ye be in the faith.' Again we are told in John: 'These things I write unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.' He does not say: 'That ye may hope some day to have it,' but that ye may *know* that ye *have* eternal life. The realization, however, that it is not only our privilege but our duty to have an assured confidence toward God, does not lessen the feeling of the importance of having this confidence founded on something which will stand the great judgment day. He who has a false hope is as badly off as he who has none at all.

"But thanks be unto our heavenly Father, He has made the true ground for confidence so plain and easy to be understood, that a child may see it, and distinguish the difference between it and the false, as easily as he can see a difference between rock and sand."

For Friends' Review.

## NATIONAL FIRST-DAY SCHOOL CONFERENCE.

The approaching meeting of the Biennial First-day School Conference we hope will attract the warm interest of the members of our Society everywhere. Some of those who were privileged to attend the sessions of the body which met in Philadelphia two years ago, have still in fresh remembrance the good work which the Lord then began. Although men and women of culture took their proper place in its discussions, the main interest of the occasion was not an intellectual one. While some may have been attracted by the machinery of teaching made clear to the simplest mind, the hearts of many more were stirred by the greater considerations which cluster around the subject of Scriptural instruction. "How shall we bring the children to the Master?" "What agencies can we employ which will soonest melt their hearts in the love of Christ?" As themes like these came before us, the work of the teacher assumed a new meaning; its duties and responsibilities took on a larger significance. In the solemn inquiry which was brought home to every reflecting mind, "Who is sufficient for these things?" our souls found a fresh call to a life of consecration and faith in our Lord Jesus Christ. As the fire burned, the world and the things of it grew dimmer in our view, and in this time of refreshing from the presence of the Lord, we believe the blood of atonement was sprinkled upon many hearts. In the last session of these memorable days, there were not a few to bear witness that God had been with us of a truth.

And now in looking forward to another season of communion in the blessed fellowship of the Gospel, should not our hearts be engaged in fervent supplication to God that He will pour out upon this assembly of teachers and others interested in the cause, a rich supply of His grace. May we not claim of the Church at large, that it will bear us on its petitions before the Throne, that God may be known in all our doings. Gathering thus in the name and power of Jesus, our souls will be comforted and knit together, our hands will be strengthened for the work which He calls us to do, and His cause and kingdom will be promoted in the earth. S. R. S.

*Tenth month* 31*st*, 1871.

## A COSTLY VICE.

The Chief of the Statistical Bureau at Washington, states, that the valuation of the annual whiskey product is $375,000,000; of fermented liquors $126,000,000, of imported liquors $100,000,000, and of the annual sales of the 150,000 licensed liquor stores in the country about $700,000,000. Enough to pay off our national debt in about three years. How is it that an intelligent people can sustain a traffic whose only results are waste, pauperism, wretchedness and misery, temporal and eternal?

Good thoughts, like good company, will never stay where they are not civilly entertained; while bad thoughts, like ill-mannered guests, press for admission, or, like nightly robbers, lurk secretly about, waiting for an unguarded moment to creep in and destroy.—*Selected.*

# FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 11, 1871.

National F. D. S. Conference.—Interesting articles from two correspondents in reference to this important meeting, preclude the necessity of much editorial remark in calling attention to it. In pondering upon the subject of Scriptural instruction, we have been led to bless the adorable Head of the Church for the service which He devolved upon the beloved Hannah C. Backhouse, when, in the year 1832, she was led to organize within what was then the western Yearly Meeting, (as also in other parts of the United States and in Canada) weekly meetings for the instruction of the youth in the Scriptures. In her diary she thus notes a meeting at Bloomfield, 2d mo. 22, 1832, for this purpose:

"It was a particularly interesting occasion; old and young seemed surprised at their ignorance, when they came to be examined, and all were earnest to apply the remedy. The plan proposed is that they should read chapters in the historical parts of the Bible during the week, and learn by heart certain portions. They are to repeat what they have learned, and to be questioned in the chapters that have been read on a First-day afternoon. Some intelligent Friends have taken charge of the school. One young man was so pleased with the plan, that the Bible was hardly out of his hands during the time we were there."

This was the planting of a noble vine—"wholly a right seed." The Lord gave the increase—to Him be all the praise. Sown in weakness, it has been brought forth in power. Some dread of innovation having been excited, the leading Friends of Indiana Y. M. met, in connection with J. & H. C. Backhouse and other accredited visitors, and the catholic and Christian spirit which prevailed, and over-ruled all disposition to cavil, is beyond all praise. An English "ambassador for Christ" who visited America nearly twenty years afterward, wrote:

"Few can estimate the value of H. C. Backhouse's labors in America, and the permanent results which have followed and are still developing. In no portion of the Society are they, perhaps, more conspicuous than in Indiana, where more than one-third of the whole body of Friends in America are now reaping, through the Divine blessing as we may humbly trust, the fruit of those exercises into which she was led on behalf of the rising generation, in the present and continous enjoyment of an amount of scriptural instruction exceeded in none of the Y. Meetings of that land."

Wearing Ornaments.—We copy from the *Christian Woman* a stern rebuke of extravagance as evinced in the mere wearing of ear-rings, and we wish that it might elicit in every religious family an affirmative answer to Jeremiah's query: "Can a maid forget her ornaments?" and a practical exemplification of St. Peter's exhortation to substitute for the putting on of gold, &c., the ornament "which is in the sight of God of great price," and consisting altogether "in that which is incorruptible," to wit, "a meek and quiet spirit." Our writer, confining herself to the outlay of money in ear-rings, shows that the cost of them would amply supply every missionary-box in the world. Had she included in her estimate bracelets, breast-pins, finger-rings, cameos, diamonds and other vain trinkets, to what a vast sum would the aggregate be swelled! Not only, in the words of William Penn, would the trimmings of the vain world suffice to clothe the naked one, but they would furnish free education and edifices for devotion perhaps to all of Adam's race, whilst to the givers it would return in peace into their own bosoms. In a newspaper of to-day, side by side with appeals on behalf of Chicago sufferers, we read glowing advertisements of "fall fashions," including shawls at prices varying severally from one hundred dollars to five thousand dollars. Thus the price of a single shawl would suffice to build, in some place where the gospel is not preached to the poor, a house of worship capable of seating more than a thousand persons. Or the same money might send the Holy Scriptures by many thousands into heathen or Mohammedan lands, or wield in various ways important influence for good if paid into the Lord's treasury.

But the objection to extravagance in personal adornment lies much deeper than any economic consideration. It is a tribute to selfishness, and is not done for the glory of God.

General Meetings.—As the holding of these meetings for public worship, though so frequent in the early days of our Society, has not for many years been customary among us, a few individuals have regarded them with some doubt and hesitancy. We would remark that they are in every respect entitled to be regarded as constitutionally authorized meet-

ings of Friends. They are held by the authority and direction of Yearly Meetings of unquestionable status as independent branches of our religious Society, and always under the direct care of committees of both a Yearly Meeting and a Quarterly Meeting. The propriety of Friends from a distance attending them is a question to be decided by a feeling of duty or permission, just as in attending any other meeting when to do so involves a journey from home. In all such cases it is proper to seek prayerfully the wisdom that is profitable to direct; and every one who attends such an assembly should go to it in a reverent devotional frame of mind, craving to receive the "dew from the Lord," and to abide under His shadow and in His Name.

Two hundred years ago General Meetings were held in Maryland and other places. "Yearly Meetings" for worship were for a long time held in various parts of New Jersey, and were largely attended. In England the practice, once a prevalent one, has never, we believe, been altogether abandoned. One whom we esteem a wise Elder writes: "I have attended the General Meeting at Poughkeepsie, and do not see why the old practice of the last century among Friends of holding Yearly or General Meetings at different places throughout our Yearly Meetings, as was practiced in Great Britain and New England, might not be revived to advantage wherever Friends are found."

The Clerk of Ohio Yearly Meeting writes: "The two General Meetings held since our late Yearly Meeting, the first at Goshen, Logan Co., and the latter at Adrian, Mich., were very remarkable seasons, owned and blessed of the Lord." This last sentence contains the secret of their benefit and power. The Divine owning and blessing is the sanction, and the Church will seek therefor in making the appointments. How much of the wisdom of Truth is included in the exhortation of George Fox: "Friends, hold *all* your meetings in the power of God!"

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FRIENDS' QUARTERLY EXAMINER.—The twentieth number of this review (just received and for sale by A. Lewis, 109 N. 10th St., Phila.) is characterized by thought and ability. Much of the talent of English Friends is made tributary; freedom and candor are displayed in the examination and discussion of points and usages which have been regarded as settled; few of the essays are anonymous, and the respected editor disclaims responsibility for sentiments contained in articles bearing the signature of the writers. As yet we have not been able to give more than a cursory examination to the pamphlet before us. The leading editorial, entitled *England's Foreign Policy*, goes boldly into discussion of the old European policy: *That by interfering in European politics we may prevent and ought to prevent any one of the European States from increasing its territory and power at the expense of another, and thus maintain the balance of power.* Firmly planted on the Christian platform of peace, the editor ably shows the fallacy of this proposition, which contemplates preserving, (by military force if necessary) the exact relative position of the States as they have existed, and implies the duty to fight for and redress any conquered nation, without any reference whatever to its rightfulness or otherwise in the contest. Reviewing the recent treatise of Mongredien bearing the title of this essay, the editor quotes as follows his denunciation of forcible interference to "keep things as they were":

"This argument shunts the question of right or wrong, on to the question of strength or weakness. It implies that we are to side, not with the party whose ground is just, but with the party that may happen to be defeated. If a wrongful aggressor meet with discomfiture, it is proposed that we should side with him, not because he is right, but because he is vanquished. But as we cannot, when the war breaks out, foretell its issue, the proposed policy implies that we must remain passive until one of the belligerents is overthrown, and then, regardless of the justice or injustice of his cause, sacrifice our blood and treasure in an attempt to retrieve his fortunes."

One author advocates "isolation in European politics," among the most important arguments for which, he logically ranks

"the reduction in our standing army and of costly warlike preparations, and the non-suspension of internal improvements on account of external political complications."

In the moral warfare, the editor endeavors to hold his fellow-members up to the duty of the hour respecting "the injustice of church-rates, the incongruity of a State church or the sinfulness of war." He says:

It is meet that they who have borne the burden and heat of the controversy should be present among the foremost ranks when the day of victory dawns upon our sight.

The news that at this moment England is reorganizing her army—is preparing and extensively giving out to her military *improved* muskets and powerful field arms, renders seasonable such writings as we have referred to.

"*A voice from Southampton*" is also a peace essay, and narrates the union of all parties in approving the appointment of Russell Gurney as Commissioner under the Washington Treaty. We were pleased with a poem by Thomas Hodgkin, entitled, *Christus Judex*. Next follows "*The Church and its Ministry*," by the late William Thistlethwaite; "*The Millenium—its true idea*," by Edward Ash, M. D.; "*High Pressure Education*," by Wm. Ball, briefly but forcibly presents a subject which the tendencies of our age render it important to ponder. William Brown, in a paper "*On Prayer*," which he calls "the natural expression of our relation to God, that of absolute dependence on His power and goodness—that of children to their Father; a Father who is the omnipotent Creator and Governor of the universe," —bases the necessity of it upon the need of the forgiveness of our sins, and in showing the nature of prayer draws "the distinction between using forms of prayer and *praying*." The real power to pray, he considers to be "the gift of God through the Holy Ghost." G. R. Baker devotes over fifteen pages to an appreciative critique entitled "*John Greenleaf Whittier*," and we think his essay will be the means of a fuller appreciation in England of our American bard. Helen Balkwill freely discusses the subject of "Birthright Membership." Thomas Hodgkin, under the caption: "*Scriptural Notes No.* 3," furnishes a critical paper which possesses much interest, and Isaac Brown continues his "*Revision of our authorized version of the New Testament*." There are several poetical contributions of merit. "*Fathers and daughters*," by M. P. Naish, calls upon men to "sacrifice something of public life to cultivate the young, bright friendship of their daughters" —to "take the hands which are waiting for the guidance of stronger hands, and think it worth their while to be attractive at home to those whose nature asks as loudly for the companionship of masculine strength and power, as the boy's character does for feminine gentleness and tenderness."

"How well could a man of refinement and culture aid the many-sided elementary education which Archbishop Whately considered so invaluable to girls; not by acting the teacher himself, but by conversation and interest, and by showing that he considers a woman's mind equal to the subjects which absorb the men around him. And (since men have their littlenesses as well as women,) would he not in the society of his daughters emancipate himself from borough politics and party struggles, and be reminded of a higher life and of nobler doctrine than he hears discussed around the tables of the money-changers? Why should he not now and then read their books, and acquire a knowledge of how they are learning life? Can we for a moment believe that high-minded Christian men could read the writings of George Eliot and "Miss Braddon," for instance, and afterwards place them in the hands of their daughters? The modern girl is too apt to suppose (because of all she hears of the advance of female education and the rights of woman) that her mother belongs to a period of insufficient development, and desires to keep her in the same narrow path which has kept herself in ignorance (blessed, happy ignorance shall we not call it?) of the ways of the world. But she would have some confidence in the friendship of her father, and with it a more entire faith in his guidance."

Alfred W. Bennett, under the title of "*Religion and Science*," prosecutes an inquiry "whether the recent discoveries of science, physical and biological, which have of late years attracted so much attention, are antagonistic to religion; and further, whether any real antagonism is possible between science and religion." We give his concluding paragraph:

"If only we bear in mind that the Scriptures are not designed to instruct us in matters to gain a knowledge of which our intellect has been given us, all danger of a schism between Science and Theology is at an end; the two will henceforth dwell in harmony, the one teaching us to revere the Almighty in the wondrous laws which govern His creation, the other leading us reverently to a knowledge of the manner in which He has been pleased to reveal His nature to us by direct revelation, through His inspired prophets and apostles of old, through the incarnation, passion and resurrection of His Son, and through His continued communion with the hearts of His believing children."

In *Colloquial Letters*, Sarah R. Geldard gives an account of her attendance of the Yearly Meeting and First-day School Conference in Canada. We consider the pamphlet under notice as creditable to our denominational literature.

Charlotte Elliott, the authoress of that exquisite piece of hymnology:

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidst me come to Thee," &c.,

died Ninth month 22d, at her residence at Torquay, Eng. That her illness was long and painful is now unimportant to her. Who does not, on hearing of her death, desire to know that she realized, when the time of her departure came, the comfort which she abundantly administered to so many! The London *Record* says:

"To all who have derived comfort and encouragement from her writings, it will be a source of thankfulness to know that she passed through deep waters and the valley of the shadow of death leaning on the arm of that Saviour and Friend of whose all-sufficiency and preciousness she has so wonderfully and beautifully written. Being dead she yet speaks, and will continue, whilst our language lasts, to speak of the power of Christ's blood to cleanse, and His grace to sustain. To all she has written on this subject there is now the added testimony of her own experience in the time of sickness and in the hour of death."

She was the writer of many religious poems, among others of the hymn commencing:

"My God! is any hour so sweet
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?"

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Western Yearly Meeting.—A copy of the printed minutes is before us, and it is proper to make some addition to our former meagre report. The General Epistle from London was commended to the deliberate attention of subordinate meetings and of members, and four thousand copies ordered to be printed. Epistles being received from the other Yearly Meetings, the Yearly Meeting thought it right to make a record of its sense of the preciousness of this correspondence.

A bequest was received from the executors of the late Catharine Mulloy of $600, to be applied to Indian civilization; $500 for publication of books and tracts. A further contingent residuary bequest was also contained in her last will and testament.

The consideration of the state of Society was conducted under a precious covering, during which anointed servants were enabled to counsel, exhort and admonish, and to encourage the brethren to faithfulness in the performance of all their duties. Much concern was felt in reference to the great question of temperance, and Monthly Meetings were directed to appoint committees to extend labor on this subject, and to send up next year statistical reports: also to exert their influence in properly educating the public mind.

The membership of Western Yearly Meeting is 9,749; the number of meetings, 77; births, 256; admitted by request, 230; deaths, 148. No. of Friends' children from 6 to 21 years, 3,244. Increase of meetings, 6; increase in membership, 31; number who use tobacco, 936; who sell it, 40; number who do not use it, 8,813.

Each family of Friends is furnished with the Scriptures.

The following changes should be noted in copies of the Book of Meetings:

*In Western Quarter.* A Meeting for Worship and a Preparative established by the name of Union, Crawford Co., Illinois.

*In Plainfield Quarter.* A Monthly Meeting named Creek, and Meeting for Worship and a Preparative named Centralia, Marion Co. Illinois.

*In Vermilion Quarter.* A Meeting for Worship and a Preparative named Carroll. A Meeting for Worship and a Preparative named Tuscola. A meeting at Danville, Illinois, and one at Ridgefarm, and a Monthly Meeting by the name of Stanton. The name of Champaign Preparative changed to Stanton.

*Sand Creek Quarter.* Driftwoood Preparative discontinued.

Correspondents appointed:

*Plainfield Quarter.* Mill Creek Monthly Meeting. Caleb Hunt; address Amo, Indiana.

*Union Quarter.* Sugar Ridge Monthly Meeting. Jehiel Williams; address Aroma, Ind.

*Spicewood Monthly Meeting.* Elijah Jay; address St. Joseph, Ill.

A committee on Indian Affairs, composed of 67 Friends, was appointed, and $400 appropriated to the concern.

An appropriation of $600 was made in favor of the Peace Association. Also one of $500, to the Book and Tract Committee.

For the Kansas Yearly Meeting house $1,000 were appropriated, and Quarterly Meetings were encouraged to solicit subscriptions. An appropriation of $400 was made for the Missionary Board (into which the Committee on Freedmen was merged), and $500 to the asylum for colored children at Indianapolis.

The holding of General Meetings for Divine worship was solidly considered and approved. The subject was committed to a committee who, in arranging and conducting such meetings, are to act in harmony with

committees appointed by the Quarterly Meetings within whose limits the appointments may be made.

The First-day School system in Western Yearly Meeting is excellently arranged, and conducted as a Yearly Meeting concern. There are 69 schools, with 6,566 pupils, including 2,276 adults.

A satisfactory report was rendered by the Yearly Meeting of Ministers and Elders. The four queries addressed to that meeting were dutifully answered, in a spirit of humility, subordination and fervent concern for the spiritual well-being of the Society at large; and with a sense of "the need of going down into baptism for the Church, in order that the parts thereof may be ministered unto with ability and effect, that such qualification alone can give." Where ministers and elders are thus rightly concerned to keep their places in the body, as servants unto their brethren for Jesus' sake, there is little danger of ecclesiastical domination, and in mutual confidence the hearts of fathers and children will in love turn to each other.

The Meeting having been conducted with unity and brotherly love, concluded with the following solemn and appropriate minute:

"It is the earnest prayer of the Church that Christ may dwell in the hearts of the members by faith, that so being rooted and grounded in love, they may be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of God which passeth knowledge, that they may be filled with all the fullness of God."

CONTRIBUTIONS FOR THE NORTH WEST.—A correspondent urges prompt liberality on the part of Friends everywhere, in aid of the sufferers by the fires in Michigan, Wisconsin, &c., and mentions that Farmington Meeting raised for this purpose a considerable sum in money, and resolved to collect all the clothing, bedding, &c., which they could spare, to be forwarded immediately, which, as we understand, has been already done. Advices from the North West now indicate that contributions in money will be more serviceable than in any other form. We are cognizant of liberal collections in various localities. The importance of promptitude must not be overlooked, as the severity of winter will close the approaches to some places of extreme destitution. For suitable channels through which to forward relie we refer to notices in recent numbers *Friends' Review.*

MARYVILLE MEETING HOUSE.—Receive from J. H. W., Frankford, Pa., $20.

SARATOGA QUARTERLY MEETING, (omi ted from our published list of Quarter Meetings in 11th month) will occur on th 15th inst.

A GENERAL MEETING, under the care of the com mittee of New York Yearly Meeting, with the c operation of a committee of Westbury Quarter Meeting, is appointed to be held at Friends' Meetin house, corner of Washington and Lafayette avenue BROOKLYN, L.I., to commence on Fifth-day, the 30t inst., at 7.30 P.M.

As in the early days of the Church, the apostl could appeal to their brethren in the touching la guage: "Pray for us, that the word of the Lo may have free course and be glorified," so thes committees call upon their friends to remembe them before the Lord as they may be enabled, an any of His servants who may be drawn in His lo to come and aid in the work will be very warml welcomed.

The above committees are requested to meet a the meeting-house, at 3 P.M. on Fifth-day th e 30t inst., and they and all Friends proposing o atten may address P. P. Page, 13 Catharine St., N. Y Thomas W. Ladd, 15 Broadway, N. Y., or Silas A Underhill, 26 Court St., Brooklyn, L. I.

Signed by direction of the Committee,
HENRY DICKINSON

DIED.

SLEEPER.—On the 16th of Ninth month, 1871 at his residence in West Oneonta, Otsego Co., N. Y. Ephraim H. Sleeper, aged nearly 83 years; a much esteemed member and Elder of Butternuts Monthly Meeting. He was much attached to the principles and testimonies of Friends, and much devoted to the service of the Church. Patient in suffering and resigned to the Divine will, we believe he was prepared through mercy to hear the welcome language "Enter thou into the joy of thy Lord."

JAY.—At the residence of her father, West Branch Ohio, of typhoid pneumonia, on the 23d of Tenth month, 1871, Anna Marie, daughter of Thomas and Sarah Jay, in the 18th year of her age; a member of West Branch Monthly Meeting.

WOODARD.—On the 26th of Ninth month, 1871 Linus M. Woodard, aged nearly 4 years; and on the 8th of Tenth month, Susan F. Woodard, in her 6th year; both from diptheria, and both children of Solomon B. and Mary S. Woodard, members of Rock River Monthly Meeting, Ind.

TIMBERLAKE.—In Indianapolis, on the 23d of Ninth month, 1871, in the 63d year of her age, Catharine F., wife of Jonathan Timberlake, a valued member of Indianapolis Monthly Meeting. As a shock of corn fully ripe, she has been gathered to her heavenly rest.

## CORRESPONDENCE.

CHICAGO, 10th mo. 23d, 1871.

There are some circumstances connected with the first three regular meetings of our

oard of Trade after the fire, which I think shall never forget while I have memory for y of the sad events of those gloomy days. he first meeting occurred about the usual our on Fourth-day, in a long, narrow, dark, inviting room—just the opposite in appearnce and comfort of the beautiful, light and ry Chamber of Commerce we had so long en accustomed to gather in. All seemed d, and the dark room seemed to intensify e sadness. Almost the only conversation as about the distress and gloom which emed to overhang us—of the failure of all nsurance companies and consequent failure f all our banks, followed possibly by a genral financial panic throughout the land. ark forebodings seemed to prevail pretty uch throughout the session. We met again n next day (Fifth-day), with but little if ny change in feeling—but little done except to discuss a proposition to cancel all unilled contracts. The next day we met with a little glimmering of light under the cloud. The London and Liverpool Insurance Company was announced by telegram, read by our Secretary, as being able and ready to cash at once all her losses. This was followed in quick succession by various other foreign and American companies with like announcements, interspersed with the reading of telegrams from almost all quarters of our land, and from England and Germany, with strong expressions of sympathy for us in our time of deep distress, and at the same time telling of material aid being liberally and rapidly raised and pushed forward. If I had tried, it would have been utterly impossible for me to suppress the tears. The Lord, in His love and mercy, seemed to be signally following up the terrific whirlwind of flame and fire in the evidence of His love, by stirring the hearts of all people to come to the rescue. Since that day, everything has presented a more cheering aspect. The thousands of people who were driven from their homes and exposed day and night on the open prairie, have been brought in and provided with shelter—some permanently, but mostly only temporarily, as yet. Our banks have all resumed in full. The burned district, which only a few days ago looked so gloomy and desolate, now presents a scene indicating a rapid return to life and activity —already dotted over with hundreds of comfortable new board shanties for laborers and mechanics—preparing for a rapid and complete reconstruction of splendid edifices. Already quite a number of magnificent ones have been contracted for, and men are on the ground at work. The ruins of last week have already undergone quite a change. Enterprise and capital seem to be flowing in from all quarters for the rebuilding.

With the good of Chicago there has been a great deal of evil and corruption—partly, no doubt, the result of the rapid growth and accumulation of wealth. A revelling in the vain things of time—a profligacy of God's blessings—a forgetfulness of eternity—incurring His displeasure and bringing destruction upon ourselves. Oh, that we may not forget and fail to profit by the terrible lesson of the past few days. . . . .

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North Fairfield, Maine.—A valued Friend, an octogenarian, writes: . . . "When, on looking about us, we see the world lying in wickedness, then it is for us to prostrate ourselves at the footstool of Divine mercy, and cry mightily to God that He would deliver His people, and give not His heritage to reproach. I sometimes feel that there is about to dawn upon us a brighter and a better day. There seems to be a movement in many places that looks like progress, and although there may be trees springing up that are not of the Lord's own right hand planting, yet I trust the good Master is sowing the good seed upon good ground, and that many precious plants will spring up and grow, and in time bring forth fruit abundantly to the praise of the great Husbandman. Our blessed Saviour is not pleased with lukewarmness, any better than with intemperate zeal, and therefore He will raise up counsellors and judges that shall through the Lord's help be able to take the helm and guide the ship safely onward." . . .

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[Our Friend Samuel A. Purdie, with credentials from Back Creek Monthly Meeting, North Carolina, and the Friends' Foreign Missionary Association of Indiana Y. M., accompanied by his wife, is about entering upon religious labor in Mexico, after nearly a year of preparation in studying the Spanish language, and opening correspondence with those acquainted with Mexican mission work. The following passages are from his letter to us, dated Tenth month 28th.]

. . . . . The American Bible Society expected to grant us a supply of Bibles and Testaments to meet us at Brownsville, Texas, on our way to Victoria, which will probably be the centre of operations. The American Tract Society offers to furnish its Spanish publications at one-half the catalogue price, or grant as much in value as are purchased by Friends for us. If some Friends in New York or Philadelphia would receive funds from Friends at large expressly to supply us with Spanish books and tracts, this offer could be readily made available, and a careful selection of good matter could be made. Such works as "Evenings with Romanists," "Barth's Bible Stories," "Nelson's Cause and Cure," and "Pilgrim's Progress," with the beautifully illustrated "Home Pictures," the tracts for both old and young (many of them

illustrated), and that gem of pointed truths and beautiful pictures, the "Star of Bethlehem," can be placed in our hands, so that we can be able to compete in beauty and surpass in cheapness the issues of the secular press, which is now from New York houses sending trashy novels, with Don Quixote and Gil Blas for older readers, with Jack the Giant Killer, Blue Beard, Crusoe, and Gulliver, for the instruction(?) of infant minds. I hope that Friends who are so deeply engaged in tract distribution will rejoice in the wide opening of an unoccupied field, and see that we do not lack for printed truth.

Truly thy friend,
SAMUEL A. PURDIE.

### FAITHFUL SERVICE.

A shepherd had driven part of his flock to a neighboring fair, leaving his dog to watch the remainder during that day and the next night, expecting to revisit them in the morning. Unfortunately, however, when at the fair, the shepherd forgot both his dog and sheep, and did not return home till the morning of the third day. His first inquiry was whether his dog had been visited. The answer was "No." "Then he must be dead," replied the shepherd with a tone and gesture of anguish; "for I know he was too faithful to desert his charge." He instantly repaired to the heath. The dog had just sufficient strength remaining to crawl to his master's feet and express his joy at his return, and almost immediately after expired. If this shepherd's dog was so faithful to his master and work, how much more should all servants be faithful to their Master who is in heaven, and to the work which he has appointed them on earth?—*Selected.*

### WHAT TWO HOURS A WEEK WILL DO.

There was a young girl in one of our manufacturing towns who was very poor, and found difficulty in earning her living by needle-work. Still, she longed to give something to Him who had given so much for her. After carefully thinking over all the means in her power, she thought that, by careful management, she might put aside two hours in every week for His special work, and at once began the new plan. She knew of numbers of ragged, half-starved children, who were prevented from coming to school by their want of clothes, and she thought that she would try if some of them could not be made tidy and fit to appear, if she took them in hand. So, after getting a little help, in the way of cast-off clothes, from one and another friend, she cut, and patched, and contrived, and some neat little frocks and jackets soon appeared, as the result of her two spare hours.

By and by some young friends, poor like herself, offered to join her, and, as their numbers grew, they were offered the use of the school-room. Now, every Thursday evening a happy company of these workers for Jesus may be seen busy with their needles, may often be heard singing at their work, and will all be found to agree that the weekly two hours has proved a source of happiness—a treasure trove from which they would not part for anything. Sundays, if you could see the large classes which gather round them, of little once ragged children, who but for them, would never have entered a place where they might be told about the love of Christ, you would find that their work had not been in vain.—*Protestant Churchman.*

### SIGNS OF IMPROVEMENT.

R. G. Wilder, missionary at Kolapoor, writes to the "Interior," that there is more now done for the education of girls in India, than there was for boys thirty years ago. The chief of Western India gave 30,000 rupees as a memorial of the visit of Queen Victoria's son, the Duke of Edinburgh, of which 20,000 have been appropriated to the endowment of a girls' school. The re-marriage of widows is also becoming more common. A wealthy Hindu of Bombay, who was put out of caste for marrying a young widow, has brought a civil suit against the caste leaders for defamation, and they have been eager to settle the case. A Koolin Brahmin of Bengal has been required by law to support one of his neglected wives. This righteous decision has struck terror among his fraternity who have hitherto had almost absolute control, subject to no law, but their selfish will and lusts.—*Chris. Weekly.*

## Christus Judex.

BY THOMAS HODGKIN.

"We believe that Thou shalt come to be our Judge."

WHAT moves the quaint old city?
Why are her streets thus stirred?
From yonder sky-girt belfry
Why are the joy-bells heard?

Far down the bannered High Street,
And o'er the arches five
That span the stream, why troop the crowds?
To see the Judge arrive.

Merry the maze of spectators,
And bright the carnival,
But *one* is gazing silently
With hungrier eyes than all.

In yonder grey old turret
There gleams one narrow pane;
Forth through its barred enclosure
Behold that watcher strain.

Yet sees he not the halberdiers
So stiffly tramping by,
The Sheriff's coach, the nodding band—
Nought but the Judge's eye.

"Ah, me!" the sad heart sigheth,
"To-morrow I must stand
Before that man, and life and death
Will lie in his right hand.

"Is there one line of softness
In all that strife-worn face?
Beneath those bushy eyebrows
Lurks there one gleam of grace?

"Ah, would that I could modulate
That silent mouth's decree;
Could reach, could stir the springs of love
Within that heart for me."

So, in his cell, the prisoner,
The while some lordly hall
Receives the guest inscrutable,
And night is over all.

OH, heart! my heart, that criminal
Waiting his doom art thou,
Barred in thy fleshly prison-house
Scanning thy Judge's brow.

Before thee pass earth's mighty ones
Of sixty centuries,
Her warriors, poets, emperors;
Thy gaze is not for these.

But One who walked in lowliness
Across the stage of time,
Who lived as liveth poverty,
Who died as dieth crime:

On Him thine eyes be fastened,
For in His hand was then
The Sovereign's sealed commission roll,
And He shall come again.

The heavens do now receive Him,
Yet hath His face been shown,
Who, on the world's to-morrow,
Shall fill the judgment throne.

A Judge: but oh! how little like
The ermined sons of men:
No subtlest seed of evil
Is hidden from Whose ken:

Who, for our bitter brotherhood
Quitted His rest above;
Whose every nerve is sympathy,
Whose every look is love.

A Judge, whom man, the criminal,
May dare to call his son.
A Judge, a Friend, an Advocate,
A Surety, all in One.

When men are questioning round me
The width of God's great grace,
Be this my heart's one argument,
"I have seen the Judge's face."

There are, who in one letter,
See gulfs impassable;
There are, whose self-signed amnesties
Would mingle heaven with hell.

But I can trust Him utterly,
What souls shall enter in,
So deep His pitying tenderness,
So stern His Woe! to sin.

—*Friends' Quarterly Examiner.*

The Sixth Biennial Conference of Teachers and Delegates from Friends' First-day Schools in the United States and Canada, will be held at Wilmington, Ohio, commencing Fourth-day, 11th mo. 22d, at 3.30 P.M. The Executive Committee will meet at 3 P.M.

Friends and others who desire to attend, will receive a cordial welcome to the hearts and homes of Friends at Wilmington, and accommodations will be provided for all who come. Address,

Evan C. Thornton, Wilmington, O.,
*Secretary* of the Local Com.

Wilmington is on the Cincinnati and Muskingum Valley Railroad, about forty miles north-east of Cincinnati.

Passengers from the West, coming by Cincinnati, will obtain tickets at the Little Miami depot. Trains leave at 11.40 A.M. and 4 P.M. Those coming through Richmond, Indiana, will pass to Xenia and change cars at Morrow station.

Passengers from the East can leave Boston at 5.30 P. M., via Fall River steamboats for New York, and thence via Pennsylvania Railroad. Excursion tickets to go and return, can be had of Gilbert C. Hoag, No. 31 Old State House, Boston. Fare, $26.

Those from New York can take the 9.30 A. M. train on the Pennsylvania Railroad, and arrive at Wilmington about 2 o'clock the next afternoon. Tickets can be had of Augustus Taber, 714 Water St. Fare, $22.

Those from Philadelphia can obtain tickets of Samuel R. Shipley, 111 South Fourth St. Train leaves at 12.30 P.M. Fare, $19. The fare from Baltimore is also $19.

Palace sleeping-cars on every train. The tickets are good on every train on these roads from 11th mo. 18th to 22d going, and until 12th mo. 5th returning.

It is the desire of those interested in the cause, that the Conference should be largely attended and fruitful in its results, to the edification of its members, the welfare of the church, and the praise and honor of our Holy Head.

William G. Rhoads, Sec. Ex. Com.
1221 Market St., Philadelphia.

## SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 6th inst. have been received.

Great Britain.—The amount received at the Mansion House in London, for the benefit of the Chicago sufferers, up to the morning of the 6th, was £47,800 (over $250,000). Contributions continued to be received from individual donors, and from committees in the provincial cities and towns.

A royal proclamation is published, further proroguing Parliament to Twelfth month 27th.

A compromise, it is said, has been arranged between the French and English governments respecting the commercial treaty now existing between the two countries. The year's notice which France, in accordance with the treaty, had given, of intention to abrogate it, has been withdrawn, and the treaty will be continued, but with material modifications, which are said to have been already agreed to.

A convention for the sale to Great Britain of the Dutch settlements in Sumatra and on the coast of Guinea, is reported to have been signed by the representatives of the Dutch and British governments.

An expedition has left England to observe the total eclipse of the sun, which will occur on the 1th of next month. The path of totality lies across the southern part of India, and the island of Cey-

lon. The government, it is stated, has signified its readiness to give all needful aid, and has invited our Government to co-operate in the undertaking.

The emigration returns of Liverpool for Tenth month, show 14,263 departures for the United States.

A project has been announced in London for laying a submarine telegraph from Lisbon via Madeira, the Canary and Cape Verde Islands, to Rio Janeiro and Montevideo. Lines are already completed across South America from Montevideo to the Pacific coast at Valparaiso and other points. The Telegraph Construction and Maintenance Company of London is said to be largely interested in the new project, and it is believed that the work will be undertaken.

GERMANY.—The German Parliament, on the 4th, passed the war fund bill. In the debate before its adoption, Prince Bismarck urged the necessity, in the present aspect of European affairs, of strengthening the country by thus empowering the Emperor to act promptly and freely under any adverse or threatening circumstances which may arise. The passage of this bill would leave him unshackled, and place Germany in a position to act either upon the offensive or defensive No complications are apparent at present.

A recent conference at Berlin between Bismarck and Prince Gortschakoff the Russian Prime Minister, is reported to have resulted in Russia's becoming a party to the mutual understanding attained between Germany and Austria at the conferences at Salzburg.

The workingmen of Berlin are earnestly endeavoring to bring about a union of all the workingmen's associations in a general society for co-operative action in regard to pay, hours of work, and other questions of common interest. A congress for the consolidation of trades-unions is to be held there on the 19th inst.

AUSTRIA.—Difficulties have arisen between Bohemia and the central government of the Empire. The former appears to claim a greater degree of independent political existence than has of late been accorded. The Emperor, some time since, expressed his readiness to make concessions so far as to be crowned and take the coronation oath at Prague as King of Bohemia, but the demands of that province being opposed by Von Beust, the Ministry then existing, which had to some extent yielded to those demands, was obliged to resign, and a new one is in course of construction, but is not yet definitely announced. On the 4th inst., an imperial rescript was read in the Bohemian Diet, emphatically asserting the supremacy of the fundamental laws of the Empire, pointing out their superiority to any mere local statutes or customs, and declaring that they can be altered only in the manner prescribed in the general constitution; warning the Diet against any attempt to nullify or disregard them, and exhorting Bohemia to send her usual representatives to the Reichsrath (general Parliament), as a failure to do so will involve the gravest political consequences, the responsibility for which will rest on the local Diet.

TURKEY.—A special Papal envoy has visited the Sultan, to endeavor to obtain guarantees in regard to the Roman Catholic subjects of Turkey; but he has returned without success, the government refusing even to discuss the condition of its Christian subjects.

BELGIUM.—The government has forwarded $20,000 to America for the relief of Belgian settlers in Wisconsin who have suffered by the forest fires, and has also opened a subscription for private contributions for the same object.

BRAZIL.—An abstract of the emancipation bill has been published. The children of a slave mother, born after the passage of the act, are declared free. Minor children will remain in charge of their mothers until they are eight years old, when the slave owner will either receive an indemnity of about $300 from the State, or may retain their services to the age of 21. The government may give over to such associations as it may create, the children of slaves, hereafter born, who are abandoned by or taken from the owners of said slaves, and such associations, under specified supervision, shall be entitled to their gratuitous services until 21 years old. An emancipation fund is provided for, and as many slaves shall be annually liberated as that fund allows. Division of families is partially prohibited, and the possession of private savings by the slaves is to be protected. The law frees at once all slaves of the nation and of the Crown, all held under vague inheritances, and those abandoned by their masters.

ARCTIC OCEAN.—Information has been received from Honolulu that of the American whaling fleet which had passed northward through Behring's Straits last summer, nearly all were beset by ice early in Ninth month, several were sunk, others driven ashore, and the remainder so hemmed in that the crews abandoned them, taking refuge on the few vessels which had escaped outside of the ice before it closed. The number lost, it is supposed, will reach 33, and only 7 of these are known to be safe. These brought to Honolulu the crews of the vessels abandoned, about 1,200 men. The loss by the destruction of the fleet is estimated at $1,500,000. The cargoes amounted to 13,064 barrels of whale oil, 965 of sperm oil, and 100,000 pounds of whalebone.

Dr. Peterman, the distinguished German geographer, has informed our Navy Department that the telegram reporting the return of a German expedition, in a small sailing vessel, to the Arctic seas, states that in Ninth month, an open sea was found from 42° to 60° E. from Greenwich, to the northward of 78° N. lat. The most northern point reached was 79° N. on the meridian of 48° E., and here the most favorable state of the ice toward the pole was found.

DOMESTIC.—The President issued a proclamation on the 3d inst, revoking, as to Marion county, S.C., the suspension of the privileges of the writ of habeas corpus, directed in his previous proclamation, for the reason that it is found that unlawful combinations and conspiracies do not exist in that county to such extent as was therein recited; and giving as to the county of Union in the same State, the required five days' notice to all persons concerned in such conspiracies to desist therefrom, and to give up all arms, &c., unlawfully held. There appears to have been a clerical error in the first proclamation, by which Marion was substituted for Union county. In some of the counties under the operation of the first proclamation, a large number of persons have surrendered themselves and confessed their connection with the "Kuklux," while many others have fled to avoid arrest, and others have been arrested. At Yorkville alone, 102 are reported in confinement.

The reduction of the public debt during last month, as shown by the published statement of the 1st inst., was $8,950,491.84; the total amount, less cash in Treasury, at that time, being $2,251,713,448.03.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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## ECCLESIASTICAL DOMINATION—CHRIST'S PRESIDENCY.

There are two subjects connected with our view of church-government, which appear to claim *especial* notice. The first is the *absence of all ecclesiastical domination*, or of any distinction between a priesthood in power, and a laity in subjection. No such distinction appears to have been known among the immediate followers of Christ, or in the first and purest age of the churches which they planted—and none such exists among ourselves. Our views on this point are indeed by no means opposed to the just influence of the most experienced members of the church, or to the proper authority of appointed overseers; but we consider ourselves to be brethren, possessed of equal rights; and we conceive it to be the duty and privilege of the *church*, to conduct its own affairs, and govern itself. And here there is no place, on the part of individuals, for a proud independence, or impatience of restraint; because, as far as Christian discipline extends, every single member is controlled and governed by the body at large.

Now it is very obvious, as has been already observed, that such a form of church-government can be safe and salutary, only while we maintain a still higher principle—that of *the supremacy and perpetual superintendence of Christ himself.* This is a doctrine on which Friends have at all times delighted to dwell. Often have they been led to call to mind the glowing words of the prophet—"Unto us a child is born, unto us a son is given, and the *government shall be upon his shoulder*, and his name shall be called Wonderful, Counsellor, the Mighty God;"—often have they found occasion to recur to the doctrine of the apostle, that God hath put "*all things*" under the feet of Jesus, and "given Him to be Head *over all things* to the church."

What then is the agency by which Christ conducts His reign, and orders the affairs of His universal people? Scripture and experience unite in declaring that it is *the agency of the Holy Spirit.* It is by His Spirit that He brings His children into subjection to His will, qualifies them for their respective offices in the body, and guides them individually and collectively, in their course of duty.

Here is the second point to which I was anxious to allude. Friends have always believed "that a manifestation of the Spirit is given to every man to *profit withal*;" and that the living members of the church, in their endeavors to promote the religious welfare of others, will not fail to receive, as they humbly seek it, His gracious aid and *guidance.* Whether in such endeavors, we act as private individuals, or in the official character of overseers of the flock, it is still in dependence on our Divine Master, and in obedience to the government of His Spirit, that our duties ought to be performed. We believe that it is thus, and thus only, that we can with confidence offer up the prayer of the Psalmist, "Establish thou the work of our hands upon us; yea the work of our hands establish thou it."

But further—when Christians meet in their

corporate capacity, for the purpose of regulating the affairs of the church, and of promoting the cause of religion, Christ is their *rightful president.* And it is our firm belief, that as they reverently wait upon him, they will find him present to assist their deliberations, to prompt their efforts, and to direct their decisions.

That such was the happy experience of the primitive believers has already been shown from Scripture; and there is surely no good reason why Christians, in the present day, did they fully rely on their Divine Ruler, should not enjoy a sufficient measure of the same blessed privilege.

We, therefore, consider it to be our duty to conduct all our meetings for discipline, with immediate reference to the government of Christ and to the guidance of His Spirit. Whether we are engaged in appointing officers; in acknowledging ministers; in deliberating on their prospects of service; in admitting members; in dealing with delinquents; in extending advice to subordinate meetings; or in discussing propositions made with a view to the welfare of the body—whatever subject, indeed, connected with religion and morality may occupy our attention—we believe it to be right, humbly to wait for divine direction, and to yield to that judgment, on the subject before us, which appears to be most consistent with the mind *of Christ.*

On the general maxim, that of every question which can arise in the church, there must be some *right* conclusion, and in the further belief, that as they diligently seek his counsel, Christ will lead his dependent followers into that conclusion, we admit, in our meetings for discipline, of no division of members—of no settlement of any point by majority. Neither have these assemblies, any more than our meetings for worship, a human president.—*J. J. Gurney.*

## AN ISLAND ON FIRE.

BY TITUS M. COAN, M. D.

The whole island upon which the village of Hilo stands was often shaken by the earthquake; and our green nook was threatened more than once by devouring torrents of volcanic fire. Hawaii is an island nearly as large as the State of Connecticut; but, like the eleven smaller islands which with it make up the Hawaiian or Sandwich group, it is entirely of volcanic origin. Upon the rest of the group the fires have long ago been extinguished; but here they still roll and roar with undiminished fury—the melting, forging, and welding goes on as from the beginning in the great volcanoes of Ki-lau-é-a and Mauna Loa. The thunder of the Plutonic hammer is heard; the whole island shakes beneath the blow, and the white vapors and sulphur-smoke roll away forever from those mighty forges.

The volcano played a large part in the imaginations of the children that grew up in that island home. Often on clear nights our parents' call would follow our footsteps upstairs, after we had blown out the light and gone to bed in more than heathen ignorance of the fear of ghosts or of darkness, and we would hear with a sort of dread delight, the words, "Children, look at the volcano!"

Peering out into the darkness, over the tops of the forest, we could see the flank of the mountain dome, Mauna Loa. At the point where the black smoke rose on the left hand of the mountain, a great, glaring light seemed to spring from the mountain to the clouds, like a steady pillar of flame; and we watched with excited eyes the slow, writhing motion of the clouds as they were drawn into the glare, borne by the inward currents of air that rushed from all sides towards the crater. It was Ki lau é a, the greatest of all active volcanoes, that made this "terrible light in the air."

The contrast to this scene came in the morning. When we awoke, we saw a faint golden light upon the walls of our room, even though its windows opened toward the west, and though the sun was not yet risen. Looking out, we saw the high mountains covered with fresh-fallen snow, that took the beams of the sun long before they were visible to us, and shone in the light of that tropical sun-rising more brightly than pure gold—radiant, glowing, like no other splendor in the world; and from those great canopies of snow the morning land-breeze flowed down upon our faces, and chilled them as we flattened our features against the panes.

Two mountains, one of snow and one of fire, formed the chief features in the landscape which, with the ocean, was all of Nature to our young eyes. Two enormous mountains—each nearly as high as the highest summits of the Alps, for they were fourteen thousand feet in elevation—twin giants of the Pacific. I climbed once, with companions of my own age and native guides, to the summit of the extinct mountain, Mauna Kea. The nearest elevation of equal height, the Sierra Nevada, in California, was almost three thousand miles away; and westward we should have had to journey three times as far—to the mountains of Thibet—in order to find any summit as lofty as this upon which we stood in the flush of boyhood's pride, and waved our alpenstocks triumphantly in the air.

From this great mountain, as from all other mountains and islands of the Hawaiian group, except one, the fires have long since died away. Mauna Kea is a completed

mountain, except so far as the graving tool of time is busy upon it, and its outlines yield to the comparatively mild agencies of sunlight, wind, and rain. But the twin mountain, Mauna Loa, is still a-building. Each eruption from its terminal crater or its flank adds a new layer to the surface of the great dome. How much higher its summit may yet be raised is, of course, unknown.

The earliest recorded eruption from the summit took place in 1832; the beacon-light, flaming from the top of a mountain 14,000 feet high, was distinctly visible upon the island of Maui and at other places more than a hundred miles distant. An eruption from Ki lau-é-a occurred simultaneously. A quiescence of eleven years then followed; and my own first observation of volcanoes dates from the year 1843, when the second eruption from Mokuawéowéo took place.

I shall never forget the impression of that time. The evening was clear and quiet, and as the night grew dark a strange light was noticed upon the summit of Mauna Loa, whose serene blue dome formed the wall of our western horizon. All our house was in excitement; a clear white flame, whiter than the moon, deeper and stronger than any star, rested upon that distant crest, and grew momently as we gazed upon it. My parents told me that it was an eruption; but it seemed to my excited imagination as if the world was newly on fire, and I turned away from the sight of that terrible splendor with an uneasy feeling of awe and fear, as if the entire planet was in danger of consuming before morning. The mountain was really aflame; no fitful jets of fire or whiffs of heated stones, as in other volcanoes, but a steady column of white-hot lava playing noiselessly in the still night, yet emitting a light so powerful that I could read by the fiery splendor that cast strong shadows against the moonlight. For four weeks this scene was nightly continued, with little change; while by day great columns of smoke obscured the island. The flow of lava continued for three months, pouring forth about seventeen billions of cubic feet of lava, and flowing more than twenty miles from the summit of the mountain. Mr. Coan visited the stream, and found it crusted over, in portions where its course was the most steep and swift, with a roof of congealed but brittle lava. Venturing alone upon this treacherous crust, he found cracks in it through which he was able to gaze down at the fearful river of fire beneath him. It rushed down the mountain side at a velocity which he estimated at not less than thirty miles an hour. Fragments of rock which he threw down upon the lava-torrent were whirled away out of sight like a ball when the bat strikes it, and before they had time to sink into the fusion.

In 1851 and 1852 the next eruptions occurred, the latter of which repeated at its commencement the phenomena of the eruption of 1843. "At half past three on the morning of the 17th of February," wrote the same observer, in a letter much more graphic than any other description I can give, "a small beacon light was discovered on the summit of Mauna Loa. At first it appeared like a solitary star resting upon the apex of the mountain. In a few moments its light increased and shone like a rising moon. Seamen keeping watch on deck in our port exclaimed, 'What is that? The moon is rising in the west!' In fifteen minutes the problem was solved. A flood of fire burst out of the mountain, and began to flow in a brilliant current down its northern slope. . . . In a short time immense columns of burning lava shot up heavenward to the height of three or four hundred feet, flooding the summit of the mountain with light and gilding the firmament with its radiance. . . . In two hours the molten stream had rolled, as we judged, about fifteen miles down the side of the mountain. This eruption was one of terrible activity and surpassing splendor; but it was short. In about twenty-four hours all traces of it seemed to be extinguished.—*Scribner's Monthly.*

For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 181.)

*The "Great Bible"* (1539), *continued.*

Paris was the place chosen for the printing of the new Bible, on account of the superior workmen and paper to be obtained there. Crumwell procured of Henry VIII. letters to the French King Francis I., desiring him to permit and license a subject of his to print the Bible in English within the university of Paris.* The royal license was granted, and the work proceeded "on a splendid scale." Coverdale made haste with diligence to have the work safely through, fearing the license would be withdrawn; for they were "daily threatened and looked ever to be spoken withal." At length, when danger seemed ready to break upon them, Coverdale sent as much of the Bible as was then printed to Crumwell for safe keeping in England, "to the intent that if those men proceeded in their cruelnesse against them and confiscated the rest, yet that, at the least, might be safe." Soon the royal permit to print the Bible was withdrawn, and the French printer was sum-

*Memorials of Myles Coverdale. Bagster: 1838.

moned before the Inquisition, and was there charged with heresy "for printing the sacred writ in a vulgar tongue, whereby people were led into errors of faith and belief." And then the Englishmen concerned in this work were sent for: but they, having some warning of what would follow, 'posted away as fast as they could to save themselves, leaving be hind them all their Bibles, which were to the number of 2,500.' These were seized and condemned, and delivered over to the lieutenant-criminal to be burnt, 'in a place of Paris (like Smithfield), called Haulbert Place.' The cupidity of the officer, however, induced him to sell 'four great dry-vats of them to a haberdasher, to lay caps in.'" These were afterwards bought back by Coverdale and Grafton—who, with Whitchurch, was the authorized printer of the Great Bible. "But notwithstanding the said losse after they had recovered some part of the foresaid books, and were comforted and encouraged by the Lord Cromwell, the said English men went again to Paris, and there got the Presses, letters, and Servants, of the aforesaid Printer, and brought them to London, and there they became Printers themselves (which before they never intended), and printed out the said Bible in London; and after that printed sundrie impressions, but yet not without great trouble and losse, for the hatred of the Bishops, namely, Stephen Gardiner and his fellows, who mightily did stomack and maligne the printing thereof."*

In 1539, the Bible being finished and published, of large folio size, and so called the Great Bible, was welcomed with joy by Archbishop Cranmer, who wrote a preface for the next edition of it, issued in 1840, which has caused the Great Bible to be called Cranmer's Bible. The Archbishop recommends to every man to read for himself at home; "for," says he, "the Holy Spirit hath so ordered and attempered the Scriptures, that in them as well publicans, fishers, and shepherds may find their edification, as great doctors their erudition."

A hand (☞) printed here and there in the margin of the first editions, was designed to point out passages in the Bible which were to be explained in Notes at the end. But no corresponding commentary was ever prepared. The setters forth of the first edition say in their preface: "We haue also (as ye may se) added many handes both in the margent of thys volume, and also in the texte, vpon the which, we purposed to haue made in the ende of the Byble (in a table by them selues) certen godly annotacions; but for so moche as yet there hath not bene suffycient tyme minystred to the Kinges moost honorable councell, for the ouersyght and correcyon of the sayde annotacyons, we will therfore omyt them, tyll their more cōuenient leysour. Doynge nowe nomore but beseake the moost gentle reader, that when thou commest at soche a place where a hande doth stande (or any other where, in the Byble) and thow canst not attayne to the meanynge and true knowledge of that sentence, then do not rashly presume to make any pryuate interpretacyon thereof: but submyt thy self to the iudgement of those that are godly learned in Chryst Jesu." And Coverdale had written regretfully to Crumwell, "Pity it were that the dark places of the text, upon which I have always set a hand, should so pass undeclared."

*First Effect of Giving this Bible to the People in English.*

"It was wonderful," says Strype,* "to see with what joy this book of God was received, not only among the learneder sort, . . . but generally all England over, among all the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scripture read." Fox tells of a boy who was angrily fetched away by his father from hearing these readings, and who then diligently learned to read for himself. He and a brother apprentice joined their stocks together and bought a New Testament, which they concealed under the bed-straw, and read it at convenient times. Having said to his mother that the customary regards paid to the crucifix were plain idolatry, according to the Scripture command against any graven image, he was unmercifully beaten by his father, and nearly hanged. Similar gospel divisions of households were frequent; and everywhere the opening Bible was as a separating wedge between the old school and the new. The contents of the Bible were matter of earnest conversation even in ale-houses; and the King issued a proclamation charging all, that "not geving to moche to yo'r owne mynds fantazies and opinions nor having thereof any open reasonyng in yo'r open Tauernes or Alehowses, ye shall haue Recourse to suche lerned men as be or shalbe auctorised to preache and declare the same, Soo that avoyding all contentions and disputacons in such Alehowses and other places vnmete for such conferencs, and submytting your opinions to the Judgements of suche lerned men as shalbe appoynted in this be-

* Id. from Fox's Acts and Monuments.

* Life of Cranmer.

haulf, His grace may wel pceyue that you vse this most hiegh benefit quietly and charitably every of you to the edefying of himself, his wief and famyle."

During the first year of the publication of the Great Bible, four editions of the New Testament and four of the Bible were published. In the next year (1540) when Cranmer's name, by his preface, began to be connected with this Bible, four editions of the Bible and three of the New Testament were published. But the copies were mostly large and expensive. But it appears that during the following reign, that of Edward VI., the novelty of the Great Bible was deserting it, and good old Tyndale's version was regaining its own place. For during those six years, while thirty five editions of the New Testament were published, *twenty five* were of *Tyndale's* version. We must, then, find our way back to the Tyndale presently. But on our way we are met by accounts of two intervening Bibles, of which, though we see them not, we must not fail to hear.

§9. *Matthew's (or John Rogers') Bible*, 1537.

Matthew's Bible may be regarded as Tyndale's Bible and Coverdale's combined in one; and also as the basis of our present Authorized Version. Its title is as follows: "*The Byble, which is all the Holy Scripture. In whych are contayned the Old and Newe Testament truely and purely translated into Englysh.* By Thomas Matthew, 1537. Set forth with the Kinges most gracious licēce." A large folio in German type.

John Rogers (a name familiar to readers of the New England Primer as "the Smithfield martyr") was a distinguished classical scholar, educated at Cambridge. He took orders as a Roman Catholic priest. He was converted at Antwerp to the Protestant faith through the instrumentality of Tyndale, whom thereupon he appears to have assisted in revising his translation of the Scriptures; and these brother-reformers became intimate friends. Tyndale did not complete the translation of the whole Bible, but besides performing his version of the New Testament had gone probably as far as 2d Chronicles in translating the Old. Rogers undertook to complete his friend's work, but he did so by filling up what remained unfinished of Tyndale's work, by *Coverdale's* version, which had appeared two years before. Because his own name had been associated with the persecuted and martyred Tyndale's, it is thought that Rogers published his edition of the complete Bible under the feigned name of Thomas Matthew, that the work might find a more ready acceptance among those whom Tyndale's friend's name would prejudice. Some think that Matthew was an associate of Rogers.

(To be continued.)

## EVERY THING DESIGNED TO HELP US.

### FEEBLE HEALTH.

"We know that all things work together for good to those who love God." This gracious assurance covers a great deal of ground. It includes all that is implied in many of the precious promises. Observe, the apostle says, "*We know:*" evidently he spoke from his own experience, and appealed to that of his readers; it was a thing settled beyond a doubt. "Work together for good;" temporal good? no; that cannot be. Then it must mean spiritual good,—the sanctification of the soul. And is it, then, a fact that *all things* are tending to this one point?—all things which surround us, all things which happen to us? Why, many of these things seem to be *hindrances*, and are continually complained of as such. Most Christians find many things in their circumstances which they think peculiarly unfavorable to their progress in divine life. One complains of the depressing influence of bad health,—says he finds his strength so much exhausted by the unavoidable draughts made upon it daily, that he has no mental vigor left, and no capability of religious feeling or thought. He complains that he cannot keep his mind in contact with divine truth long enough to derive any benefit from it,—the mind participating in the languor of the body. This often goes on for years, and the sufferer asks: "How can this be favorable to my growth in grace? I seem to be running down hill all the time. O Paul! were years of ill health and nervous depression among those things which thou hadst in mind when thou madst that sweeping assertion?"

To this, the apostle—himself no stranger to bodily suffering—would probably reply, "Child, thy Father has many things to teach thee which are not to be learned in books. Thou art now in the school of Christ; and thou knowest that in a school there is salutary restraint and mental discipline, as well as direct instruction."

"But," says the discouraged invalid, "I don't seem to be gaining ground at all. This protracted discipline depresses my energies, makes my zeal languid compared with what it once was; my love is less ardent; my faith is not so lively; I do not have those vivid impressions of Christ and heaven, and the worth of the soul, that I used to have when I was in health, and every power of the mind and heart was kept bright by constant use."

"But," replies the apostle, "thou canst still say, 'whom have I in heaven but thee? and there is none I desire on earth beside thee;' and 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;' and 'though he slay me, yet will I trust in Him.'"

"Yes, by the grace of God, I can say this."

"Well then," says Paul, "the difficulty is, thou hast been struggling to *soar*, when God was teaching thee to *sink*. He has been teaching thee the great lesson of completely sinking into His will in all things, especially in regard to thy religious exercises. He used to let thee do and enjoy a great deal; and now He is teaching thee to live without this excitement, in the simplicity of faith. This sort of discipline is eminently favorable to the destruction of the life of self."

"Then, O Paul, didst thou mean to say, and did He who inspired thee mean to have thee say, that long, weary years of ill health and prostrate nerves work together for good —for present good?"

"Yes, for *good*, but not for *joy;* for present spiritual improvement, though not for present spiritual enjoyment. This is a very important distinction to be borne in mind, and it generally takes the children of God a long time to get hold of it."

*Invalid.*—"I have been accustomed to say, and to feel, in regard to my feeble health, that it was all right; and I have tried to think from that passage in thy epistle, that it would ultimately work for my good; but I could not see how, especially as I seemed all the while to be standing still. Indeed, I could have borne my illness very cheerfully, if I had not thought it was crippling the energies of the soul, and making me just good for nothing."

*Paul.*—"And thus helping thee most effectually to sink down into thy own nothingness. Depend upon it, my child, God is more intent upon thy sanctification than thou art; and, if ill health could not be turned to good account in this matter, not a child of His would ever be an invalid."

*Inv.*—"But how it hinders my usefulness!"

*Paul.*—"Oh! thou hast nothing to do with that. *God does not need thee!* Besides, thus being cut off from active effort, and apparent usefulness, is itself a very important means of grace. It is a great thing to learn to *wait*. Then, too, when thou canst not labor for Christ, thou canst pray; and this is the most effectual service a Christian can render, and the most beneficial in its re-action on his own soul."

*Inv.*—"Alas! I am often too weak, or too nervous to offer a prayer. Can there be anything beneficial to the soul's health in such a state as that?"

*Paul.*—"Yes. Then is the time to let patience have her perfect work. This is the situation, too, most favorable to the extinction of the remains of a legal spirit. We are naturally inclined to be something, and do something, as long as we can; but when the powers of the body are so far exhausted that the mind cannot act through them, except in the feeblest manner, then we feel as we probably never did before, that we are nothing, and can do nothing, and must rest with our full weight on Christ. Therefore I take pleasure in infirmities; for when I am weak, then am I strong; indeed, I rather glory in my infirmities. Though our outward man perish, yet the inward man is renewed *day by day.*

"Thou regrettest not being able to do more for the cause of Christ. Now, Christians are not continued in this world after their conversion in order to do a certain number of things for God, but that they may be sanctified. Some are sanctified chiefly through action; others, chiefly through suffering. Let God carry on His own work in His own way, and let each of the subjects of His grace co-operate with Him in a cheerful acquiescence.

"While the work is going on in thy heart, I suppose thou wishest above all things, that God may be glorified in thy life?"

*Inv.*—"I do; and here is another source of trouble to me. There are many ways in which I could honor God in the church to which I belong, in my neighborhood, and in public. People seeing me able to do some things, naturally think I might do many more; for the strong don't know how to make allowances for the weak. So I fear the honor of the Master suffers, where the spirit is willing, but the flesh is weak. I almost envy those who are permitted to do a great deal of good, not so much for what they accomplish directly, as for being able to glorify God."

*Paul.*—"Give thyself no more uneasiness on that score. Thou canst glorify God more by patient and cheerful suffering than thou couldst by action. Some who do not understand the case may complain of thee; but those who know how it is, when they see thee pursuing the even tenor of thy way, doing what thou canst, and patiently leaving the rest undone, as willing to suffer as to do, will magnify the grace of God in thee. They will thank God and take courage; trusting, that, when their turn shall come to be laid aside, they shall be thus sustained."

*Inv.*—"It seems, then, that feeble health is one of the means of grace; and if God will dispense with my active service, and glorify Himself by my cheerful suffering, there seems to be nothing in my lot to regret. As for lively enjoyment, vivid perceptions, sensible fervors, if they are not granted me here, I can well afford to wait for them till I reach that blessed world where the inhabitants shall no more say, "I am sick.—*Selected.*

For Friends' Review.

## NOTES FROM AN INTERLEAVED BIBLE. NO. 8.

BY M. S. W.

*John* iv. 2. In the Hebrew text, "disciples" is in the nominative case, which is conclusive that it means that the disciples did baptize—not that Jesus did.

5. In this place the first proselytes were admitted into the church of Israel. Gen. xxxiv. 29, xxxv. 2. It was here Christ first announced Himself to be the Messiah, and it was here the Gospel was first preached out of Jerusalem after the ascension. It is now called Nablous.

7. Before visiting eastern countries, we fancy because the events related in the Bible have passed away and become matters of history, so also must the customs have disappeared which served as familiar illustrations. We are apt to be startled, therefore, when we find ourselves actually surrounded with scenes almost identical with those described in the Bible. There is at Beyrout a low place a little out of the city gate, where there are three or four wells. The vessel used for carrying water is a large jug with two handles and a small mouth. It may hold from two to four gallons. They tie a rope to the neck or handles and let it down; it fills, and they draw it up. A large proportion of those we saw drawing water were women. Some have mules or donkeys to carry the water-pots, while others carry the jar on their shoulder, with one raised hand to support it. "I could never see a Hindoo female sitting by the steps of a well in India, with her arm thrown wearily over the unfilled water-pot, without thinking of the beautiful story of the woman of Samaria."

10. Speaking of Cairo, the writer of "Ragged Life in Egypt," says: "Perhaps no cry is more striking than the short and simple one of the water-carrier. 'The gift of God,' he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of our Lord's words to the woman of Samaria. It is very likely that water, so invaluable and often scarce in hot countries, was in those days spoken of, as now, as the gift of God, to denote its preciousness. If so, the expression would be extremely forcible to the woman.

25. The woman used the word "Messiah," which does not occur in the books of Moses, which alone comprised the Scriptures of the Samaritans; but they did not hesitate to adopt the name used by the prophets. Christ is first called Messiah in the song of Hannah.

39. These Samaritans were the foundation of the church of Samaria. It does not seem that any miracle was wrought, but their minds were less clouded by prejudice than the Jews.

*John* v. 36. "An Arab was asked by a traveller how he knew there was a God. He fixed his dark eyes with a stare of wonder at the man, and then met the question with another, 'How do I know whether it was a man or a camel that passed my tent last night?' So it is with God's works, His footprints—they reveal His being and power."—*Dr. Guthrie.*

39. David Saunders, "the shepherd of Salisbury Plain," said: "I believe there is no day for the last thirty years that I have not peeped at my Bible. If we cannot find time to read a chapter, we can to read a verse; and a single text, well put in practice every day, will make 365 at the year's end—a little golden treasury; and if children were brought up to it, they would look for their text as naturally as for their breakfast."

*John* vi. 5. Philip is not named in the first three gospels, as having any special question put to him, or taking part in conversation, and only once beside in the gospel of St. John. In Luke we are told: "And He took them and went aside privately into a desert place belonging to the city of Bethsaida," and we are told in John: "Now Philip was of Bethsaida, the city of Andrew and Peter." It is thus explained why the question was to Philip, as one likely to know.

15. In this place and Mark vi. 31, Christ showed the need of seasons of solitude for spiritual progress. "In all nature quietness and stillness are essential to growth. The leaf would soon wither were it always fluttering in the breeze. It is on still nights that the refreshing dew descends. All silently does the sap circulate through the veins of the tree, and the growth that gives it strength takes place in concealment, where the roots spread through the soil." But never mistake solitude for religion.

## OLD CATHOLICS NOW PROTESTANT.

The "Old Catholics"—so called to distinguish themselves from the new-school Papists who have declared the Pope infallible, have just held a great convention at Munich. It consisted of delegates from the Old Catholic Societies in Germany, Austria and Switzerland, and of a certain number of foreign members. Among these latter are Pere Hyacinthe, Prof. Ossinini, of St. Petersburg; the Spanish agent, Senor Juan d'Aladro, and others.

This great convention adopted a Declaration of Independence, or a protest which amounts to the same thing, scorning and defying the excommunications of the Pope, declaring "that articles of belief can only be defined in consonance with Holy Scripture and the old tradition of the Church, as it is laid down in the recognized

Fathers and Councils, not by the declarations of the Pope for the time being, and the express or implied consent of Bishops bound by oath to unlimited obedience to the Pope," repudiating also the celibacy of the clergy and auricular confession, and looking hopefully to reunion with the Greek Church, and the PROTESTANT Churches, especially with the Protestant Episcopal Churches of England and America.

Döllinger was present, and when he rose to speak and when he closed, the whole convention rose and honored him with the most enthusiastic cheers.

This places the anti-infallibilists among Protestants, and the Rubicon is passed.—*N. Y. Observer.*

# FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 18, 1871.

INDIANA YEARLY MEETING.—(*Continued from p.* 122.)—Assent having been expressed from the various branches of the Society of Friends to the establishment of Kansas Y. M., the final affirmative action was now taken; the formal opening of said Yearly Meeting was appointed to be on Sixth-day following the first First-day in 10th mo., 1872. To attend the opening, a number of men and women Friends were appointed; and the Quarterly Meetings which are to compose it were directed to report thereto.

The proposition for a General Council of Yearly Meetings coming again under consideration, way did not open for its adoption.

The following statistics are of general interest:

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|---|---|
| Indiana Y. M. has a membership of | 15,172 |
| Children between the ages of 6 and 21 yrs., | 4,515 |
| No. who attend schools without religious instruction, | 54 |
| No. of births within the year, | 504 |
| Members received by their own request, | 459 |
| Received on request of parents, | 185 |
| Received by certificate, | 921 |
| No. of disownments and resignations, | 48 |
| No. of deaths, | 256 |
| No. of established meetings, | 124 |
| No. of recorded Ministers, | 163 |
| No. of Ministers recorded within the year, | 19 |
| No. of members (including teachers) attending First-day schools, | 8,925 |

*The following changes in meetings and correspondents should be noted in copies of the Book of Meetings:*

A meeting for worship, a Preparative and Monthly Meeting by the name of Saline, in Saline County, Illinois, within the limits of Fairfield Quarterly Meeting. (This meeting is very remote from any meeting of Friends, and a number of the members removed from Fairfield Quarterly Meeting.)

A Monthly and a Preparative, by the name of Londonderry, ten miles east of Chillicothe, Ohio, on the Marietta and Cincinnati Railroad, within the limits of Fairfield Quarterly Meeting.

A meeting for worship and a Preparative, by the name of Laporte, held at Laporte, Indiana, within the limits of Wabash Quarterly Meeting.

A meeting for worship and a Preparative, by the name of Vernon, four miles east of Cottonwood Falls, in Chase Co., Kansas, within the limits of Cottonwood Quarterly Meeting.

A Monthly Meeting by the name of Ozark, held in Barry Co., Missouri, also two Preparative Meetings, named respectively Ozark and Flat Creek, in the same County and State, all within the limits of Spring River Quarterly Meeting.

A Monthly and a Preparative Meeting, by the name of Elk River, in Montgomery Co., Kansas, within the limits of Spring River Quarterly Meeting.

A meeting for worship and a Preparative by the name of Lane, in Franklin Co., Kansas, within the limits of Hesper Quarterly Meeting.

Mississinewa Quarterly Meeting, to be held second Seventh-day in 3d, 6th, 9th and 12th months, at 10 o'clock A.M.

Each family of Friends is furnished with a copy of the Holy Scriptures, and 1383 are reported as in the practice of reading a portion thereof daily in a collective capacity, with a devotional pause; 447 do so frequently, 850 occasionally, 300 neglect this duty, and 67 not inquired of. Several of the Monthly Meetings are stated not to have given definite reports, and some have failed to report.

The Queries addressed to the Quarterly, Monthly, and Preparative Meetings, are read and answered therein as directed.

*Appointments of Correspondents.*

*For Saline Monthly Meeting.*—Samuel Lewis, Bankston, Saline Co., Illinois.

*For Londonderry Monthly Meeting.*—Ewing W. Elliott, Gillispieville, Ross Co., Ohio.

The name of the correspondent of Spring Grove Monthly Meeting is erroneously printed Jesse Bates in last year's Minutes; it should be Jesse Bales, Lane, Franklin Co., Kansas.

A very satisfactory report was made respecting Earlham College. The subscription for the Endowment Fund approaches nearly to the required amount.

The Trustees of the White's Indiana Manual Labor Institution made a satisfactory report, showing clearness from debt, and a small balance in Treasury.

The Committee on General Meetings reported the holding of four such occasions since the Yearly Meeting of last year. It was believed that the Lord was graciously pleased to own the work, and to bless His people in their efforts to honor and praise Him. The fresh evidence afforded of His presence and favor, was encouraging to Friends in humble reliance upon their President and Guide, to

persevere, as His will shall be clearly manifested, according to the effectual working in the measure of every part, whereby the body, compacted by that which every joint supplieth, maketh increase unto the edifying of itself in love. This weighty subject was again confided to the care of a committee.

Several meetings were held during the session exclusively for the Ministers, for their mutual help and encouragement. These remind us of the meetings once held in London by direction of George Fox, and of the Second-day morning meetings in Philadelphia during the last century.

The Meeting having been again introduced into a lively concern respecting the prevalence of intemperance in the land, and the attendant evils, and feeling that they have in this respect a duty towards the community, appointed a committee to labor in this cause, and by all suitable means to aid in forming a correct public sentiment, in promoting the enactment of prohibitory laws.

In reporting the routine business and the statistics of Yearly Meetings, there is often a sameness; but all Friends whose hearts are expanded with love for the body at large, will be interested in every indication of its welfare. To such, it will be most pleasing to know that Indiana Yearly Meeting, when the time for adjournment arrived, was able to make record that, "Love has prevailed—many souls have received a renewed baptism of the Holy Spirit—others have been born into the Kingdom of God. To His great Name be the glory."

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SACRED GEOGRAPHY AND ANTIQUITIES, WITH MAPS AND ILLUSTRATIONS. By E. P. Barrows. . . . American Tract Society. Pp. 685.

In this book the Tract Society have again presented a valuable addition to religious literature. Dr. Barrows has neglected few sources from which he could derive aid in his elaborate compilation, toward making the Biblical student familiar with the geography and natural history of the Holy Land. He has happily availed himself of the investigations of missionaries, of travellers, and of scientific explorers, who, piercing beneath the debris of many generations, have brought to light evidences that had been long forgotten, and which wonderfully illustrate much that has seemed obscure in the sacred writings.

Let skepticism do its utmost to discredit the inspired text; we do not believe that any part has been written in vain. When the time shall come that God may deem it needful to vindicate the blessed volume of His inspiration, and to *prove* any portion of His record, we do not doubt that ample evidence, hidden in a safe place, will be forthcoming. Buried far underground, beneath the present surface of Jerusalem, and in other localities, are the proofs which are to confound the skeptic and triumphantly to illustrate the text which was written aforetime for our learning, that we, through patience and comfort of the Scriptures, might have hope. Material abundantly sufficient to prove the record of the past, and to rebuild when the future shall demand it, lies scattered above and below the surface of the sacredly classic regions, where wonderful providences have made every stream and mountain, and almost every rood of ground historic. There is no field which so invites and so well repays research as the Bible. Its highest use, unquestionably, is when it is directly subservient to personal piety and a help to the seeking wayfarer in his pilgrimage towards the city which hath foundations, and many a simple soul who

"Just knows, and knows no more, his Bible true,"

will find neither need nor ability for scholastic research as he reads in faith the words of life, imbibes the spirit and the precepts, and receives with meekness the engrafted word which is able to save the soul; but there is an increasing number who have need not only of pureness and of love unfeigned, but of "knowledge" also, that they may be complete in the armor of righteousness on the right hand and on the left.

If we read aright the pages of prophecy which we are assured must be fulfilled in every jot and tittle, there is an eventful future in store. Many predictions, now carelessly perused as obscure allegories or Oriental figures of speech, in their literal fulfilment may be read as accurate history. The future geography of Bible lands will furnish abundant confirmation, to a generation who shall come after us, that the word of the Lord that

has come forth out of His mouth cannot waste itself in idle echo, nor return unto Him void. Prophecy is to the skeptic a pillar of cloud hiding from his eyes the things that do belong unto his peace, but to the Christian believer a glorious pillar of fire, throwing light into the future, assuring him of things that shall come to pass, and guaranteeing to the eye of Faith and to the heart of Hope that God is true.

DIED.

SHOVE.—At Providence, R. I., on the 1st of Tenth month, 1871, Susan M., wife of Robert Shove, in the 61st year of her age; a valued member of Providence Monthly Meeting. Although suffering many years from a pulmonary affection, which confined her mostly at home, and prevented the attendance of meetings, she always maintained a lively interest in the affairs of her own religious Society, and in various benevolent objects, which, during health, received her active support. Her warm Christian sympathy and love endeared her to a large circle of relatives and friends, many of whom recur with gratitude to her tender counsel, and to precious hours spent with her in the retirement of her invalid life. Leaning upon the arm of her Redeemer, whom she loved and desired to serve, she was sustained through her lingering illness in patient submission and cheerful trust, and has left to survivors the consoling assurance that her end was peace,—that, her work on earth accomplished, she is forever at rest.

## CORRESPONDENCE.

(*North Carolina Yearly Meeting.*)

New Garden, N. C., 11th mo. 6th, 1871.

Our Meeting for Ministers and Elders convened on Seventh-day, and proved to be a season of Divine favor; the unction of the Holy Spirit accompanied the word preached, baptizing us into Christ the Living Head.

On First-day the large new house at New Garden was nearly filled both morning and afternoon, when the spirit of prayer found utterance and the Gospel of Peace was preached in the Spirit's demonstration and with power, many hearts being tendered under the influence of the Holy Spirit into tears of contrition. Two large and highly-favored meetings were also held at Deep River. Today the meeting was large, and opened under a solemn covering of the wing of ancient Goodness, and the voice of supplication was heard in pathetic strains, imploring the assistance of Divine grace, which was graciously vouchsafed. The following beloved Ministers from other Yearly Meetings were acceptably with us: John Allen, Absalom Dennis, Pharaba Thomas, *from Indiana Y. M.;* Phebe Cook and Lydia Jane Hill, *from Western Y. M.;* Samuel Miles *from New York,* and Jemima E. Weasner *from Iowa,* also their companions and many other dear brothers and sisters, including Dr. James E. Rhoads* and Wm. Evans *from Philadelphia.* Epistles were received and read from all the Yearly Meetings in correspondence, except Iowa. 2,500 copies of the London General Epistle were ordered to be reprinted.

In haste, thy friend and brother in Christ,

Isham Cox.

New Garden, N. C., 11th mo. 7th, 1871.

North Carolina Yearly Meeting of Ministers and Elders convened at Deep River on Seventh day, the 4th. After a solid and baptizing season of worship, the Clerks proceeded to read the credentials of those present from beyond our limits, then the answers to the Queries from the several quarters, a summary of which was directed to be produced to the next sitting, when a more full opportunity would be given to consider the condition of this part of the body.

Public meetings for worship were held at Deep River and New Garden on First day, both in the forenoon and afternoon; large congregations assembled at both places, and the meetings were pronounced as good and satisfactory.

The Yearly Meeting at large convened on Second-day, the 6th. The following Ministers of the gospel were present with credentials. . . . [Names given in the above letter.]

Epistles from all the Yearly Meetings in corresponding accord with this were read, except that from Iowa, which had not come to hand. The London General Epistle was read, and a large edition ordered re-printed for distribution.

A proposition was united with to join with Friends of Baltimore Yearly Meeting, in a memorial to Congress for an appropriation of the public domain for educational purposes in the States of Maryland, Virginia, North Carolina, and Tennessee. No other business out of the regular routine at that sitting.

There was a meeting of the New Garden Temperance Society at the meeting house in the evening, which was largely attended, and proved an interesting season, closed by converting it into a meeting for Divine worship.

*Third-day.* The answers to the Queries were read, also the summary. Many Friends were deeply exercised on account of the condition of the body as thus reported. A proposition was united with to appoint a committee to visit the subordinate meetings, and labor for the restoration of the erring and lukewarm. An interesting meeting of the Bible and Tract Society was held in the evening, closed by a salutary season of Di-

* Engaged in labor for the freedmen.

vine worship, as one after another repeated Scriptural texts suitable to the occasion. Public meetings to-morrow. J. N.

*(General Meeting at New London.*

INDIANAPOLIS, 11th mo. 6th, 1871.

*Wm. J. Allinson, dear friend.*—The General Meeting of Friends, held under the supervision of the Committee of Western Yearly Meeting, co-operating with a Committee of Honey Creek Quarter, opened at New London on Sixth-day, the 3d inst. The weather was remarkably fine, and the attendance increased from time to time until First day, when the large and commodious building would not accommodate the people; and a meeting was held on the grounds. Most of the Committee were present, and a large number of Ministers from our own and neighboring Yearly Meetings were with us. The first session was characterized by an unusually deep and solemn worshipping spirit, in which the entire meeting seemed to be baptized by the one Spirit into the one body; and thus, in answer to the united prayers of the assembly, the Holy Spirit was mercifully granted in its overshadowing power, and under its influence many of the messengers of the Lord were enabled to declare the glad tidings of the everlasting gospel to the assembled congregations. This awakened interest thus begun, increased from season to season as the meeting advanced; and as the Spirit of the Lord covered the assemblies of the people from day to day, the gospel stream flowed freely, and in many instances the Word of the Lord had free course, and was glorified. To the Lord alone be all the praise of His own work.

By direction of the Committee,
WM. L. PYLE.

[We extract the following thrilling and graphic account from a letter published in the *Delaware Co. Republican.*]

A TORNADO OF FLAME.

GREEN BAY, WIS., Oct. 28, 1871.

The eastern side of Wisconsin is intersected by Green Bay, an arm of Lake Michigan, running nearly parallel with the Lake and separated from it by a peninsula, varying from five to thirty miles in width, and consisting of Door county and parts of Kewaunee and Brown. The Bay is one hundred miles in length to its finest outlet, and from ten to thirty miles wide. On the west shore of the bay lie the counties of Menaminee, in Michigan, and Oconto and part of Brown, in Wisconsin. Numerous rivers, running nearly at right angles with the bay, empty into it on the west side, viz.: the Big Suamico, Little Suamico, Pennaukee, Oconto, Peshtigo and Menominee rivers. At and near the mouth of all these streams are immense saw-mills, which convert the logs cut on their upper waters and floated down into lumber. The soil on the immediate bay shore is usually sandy and barren; back of that is a rich farming country, although as yet generally but sparsely settled. One of the exceptions to the rule was the land along the Peshtigo, which was quite thickly settled with an industrious, thriving farming community. There is a large mill at the mouth of the river with a little settlement around it, called Peshtigo Harbor. Seven miles up the river, and connected with the harbor by a railroad, was Peshtigo village, where the Peshtigo company had the largest woodenware factory in the world, and there were numerous stores, two churches, hotels, school houses, machine shops, elegant and humble private residences, and all the concomitants of a thriving village. From here westward, extending about seven miles and from one to two miles wide, was a thickly settled farming community, called the Sugar Bush, of about 300 families. Thus much for the situation.

The season in Wisconsin had been an extremely dry one, so much so that swamps usually containing a foot of water, were dried down many feet below the surface. The whole country is thickly timbered, and fires had been running through the woods for several weeks, occasionally reaching a settlement and burning fences, haystacks, and sometimes a barn, dwelling or mill, but by constant watching, the villages and most of the mills had escaped. Twice had the whole village of Peshtigo been aroused to fight the fire, and they had been successful, and the place was considered comparatively safe, but regular picket lines of guards were stationed nightly to watch.

It was Sunday evening, October 8th. The worshippers had returned from church; the village was quiet and peaceful, and a large portion had settled down to slumber. The air was thick with smoke, but so it had been for weeks, and no unusual alarm was felt. A light wind was stirring, with now and then a fitful gust. But hark! what noise is that? A dull, ominous roar is heard in the farthest south east of the village, and a red glare illumines the sky. An alarm is given, and the inhabitants press into the streets to see what is the cause of the disturbance. The roar increases, and now is heard the crash of falling trees, and the mystery is solved. It is a tornado rushing upon the village, and bearing on its wings billows of flame. Now came burning coals thick as the snows of winter, and the houses nearest the woods are on fire. Some attempted to save their buildings and their goods; others thought only of saving

their families and themselves, and rushed into the street. Roofs were torn from the buildings by the force of the wind, and the people were thrown down and hurled about like straws. In ten minutes every house in the village was in flames. The people on the north side of the river thought there was no fire on the south side, and those on the south side thought there was none on the north, so as by a common impulse the entire population who could leave their houses, rushed for the river.

Alas! for those who, like Lot's wife, turned back for a moment. Alas! for those who fell bewildered by the smoke. The very air seemed on fire, and great waves of flame seemed to roll down from the skies. The hopeless people rushed into the river, standing in the water up to their necks, and some of them burned to death there. Strong men, delicate women and babies in their night clothes, were there standing in the cold water, or perhaps clinging to saw logs, which would take fire in the water. And the sound of weeping and lamentation arose above the roar of the storm, and the fire; wives mourning for their husbands, husbands for their wives, parents for their children, and children for their parents. Says one who was saved in the river: "The heat was so great that we had to keep our faces wet to prevent them from blistering. Our hair took fire and blazed up. There was no chance to get in any direction, for the air was a mass of blaze."

Four fearful hours passed over before the survivors dared venture out of the water; many had been drowned beneath it. When morning dawned, what a sight met their eyes! The beautiful village of the evening before, was a blackened desert waste, without even a fence post to mark the boundaries. And blackened, half burned corpses of men, women and children strewed the streets, and mingled their bones with those of the animals.

Hapless people! but still more hapless was the lot of the dwellers in the Sugar Bush. In that locality but four buildings were saved, and nearly four hundred people perished. Whole families were swept out of existence. Sometimes a single child out of a family escaped almost miraculously. People were burned to death in wells and in the middle of large fields without a combustible thing within many rods. But the fire was not an ordinary one, and no ordinary language can describe it, and no science that we are aware of can explain its phenomena. From 500 to 600 lives were lost in the Peshtigo settlements on that fearful night. The population was but about 2,500, and nearly one-fourth sleep in the arms of death.

From here the tornado of flame swept northward seven miles, and entirely destroyed the village of Menekaunee, at the mouth of the Menominee, but the inhabitants managed to escape in boats across the river to Menominee village, and by hard work, aided by the width of the river, that village, with the exception of one mill, was saved.

On the east shore of the bay, several small villages and many farm houses were burned at the same hour, and by a similar tornado of fire, while on the bay itself *there was no unusual wind*, and steamers and vessels noticed nothing remarkable. These tornadoes were simultaneous, blowing in the same direction, and forty miles apart. Here, too, the destruction of life was fearful. At Williamsonville, the entire village was wiped out, and sixty out of eighty persons perished. Rosiere, Lincoln, Casco, New Francea, were swept away, and the loss of life was more than 1000 persons.

The Sabbath sun that set that night, red as with anger, shone down next morning on *seven hundred corpses* within fifty miles of the city of Green Bay, and upon at least three thousand houseless and utterly destitute people with nothing to eat or to wear, and hundreds of them suffering pangs almost equal to those of death from their fearful burns.

## IMPROVEMENTS IN ROME.

[From a description by Mary Howitt, in the "*Leisure Hour*," of the formal entrance of the King of Italy into Rome, as the capital of his dominions, the following interesting notice of actual and prospective improvements in that city, is extracted:]

It is in the best spirit of the present time, and nobly thought of, that this great national occasion shall be commemorated by the founding of two new hospitals for the sick; one in the name of the King, the other of his son; and of a nursery for destitute children, in the name of the Princess Margaret. A school also for poor children is to be opened under the sanction of the municipal authorities, in which an education suitable to their requirements will be given, and where girls will be taught feminine occupations. These will be admirable memorials of the epoch of United Italy, education being, in fact, a main source of unity and prosperity.

"In conclusion, let me mention, in connection with this excellent design regarding education, an experiment which has already been made, and of which I can speak from personal knowledge, having watched it from the commencement. An American lady, Mrs. Gould, the wife of an able American physician, some years resident in Rome, well acquainted with the character of the Roman people and their children, determined, as soon as the Italian possession made action free in Rome, to establish a school in which the infant mind, fan

ished for want of wholesome intellectual food, might be supplied. Such an attempt twelve months ago would probably have placed her in the dungeons of St. Angelo. Now, however, with a brave and a right good-will, and next to no funds, and unassisted by the countenance of the powerful, she took a room, and on the 20th of March opened a school, gratuitously, on the plan of an English infant school. She had three little scholars to begin with, now there are upwards of fifty children in it, and every week many are obliged to be turned away, from the want of present accommodation and means. Few, if any, of these children could read when they entered the school, and their minds were a perfect blank as regarded the commonest elementary knowledge. But Roman children are as quick in intellect as they are frequently beautiful in countenance. Now, in four months, they have acquired an amount of elementary knowledge which is surprising. The other day they had a little treat. A group of forty-seven of them were photographed, then they went through all their little exercises, sang their little hymns, did their little counting; then their Bible lessons, their lessons in geography and natural history, and—what was thought wonderful by all present—sang a little English hymn of thirty-two lines, pronouncing it perfectly.

"Although Mrs. Gould commenced this school almost wholly at her own expense, yet funds have not failed her. She has been enabled to engage excellent teachers, and now is contemplating the opening of a *Kindergarten* for one hundred children; nor, I feel assured, will the funds to carry out this admirable work fail her. It need only be known, for the philanthropic both in England and America to give of their abundance, especially they who have enjoyed a sojourn, whether longer or shorter, in Rome.

"One fact regarding the school discipline is worth mentioning: The naughtiest little boy in the school, one who set everybody at defiance, and distributed kicks and cuffs all round, was taken in hand one day by Mrs. Gould herself. The children love her dearly, be it said, and watch her every movement with unbounded admiration. When, therefore, she seized this little desperado, and taking a silk handkerchief tied him up, he was subdued, and from that day perfectly changed—transformed, as it were. 'Discipline without blows,' said Mrs. Gould, describing the incident to me, 'was a something so novel that it was at once humanizing. It was all the poor little fellow needed.'"

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"We are only the helpers, if God is pleased to use us; hence, we need not mourn or be ispleased at opposition."

SWITZERLAND PROTESTANT.

Four hundred delegates, representing every Roman Catholic canton of Switzerland, met at Saleure on the 18th day of September. They were Catholics, but now renounced Romanism, abjured the Pope's Infallibility, rejected the celibacy of priests, declared for separation of Church and State, and became thoroughly *Protestant* against the modern dogmas of the Church. This is a great movement, and will tell upon the reformation now in progress throughout Europe. So far from "blowing over," or "dying out," the anti-papal reformation gains vigor and numbers every day. We begin to see the effects of the destruction of the Pope's civil power. He can no longer inflict pains and penalties upon the limbs of his church members. They feel the liberty of acting for themselves. Germany is rapidly becoming independent of Rome. Spain is practically free. Italy is in rebellion. Austria rules herself. The only two countries on the globe where the Pope still reigns supreme over his Church, are Ireland and the United States of America.—*N. Y. Observer.*

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"I CAN DO IT FOR CHRIST."

Years ago, a man in India, named Shapau, a Karen from the mountains west of Burmah, was converted to God, and learned to love the Saviour and His work. He grew in grace, and in the knowledge of the truth, and seemed to manifest qualities which fitted him to labor in the Master's vineyard.

Among the outlying peoples yet in heathenish darkness, were some kidnappers and dog-eaters, called Bghais, wild and barbarous, and nearly as ignorant as the dogs on which they lived. The missionary desired to send to them a messenger, who should tell them the glad tidings of salvation, and so he offered Shapau four rupees,—or about two dollars,—monthly, if he would go and carry to them the news of the Saviour.

Shapau took his Testament, and went out alone to consider the matter, and lay the case before the Lord. After a little absence, he returned, his face lighted up with brightness, and his whole aspect showing that his decision was made.

"Well, Shapau," said the missionary, "can you go to the Bghais for four rupees a month?"

"No, teacher," said he, very solemnly, as he grasped the missionary's hand; "I could not go for four rupees a month, but I can do it for Christ."

There was a depth of meaning, which faithful Christians know, not only in the words he spoke, but also in the glance of his eye and the grasp of his hand, as he thus consecrated himself to the service of his Lord. He went

forth to labor, God working with him. Through his instrumentality, many souls were gathered in. He established about forty Christian churches, and received as members nearly a thousand Bghais. And when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," it will be seen and known that a life so consecrated to Christ shall not miss its great reward.

Would that the spirit which animated this converted Karen might burn in many a Christian heart. Then, while the worldly-minded and self-seeking are chaffering about salaries, and looking out for opportunities of personal advantage and gain, the most unwelcome service, and that which meets with the least reward, will be undertaken with gladness for the sake of Him who hath bought us with His blood; and to every requirement of duty and self-sacrifice we shall say, "I can do it for Christ."—*Exchange.*

### CUTTING GLASS WITH SAND.

A process of grinding and cutting glass, and of piercing glass and other hard substances, has been brought into use by Mr. Tilghman, of Philadelphia. It consists in driving a jet of sand with great velocity, by air or steam, against the plate which is to be ground or figured. Dwellers by the seashore know that the glass of their windows, in some places, loses its polish through the constant action of drifting sands on the panes; and this same action, in a concentrated form, is now to serve the arts, and put money into inventors' pockets. The mode of operation, briefly described, appears to be as follows: "A stream of sand is driven by a fan into a large tube; the mouth of this tube is one inch wide and two feet long, and through this the stream of sand rushes against plates of glass, and in from ten to fifteen seconds completely grinds as much of the surface as corresponds with the dimensions of the mouth of the tube. The plates of glass are moved by machinery, until the whole surface is deadened or ground; any pattern may be produced at pleasure by covering the plate with tough paper, cut to any device, or with a coat of oil-paint. The covered portions will then remain transparent, while the other parts of the surface will be dead. Sometimes white glass, coated on one side with a thin film of red glass, is manufactured for ornamental purposes; any pattern can in like manner be cut through the red glass by the sand-jet. If a plate of glass is covered with lace, and then exposed to the jet, the pattern of the lace will appear, and by properly regulating the blast delicate fern-leaves may be used as the covering, and the plate will present the effect of an engraving of ferns. More examples might be enumerated; but these will suffice to indicate that there are many ways in which, with tubes of different sizes, glass may be cut or ornamented by a jet of sand. There are also other applications in which it has been advantageously employed. The jet will cut granite or any other kind of stone with great facility, if driven by high-pressure steam. It is found in practice that the rate of cutting is, in granite, 1½ cubic inches a minute, marble 3, and soft brown sand-stone 10 cubic inches; hence, grooves, mouldings, and geometrical patterns may be cut in stone at the pleasure of the artificer. It seems hardly credible, but a jet of quartz sand, impelled by a steam-jet of 300 pounds pressure, pierced an inch-and-a-half hole through a slab of corundum 1½ inches thick in 25 minutes. Between the hardness of corundum and of diamond there is but little difference. After this there seems nothing remarkable in the fact that a plate of glass covered with wire-gauze was pierced and converted into glass-gauze by the action of the jet. Moreover, it is found that the jet can be used for the dressing of the surface of stone. Some kinds of granite cannot be dressed by the chisel without presenting what masons call a 'stunned' appearance. This is entirely avoided by using the jet. The inside of cast-iron hollow ware can be better cleaned and prepared for tinning by the sand-jet than by any other way; and the suggestion has been made that the Egyptians smoothed and carved their blocks of porphyry and sunk their hieroglyphics by means of the sand which lay around them in such abundance."

## YOUTH'S DEPARTMENT.

### GOD IS LOVE.

The Bible does not say God is wisdom, God is justice, God is mercy; it says God is wise, God is just, God is merciful; but it does say, *God is love.* Love is not a single trait in His character like the others, but His very life. His love is like the air—in and around and over and under everything; and it is as easy to get away from the air as to get away from God's love. We breathe it in at every breath we take. What does God's love do?

1. It takes care of the creatures He has made. Do you know why God gave little babies into the care of mothers? Because they love them so, and therefore will take the best care of them. How tenderly a mother tends her baby; how she sits up nights with it, if it is sick; how on the look-out she is, lest any harm happen to it.

I had a little dog once sent to me from Cuba. Cuba is a very hot country. The little dog had a fine silky hair to cover him. When the cold weather came he shivered very much. Oh, we said, what will Zecky do in winter? But when winter came his hair thickened, and he looked as if he were covered with wool. He was certainly as warm as wool, and as white, too. It was very curious to see how God watched over and took care of this little dog which He had made.

When I go to New York, and see how many people and houses there are, I wonder where they get enough to eat. One day's eating would seem enough to starve the city out. But day after day, and months and years, there is food enough and to spare. Why? Because God takes care that those great grain fields in the West shall have rain and sun enough to grow all the summer through; and the grain is ripened and harvested and ground, and sent by railroad and canal to New York, and so all the thousand and thousand mouths are fed; and not only in New York, but all over the world, for

2. God's love *never forgets.* A boy once left his little bird in his room when he went away, and forgot to tell anybody to feed it. The little bird starved to death. A father may sometimes be forgetful of the comfort of his family, but God *never forgets.* "Can a woman forget her sucking child?" asks God. "Yea, *she* may forget," He says, "yet will not I forget thee." Oh, what love is that!

3. Love tries to make others *happy.* How happy is this little bird. In clouds or sunshine, hot or cold, it is ever singing its happy, happy song. When I see how beautifully and wonderfully He has made the little creature, and put such a happy life in it, I say God is love; and yet our canary is only one of the thousands of millions of creatures which He has made happy.

4. Love seeks the good of others. Is everything good? When God created the earth, the grass, fishes, birds, cattle, and man, He pronounced them "good;" and nobody would now say "wicked fishes," "sinful cows," "guilty birds;" such terms apply only to man, for man, you know, fell from his goodness. We do wrong things, and disobey God, and are full of faults. We do not love Him or praise Him; we had rather have our own way than do His will; and the consequence is, we are very unhappy. But God loves us still. He did not give us up; He did not leave us to ourselves to die in our sins; but He *so* loved us—I want you to mind that word *so*—"God *so* loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Oh yes, He sent Jesus to be our Saviour—to take our sins away. In Him we shall find purity; in Him, peace; in Him we shall be happy—happy here, and happy in heaven for ever. Does not the Bible truly say, God is love? —*Selected.*

SEEDS.

We are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich brown furrows,
Soft with Heaven's gracious rain;
Seeds that rest upon the surface
Of the dry, unyielding plain.

Seeds that fall amid the stillness
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random on the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchanged, unquickened,
Lifeless on the teeming mould;
Seeds that live and grow and flourish
When the sower's hand is cold;
By a whisper sow we blessings,
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death or life.

Thou who knowest all our weakness,
Leave us not to sow alone!
Bid thine angels guard the furrows
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with mellow ripening ears—
Filled with fruit of life eternal
From the seed we sowed in tears.

Check the froward thoughts and passion,
Stay the hasty, heedless hand,
Lest the germs of sin and sorrow
Mar our fair and pleasant land.
Father, help each weak endeavor,
Make each faithful effort blest,
Till thine harvest shall be garnered,
And we enter into rest.

—*Selected.*

ACKNOWLEDGMENT.

Received for Maryville Meeting House, from N.H., Adrian, Michigan, $40; and from T., Concord, N.H., $40. Also received by publisher, for Michigan sufferers, $40; for meeting-houses in Minnesota, $40.

SUMMARY OF NEWS.

Foreign Intelligence.—European dates are to the 13th inst.

Great Britain.—A memorial has been presented to the London School Board, protesting against the payment of fees to denominational schools. It was prepared by the Workman's Auxiliary Branch of the London Branch of the Education League, and extensively signed by workingmen.

The exports of coal from England, during the first nine months of this year, amounted to 8,715,271 tons, an increase of 681,817 tons over the corresponding period last year.

The railway employees of England are agitating in

favor of the nine-hour movement. The mechanics and laborers employed in the extensive ship-yard of Messrs. Laird, at Birkenhead, opposite Liverpool, recently held a meeting and unanimously resolved to insist upon a restriction of the time of labor to nine hours per day.

The Queen's health is reported to have much improved within a few weeks.

The American Minister, in the course of a speech at the usual banquet on the inauguration of the Lord Mayor of London, alluded feelingly to the sympathy shown in England for the calamity of Chicago. Gladstone, in his speech, referred to this allusion, and said that America had been equally ready to pour out her treasures for the relief of England; and that he believed the friendly sentiments expressed were felt by both nations. The treaty of Washington, he observed, not only obviated future controversies, but was an extension of the international code which was the most remarkable of the triumphs of modern civilization, and might possibly inaugurate a peaceful arbitrament of all disputes among nations. He said that at present England has no quarrel, feud or controversy with any foreign power; and that, while inseparable from the European family, he is glad that her peculiar position removes her from the risks of European dissensions.

France.—The Council General of the Department of the Seine has voted in favor of the establishment of compulsory and gratuitous education, but has rejected the proposition to make the common schools wholly secular. Several of the Councils of other Departments have also declared in favor of the same system, and some are said to have already adopted it.

A movement for higher wages continues among the workmen of Rouen, where strikes among the several trades are on the increase.

Rumors continue to be circulated that the Pope intends to leave Rome. *La France*, a Paris journal, asserted on the 12th inst., that the Pope had intimated to President Thiers his intention to establish his residence in France, and that Thiers, after strong but unsuccessful efforts to dissuade him from his purpose, had finally placed at his disposal the castle of Pau, which is situated in the south-western part of France, near the foot of the Pyrenees. It was the birth-place of Henry IV. of France.

The courts-martial are rapidly disposing of the cases of the Communist prisoners. Of the accused who have thus far been tried, 10,645 have been discharged, and 773 convicted and sentenced to various degrees of punishment.

Austria.—Following the change in the Ministry mentioned last week as consequent on the difficulties with Bohemia, came the unexpected announcement on the 7th inst., that Count Von Beust, Chancellor of the Empire, and Minister for Foreign Affairs, whose counsel the Emperor was believed to have followed in opposition to the resigning Ministers, had himself resigned his position on the plea of ill-health. His successor is Count Andrassy, a Hungarian, an acknowledged leader of his countrymen in their demands for self government, made some years since, and since the granting of those demands, the Premier of the Hungarian Ministry, with the office of Minister of War. The Bohemian Diet, notwithstanding the recent imperial rescript, voted unanimously against electing delegates to the Reichsrath. The Austrian Government in consequence ordered its deliberations to be closed immediately.

Germany.—The estimates of expenditure for the whole German army, for the year 1872, amount to 90,000,000 thalers (about $65,000,000), of which Prussia is to contribute over two-thirds. A sum of 1,000,000 thalers is also to be taken for barracks, fortifications, and rifle ranges.

Persia.—A statement made at a recent public meeting held in London to raise means for the relief of the sufferers by the famine in Persia, represents that it was caused by an unparalleled drought which has prevailed for the last three years. Although the quantity of rain is usually insignificant, the fall of snow in winter, upon the mountains which intersect the country, is generally considerable, and its melting supplies the lowland water-courses, and gives means for irrigation. This snow fall has been deficient for the last two or three winters, and a total failure of crops has been the result. The wandering tribes whose subsistence depends mainly on their flocks and herds, which have now mainly perished, have endured the utmost destitution and most appalling mortality, while the towns have suffered scarcely less. Even at Bushire, where relief is most easily obtained, and where much has been done, deaths by starvation have been of daily occurrence. The population of Kazeroon, lately estimated at 10,000, has fallen, it is reported, to one fifth that number, 4,000 having died within a year, and as many having fled from the place.

Domestic.—The Executive Committee of the Chicago Relief and Aid Society, to which previously established organization the Mayor of the city has transferred the entire charge of public relief for the sufferers by the fire, and the disbursement of the funds received from abroad, have published an official financial statement up to the 7th inst. The entire amount received to that time, was $2,050,000, out of about $3,500,000 subscribed. The Society is aiding 60,000 persons. The most pressing need is shelter for the houseless thousands during the coming winter. For this end, the Society is helping them to erect small but comfortable houses on the sites of their former dwellings or on leased ground, which they may occupy during the winter and also next summer, so as to be able to work on the rebuilding of the city. Of these houses 4,000 have been built, which will shelter about 20,000 persons, and with the number expected to be built, about 35,000. The cost of these temporary buildings, with some necessary furniture, will be about $1,200,000, leaving $2,250,000 to meet demands for food, clothing, fuel and general expenses from the 13th ult., to the completion of the work.

A striking instance of generosity is shown in the conduct of the Yankton Indians in Dakota toward some of the people whose homes had been burned by prairie fires. The Yanktons had been accused of setting the fires, but their chief came to the Agency, which is in charge of the Protestant Episcopal Board of Missions, and not only earnestly denied the allegation, but gave the agent $100 for the benefit of the sufferers, saying that he had enough to eat and was clothed, and he was sorry any of his white neighbors should suffer. Another touching incident of recent occurence, was a liberal contribution to the Chicago fund by the Chinese merchants of San Francisco. One of them is reported by the *Alta California* to have said to the collectors, substantially in broken English, that he had read of the disaster; that sometimes the low Americans struck the Chinese with bricks, but he did not care for that, the people of Chicago who had lost everything were the same to him as his own countrymen, and he would give $100; and if they did not get enough, and would come to him again he would give another hundred.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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ANNUAL MONITOR FOR 1871 (John Newby, editor), records the death of three hundred members, some of them eminent for piety, and largely gifted for the work of the Lord. From this volume we have already quoted largely. In the preface, the editor, after alluding to the precious evidence with regard to many of them that they died in peace, in the assurance of a blessed immortality, concludes with the following impressive paragraphs:

But is it not possible there may be names in this registry of some, whose departure was shrouded in uncertainty?—a mist hanging impenetrable over the unseen world to come! We tremble at the thought. We dare not follow such to the great tribunal, saying, 'How shall they appear?' Rather let our questioning come home to our own hearts:—'For *we must all appear* before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad:' (2 Cor. v. 10). And how shall *we* appear? Where is our advocate? Where is our pardon? Where is our refuge? If these are awful inquiries, they are needful, they are urgent. We cannot alter the sentence: 'Every one of us shall give account of himself to God.' But we have an advocate with the Father,—we have a place of refuge, if only we do not neglect to flee to it. 'God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.' Let us make sure of this prize. If we give up our hearts to God, believing on the Lord Jesus, the Holy Spirit is shed upon us abundantly through Him, our sins are washed out, we are born again, the things done in our body are wrought in Christ, and we inherit everlasting life. Glorious consummation! and yet, in Infinite mercy, placed within the reach of all.

But while these reflections arise on the removal of three hundred of our Friends during the past twelve months, with what harrowing thoughts do we turn to the thousands upon thousands, who in as many weeks have descended into battle and perished!—slain by their fellow-men, and by so-called fellow-Christians! Is the voice addressed to the first slayer no longer audible? 'What hast thou done? The voice of thy brother's blood crieth to me from the ground.' Here are streams of our brothers' blood! graves numberless! a country wasted! cities destroyed! a nation famished! Rare indeed is the earthquake, hurricane or storm, that in its devastating track equals this devastation. Well might the King of Israel say, 'Let me now fall into the hands of the Lord, for His mercies are great,—but let me not fall into the hands of men!'"

Whilst our hearts bleed over the woes of our suffering fellow-creatures,—whilst we mourn over the name of Christ dishonored and His kingdom and government rejected amongst the nations,—let us be doubly careful to bear a Christian testimony to the peaceful character of His kingdom, and to maintain a true allegiance to Him as the Prince of Peace, who equally rejected the defence of the sword, and the succor of 'twelve legions of angels.'

For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 197.)

§ 10. *Coverdale's Translation.* 1535.

Coverdale's was the first *complete* English Bible ever printed. The title was as follows: "BIBLIA. *The Bible: that is, the holy Scripture of the Olde and New Testament, faithfully translated out of Douche and Latyn in to Englishe.* M.D.XXXV. S. Paul ii. Tessa iii. *Praie for us that the worde of God maie have fre passage & be glorified, etc.* S. Paul, Cols. iii. *Let the worde of Christ dwell in you plenteously in all wysdome, &c.* Josue i. *Let not the Boke of this lawe departe out of thy mouth, but exercyse thyselfe therein daye and nighte.*"

Tyndale's New Testament was already before the public, but was disallowed by the Government. Now at a turn of affairs when the king and bishops seemed ready to tolerate the publication of a new translation of the Scriptures, and when so powerful a personage as Crumwell encouraged him in his undertaking, Miles Coverdale set forth this version, which he had been for some time preparing. It was suffered to pass into general circulation without royal discountenance. In 1537 an edition "overseen and corrected" was published, and for the first time "set forth with the king's most gracious licence." So *Coverdale's translation was the first English Bible authorized by royal authority.* Near this time an injunction was issued by Crumwell to the effect—"That every parson, or proprietary of any parish church within this realm, shall on this side of the feast of St. Peter ad vincula next coming, provide a book of the whole Bible in Latin, *and also in English, and lay the same in the quire for every man that will look to read therein.*" As Coverdale's was the only English *Bible* then extant, this proclamation amounted to a further sanction of it.

Coverdale does not claim that this translation was original. In his long dedication to the king he says that he has "with a cleare conscience purely and faithfully translated this out of fyve sundry interpreters, having onely the manyfest trueth of the Scrypture before myne eyes." In the New Testament he followed Tyndale closely.* "And to help me herin," he writes to the reader, "I have had sondrye translacions, not onely in latyn, but also of the Douche [German] interpreters: whom (because of theyr syngular gyftes and speciall diligence in the Bible) I have been the more glad to followe for the most parte, according as I was requyred. But to say the trueth before God, it was nether my labour nor desyre, to have this worke put in my hande: nevertheles it greved me yt other nacyons shoulde be more plenteously provyded for with ye Scripture in ther mother tongue, then we: therefore whan I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewte to do my best, and that with a good wyll. . . .

"And though it [Scripture] be not worthely ministred unto the in this translacyon (by reason of my rudenes) yet yf thou be fervent in thy prayer, God shal not onely sende the it in a better shappe, *by the mynistracyon of other that beganne it afore* [William Tyndale], but shall also move the hertes of them which as yet medled not withall, to take it in hande, and to bestowe the gift of theyr understondynge thereon. . . . "

§ 11. *Tyndale's New Testament.* 1525.

At length we hold in our hands that English translation of the New Testament to which every other English version has been pointing us back. Not less than *eighty* editions of Tyndale's Testament were printed, but the volume before us is, in *fac simile*, the very first of them. Only two copies of Tyndale's first edition, printed in 1525 or 1526, are known to be in existence; and the one here represented is the only one of the two that is complete from the beginning of Matthew to the end of Revelation.

We are gratefully indebted to a member of our religious Society, Francis Fry, of Bristol, England, for the production of this remarkable *fac simile**. The original lies in a fire-proof safe in the library of the Baptist College in that town. The only known copy besides it—an imperfect one—is in the library of St. Paul's Cathedral. We learn further from Francis Fry's Introduction (signed in his own handwriting, and dated 3d Mo. 1862) that the present *fac simile* was made "by tracing on transfer paper, placing this on lithographic stones, and then printing it in the usual way; a method evidently calculated to insure the closest correspondence with the original."

"To prove the correctness of the work," he continues, "I have compared a proof of every page, folding it so as to place each line parallel with, and close to, the same line in the original; so that, by comparing the line all along, I could easily see that it was correct. *In this way I have examined every line throughout the volume,* and I believe not a single incorrect letter will be found in it. . . . The paper on which this Testament is printed has been expressly manufactured to imitate the colour and appearance of the original. It is *hand-made,* the fine and cross wires

* The Quarterly Review, 1870.

* Presented to the Haverford College Library by our beloved friend, the late Gilbert Congdon.

being placed in the paper-maker's mould so as to produce the same wire-marks as appear in the paper used by Schoeffer. . . . The whole impression of the present work consists of 177 copies. It is proper to state that the work has been effaced from the stones."

William Tyndale was born in Gloucestershire in 1484, or perhaps a few years earlier.* He acquired at Oxford and Cambridge a profound knowledge of the learned languages. At Oxford, says Fox, "he by long continuance grew up and increased as well in the knowledge of tounges, and other liberall Artes, as especially in the knowledge of the Scriptures: whereunto his mind was singularly addicted: Insomuch that he lying then in Magdalene Hall, read prively to certaine students and fellowes of Magdalen Colledge, some parcell of Divinitie instructing them in the knowledge of the truth of the Scriptures." Tyndale was ordained as a priest in 1502, and became a friar in a monastery in 1508. Afterwards, while the excitement about Luther was opening the thoughts of many hearts in England, Tyndale returned to his native county, and was engaged as tutor and chaplain to the family of Sir John Welch. With the many clerical visitors to this knight's table Tyndale was often in controversy on the Lutheran opinions, and "warmly advocated the reading of the New Testament. This, as Fuller wittily says, led them to prefer the giving up Squire Welch's good cheer, rather than to have the sour sauce of Master Tyndale's company." Tyndale dedicated to Sir John and his lady a manuscript translation which he made of Erasmus's Enchiridion. "They read it attentively, and became convinced of the spirituality of a Christian profession; and thus Tyndale secured their high esteem and friendship. The beneficed clergy soon displayed their bitter hostility."

"In 1523," says a writer in the *Quarterly Review*, "nearly a century and a half after the publication of Wycliffe's Bible, a small party assembled on a spring evening, in the dining-hall of Sudbury Manor, near Bristol. It consisted of Sir John Walsh, lord of the manor, his lady, several children, and two priests. One of the priests was a man of distinguished appearance. He was a man in the prime of life. His forehead was broad, high, and prominent. When at rest his eye was steady and thoughtful; but when excited by conversation or controversy, it flashed with extraordinary brilliancy. Compressed lips, and deep lines round the mouth indicated great firmness and decision. He occupied the humble place of a tutor in the knight's family. The other priest was a man of high social standing. During dinner the conversation turned on those theological questions which were then moving England and Germany. The advantages to be gained by church and nation from the diffusion of Scriptural knowledge were freely canvassed. The conflicting views of the speakers soon became apparent After some sharp passages, the strange priest exclaimed:—'Better be without God's laws than the Pope's.' The tutor, turning suddenly upon him with a look of great dignity and determination, replied: 'In the name of God, I defy the Pope and all his laws. If God spare my life, ere many years, I will cause the boy that drives the plow to know more of God's law than either you or the Pope.' The tutor was William Tyndale." And he redeemed his promise.

(To be continued.)

* About 1477, says George Offor in the memoir prefixed to his edition of Tyndale's New Testament, from which, chiefly, the present account of Tyndale is condensed.

From Friends' Quarterly Examiner.

## CHRISTIAN ACTIVITY.

BY JOHN TAYLOR.

There is a phrase which has been much used in discussions in the Society of Friends, having an opposite tendency to that which is the subject of this paper.

Frequently has an appeal for active service in the Church been met with the observation that what is pleaded for is but "*Creaturely Activity.*" No further argument has been thought necessary. A state of "Creaturely Activity" has been regarded as something so objectionable, so unsound, so "unfriendly," that its enunciation was looked upon as overwhelming condemnation.

That a phrase which, in the use frequently made of it, is so destitute of any Scriptural basis, should have exercised any influence amongst us, is surprising and humiliating. Yet it has exerted considerable power in holding back numbers from the public ministry of the gospel, from missionary enterprise, and from family devotion and instruction.

It expands into a form of error that should be boldly "taken by the horns," for it has, like a dark phantom, brooded over and clouded many minds to their own serious hurt, and robbed the Church of much service. It owes much of its power to the natural shrinking from responsibility and the love of ease; while the notion of elevating—doing nothing—into a religious duty, is singularly appropriate and convenient to some dispositions.

Judging by the way in which those who use this phrase emphasize creaturely, we might suppose there existed some psychological delusion as to what is included in the term, for it is an obvious truth, that not only our highest spiritual faculties, but the highest intelli-

gences in the world above, (excepting Him only who is the Creator of all things,) are creaturely.

There may be a glimmer of truth in the minds of those using this phrase, inasmuch as work done for Christ, should be done in the wisdom and with the help which He has promised to give; but however this may be, the form of expression is incorrect and erroneous. The converse of activity for Christ, without His sanctifying presence and power, is not inactivity or inaction; but labor sanctified and made fruitful by the wisdom that is from above, and the blessing that makes truly rich. "If any of you lack wisdom," says the Apostle, "let him ask of God that giveth to all men liberally and upbraideth not; *and it shall be given him.* But let him ask in faith, nothing wavering." We may judge this confidently, that inaction or inactivity has no place in the Christian economy.

Though the Apostle has said, "I have planted, Apollos watered; but God gave the increase," yet the assurance that God only can give the increase should not deter from planting and watering, but should constitute the grand incentive and encouragement thereto, for "every man shall receive his own reward, according to his own labor. For we are laborers together with God."

Even in meditation and inward prayer, if there is to be any fruit, the spiritual faculties must be bent into active exercise: like Jacob we must wrestle for the blessing.

The whole canon of Scripture is clear and emphatic in favor of a life of action and activity.

"But Jesus answered them, My Father worketh hitherto, and I work." (John vi. 17.)

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." (John ix. 4.)

"Say not ye, There are yet four months, and then cometh harvest; behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John iv. 35.)

"And that servant, which knew his Lord's will, *and prepared not himself*, neither did according to His will, shall be beaten with many stripes." (Luke xii. 47.

"Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. xxv. 45.)

"Freely ye have received, freely give." (Matt. x. 8.)

"Preach the Word; be instant in season, out of season." (2 Tim. iv. 2.)

"Not slothful in business; fervent in spirit; serving the Lord; continuing instant in prayer." (Rom. xii. 11.)

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 6, 7.)

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccles. xi. 6.)

What a wondrous and touching example Christ hath left us of praying and working! Retiring after the day's work was done "to a mountain apart to pray," "continuing all night in prayer to God;" and when it was day, coming down to the plain to the great multitude which came to hear Him and to be healed of their diseases. The labors of the day prevented not His communion with His Father in heaven; nor did prayer and meditation interfere with "working while it is day." Herein is thought and example for Quietists.

But there are those who remain comparatively idle because they can accept no call in the general invitation to work so fully set forth in the Scriptures, nor in the cry of the sorrowful, or of perishing souls; the fields white unto harvest have for them no voice, and thus they reject the commandment of God that they may keep their own tradition.

The *undue* fear of saying a word for Christ, that fearful looking for condemnation on the spoken word (however sincere and devout the desire to minister in His name for the good of others), is a state of bondage wholly incompatible with the spirit of adoption which should link the disciple to his Lord and Master. Is it not to say in effect, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed"? and as a consequence, "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

It is well for those who think there is such safety in silence—in doing nothing—who think that it is safer to hide the one, or it may be the two or the five talents, rather than run any risk in trading with the same, to ponder Christ's judgment, "Cast ye the unprofitable servant into outer darkness."

Now, the foundation of all speaking for Christ is faith in His name, as saith the Apostle:—

"Seeing then that we have such hope, we use great plainness of speech."—"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who command-

ed the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. iii. and iv.)

But many will say, The light that shineth into my heart is such a feeble ray that it serves for myself alone, and cannot enlighten any other. But if the light be feeble, it will not be increased by being placed as it were under a bushel, but by exposure to the oxygen of active service.

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "He that watereth shall be watered also himself." Not only does the withholding that which is small tend to increased feebleness, but there is in the service of the Church a most important place for these lesser lights. As on a rock-bound coast there is placed the lofty light-house, with its multiplied and brilliant illumination throwing afar its light on the ocean highway, warning and guiding many a noble barque on her homeward passage—while lower down from the window of the fisherman's dwelling shines out a single ray from a tiny lamp, but enough to guide the returning boat away from the black rocks, and into the little creek where there is safe and sure landing, the great light shines over their heads without avail, but the little ray brings them home—so in the Christian Church the short exhortation of the man of business and many cares has its own service with men of kindred sympathies, and appeals to some hearts with more force than greater and, in the main, more effective efforts.

Those who are so ready to check or condemn active service among their brethren, imagine that they do so in the spirit of George Fox and the early Friends. Surely no delusion can be more complete than that which depicts George Fox and his associates as Quietists after their pattern. True, George Fox instituted the beautiful ordinance of outward silence in public worship: but this silence was but the "setting" of vocal prayer, so fervent and sublime, that at times the house seemed shaken by the power thereof, and of preaching that stirred the mind of the country to its depths, penetrating every form of society, and gathering rapidly therefrom a representative body which, in Fox's time, reached its maximum.

The history of the Christian Church has not a grander exhibition of Christian activity than that displayed by the early Friends. This activity existed not only in the living voice, but the press teemed with their written expositions of Truth.

The nearest approach in modern times that has been made to them, is by the Friends of Western America, who are making themselves felt by the same outward agencies (the voice and the press) as a real power, and are increasing mightily in numbers, in influence, and in usefulness. We will quote from a paper in the *Friends' Quarterly Examiner*, on "Friends' Literature, Past and Present."

"How is it (we lately asked of a valued minister from Indiana) that Friends increase so much in that locality?" His reply was short and simple: 'We work for it.' This, in a few words, was the secret of success in the days of George Fox. They had a good cause, and they labored incessantly by prayer, by word, and by pen, to promulgate their cause."

Thus did George Fox address his friends in spirit stirring language:—

"Dear brethren!—In the mighty power of God go on preaching the gospel to every creature, and discipling them in the name of the Father, Son, and Holy Spirit. In the name of Christ preach the mighty day of the Lord to all consciences of them who have lain long in darkness and under its chain, where the light shined, but the darkness could not comprehend it. * * * * So in the power of the Lord Jesus Christ preach the everlasting gospel, that by His power the sick may be healed, the leprous cleansed, the dead raised, the blind eyes opened, and the devils cast out."—"Selections from the Epistles of George Fox," by Samuel Tuke, pp. 48, 49.

And in another place, after appealing to the merchant, the ploughman, &c.—"What can you say for God?"—he writes:—

"So you may see here are merchants, ploughmen, harrowers, weeders, reapers and threshers in God's vineyard, yet no one is to find fault with another, but all laboring in their places, praising the Lord, looking to Him for their wages, their heavenly penny of life, from the Lord of Life. * * * * Come, fishermen, what have you caught with your nets? What can you say for God? Your brethren, Peter and John, fishermen, could say much for God! Read in the Acts and you may see; I would not have you degenerate from their spirit.

"Shepherds and herdsmen, where are you? What can you now say for God, whose abiding is much in the fields? David, Jacob, and Amos, your fellow shepherds and herdsmen (do you not see?) they could say much for God; I would have you to be like them, and not to degenerate from their spirit. Come, tradesmen, tent makers, physicians, and custom-men, what can you say for God? Do you not read that your fellow-tradesmen in ages past could say much for God? Do not degenerate from their spirit."—Fox's Epistles, pp. 133, 134, 135.

But how startling it is to find that, amidst all this activity, amidst the good seed sown, which brought forth so abundantly, there also appeared the tares which, in these latter days, were to flourish and overshadow the land,

choking the good seed, and rendering it unfruitful. With what—as it seems to us—prophetic power did George Fox address a warning to his friends!—

"Dwell in the Living Spirit, and quench not the motions of it in yourselves, nor the movings of it in others; though many have run out and gone beyond their measures, yet many more have quenched the measure of the Spirit of God, and have become dead and dull, and have questioned through a false fear: so that there hath been hurt both ways. Therefore be obedient to the power of the Lord, and His Spirit: war with that Philistine that would stop up your wells and springs."—Fox's Epistles, p. 132.

Alas! how many wells and springs of public ministry have been stopped in our day—wells which should have given out streams of living water! How many wells of family devotion have been stopped, which otherwise would have refreshed and strengthened, in every good word and work, parents and children, master and servants!

Is it not our duty, and will it not be our great gain, to make war upon this "Philistine," and put him to flight? Cast out this "false fear," which is of man and not of God; and in simple faith in Christ, our Lord, unstop the wells. "And the parched ground shall become a pool, and the thirsty land springs of water." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

From "Tent Life in Siberia."

## OPTICAL ILLUSIONS.

We were up on the following morning long before daylight, and after a hasty breakfast of black bread, dried fish, and tea, we harnessed our dogs, wet down our sledge-runners with water from the tea-kettle to cover them with a coating of ice, packed up our camp equipage, and leaving the shelter of the tamarack forest around the yourt, drove out upon the great snowy Sahara which lies between the Malmofka River and Penzhinsk Gulf. It was a land of desolation. A great level steppe, as boundless to the weary eye as the ocean itself, stretched away in every direction to the far horizon, without a single tree or bush to relieve its white, snowy surface. Nowhere did we see any sign of animal or vegetable life, any suggestion of summer, or flowers or warm sunshine, to brighten the dreary waste of storm-drifted snow.

White, cold and silent, it lay before us like a vast frozen ocean, lighted up faintly by the slender crescent of the waning moon in the east, and the weird blue streamers of the aurora, which went racing swiftly back and forth along the northern horizon. Even when the sun rose, huge and fiery, in a haze of frozen moisture at the south, it did not seem to infuse any warmth or life into the bleak wintry landscape. It only drowned, in a dull red glare, the blue tremulous streamers of the aurora and the white radiance of the moon and stars, tinged the snow with a faint color like a stormy sunset, and lighted up a splendid mirage in the northwest which startled us with its solemn mockery of familiar scenes. The wand of the Northern Enchanter touched the barren snowy steppe, and it suddenly became a blue tropical lake, upon whose distant shore rose the walls, domes, and slender minarets of a vast Oriental city. Masses of luxuriant foliage seemed to overhang the clear blue water, and to be reflected in its depths, while the white walls above just caught the first flush of the rising sun. Never was the illusion of summer in winter, of life in death, more palpable or more perfect. One almost instinctively glanced around to assure himself, by the sight of familiar objects, that it was not a dream; but as his eye turned again to the northwest, across the dim blue lake, the vast tremulous outlines of the mirage still confronted him in their unearthly beauty, and the "cloud-capped towers and gorgeous palaces" seemed by their mysterious solemnity, to rebuke the doubt which would ascribe them to a dream. The bright apparition faded, glowed, and faded again into indistinctness, and from its ruins rose two colossal pillars sculptured from rose quartz, which gradually united their capitals and formed a Titanic arch like a grand portal of heaven. This, in turn, melted into an extensive fortress, with massive bastions and buttresses, flanking towers and deep embrasures, and salient and re-entering angles, whose shadows and perspective were as natural as reality itself. Nor was it only at a distance that these deceptive mirages seemed to be formed. A crow, standing upon the snow at a distance of perhaps two hundred yards, was exaggerated and distorted beyond recognition; and once, having lingered a little behind the rest of the party, I was startled at seeing a long line of shadowy dog-sledges moving swiftly through the air a short distance ahead, at a height of eight or ten feet from the ground. The mock sledges were inverted in position, and the mock dogs trotted along with their feet in the air; but their outlines were almost as clear as those of the real sledges and dogs underneath. This curious phenomenon lasted only a moment, but it was succeeded by others equally strange, until at last we lost faith in our eyesight entirely, and would not believe in the existence of anything unless we could touch it with our hands. Every bare hillock or dark object on the snow was a nucleus around which were formed the most deceptive images, and two or three times we

started out with our rifles in pursuit of wolves or black foxes, which proved, upon closer inspection, to be nothing but crows. I had never before known the light and atmosphere to be so favorable to refraction, and had never been so deceived in the size, shape and distance of objects on the snow.

## INDIA.

To the Editor of The London Friend :

*Dear Friend :*—The following letters from Jubbulpore will call forth the sympathies of many in this land. Our Indian sub-committee has sent out two minutes, recommending Elkanah and Irena Beard to return home on account of their very serious illness. It appears evident that their constitutions are unequal to the hot climate. It will be seen from E. Beard's letter that the medical men they have consulted in India have come to the same conclusion ; and it is no wonder that our friends keenly feel the prospect of leaving India after having mastered so much preparatory work, and after surrendering so much in order to prosecute their mission. Their self-denial and devotion to the cause of our Heavenly Father is itself a great lesson to us in our snug homes, surrounded with so many home comforts, and it is a lesson that will not be lost on our own Churches. Something of the self-denying spirit of our forefathers is still left to us.

In the history of the Moravian Missions, we find that when the health of some of their missionaries entirely failed because of the climate, that double the number at once volunteered to go out and occupy their places. Is it to be so with us? Our Saviour has done much for us : have we nothing to do for Him? Is Rachel Metcalfe to be again allowed to work alone? An Indian missionary from another Christian Church asks, "Can it be that your zeal for mission work in India is all concentrated in that one devoted woman?"

We do not desire any one to enter on such a solemnly responsible work without an immediate call from heaven ; but I do believe that an answer will be given to the prayer of Elkanah Beard, asking the Lord "to raise up those who have strength of body to endure the climate, and to send them to carry on the work." HENRY S. NEWMAN.

*Leominster*, 10th mo. 20th, 1871.

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2, CITY ROAD, JUBBULPORE,
Ninth month 17th, 1871.

To H. S. NEWMAN :

It is a great comfort to us in our affliction to have the counsel and prayers of those who love the Lord Jesus. We are conscious of the Lord's daily blessing, and we wish to cast all our cares upon Him. Yet, I assure thee we have been, and still are, struggling under great discouragement. Since my last letter to thee, my dear Irena has been suffering severe pain. She is now better, and sat with us to breakfast this morning, and will now probably be better for a few weeks. The most trying ordeal to which we have been subjected for many years is the prospect of being compelled to quit this country. We acknowledge with gratitude the kindly interest and sympathy expressed in the minute of the Indian sub committee, forwarded by our dear friend Henry Hipsley. I have sometimes been so cast down at the thought of leaving the Indian mission, that sleep has departed, and I could but strew my pillow with tears and cry unto the Lord to raise up those who have strength of body to endure this climate, and send them to carry on the work at this place. I believe there are many inquirers after truth among this people, and the joy of my heart is to point them to our blessed Saviour.

We, however, do not feel that it is required of us to sacrifice our lives, as we are assured by medical men they would be, by remaining over another hot season.

Rachel Metcalfe is quite well, but much worn ; and we hope she may, in a few days, have a run to Agra for a change.

On account of severe cold in my head and lungs, I have had a large blister on my chest, which is still painful, but I am much better.

ELKANAH BEARD.

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From IRENA S. BEARD to MARY ANNA NEWMAN.

Ninth month 17th, 1871.

We have received your letter, full of love and sympathy with us in our afflictions. Thou says that, as we love the Lord, everything will work together for our good. May this be the case, not only for our good, but for the good of the cause which lies so near our hearts, and which we are so loth to give up. But our continued poor health deprives us of much of the pleasure we otherwise should have of telling these people of the love of Jesus for dying sinners.

We love the mission work, and my poor pen is inadequate to the task of conveying an idea of our sorrow at the prospect of leaving it and our dear friend, Rachel Metcalfe. We can but commit it all into the hands of Him who we believe called us to forsake all and come to this place, believing that He doeth all things well, and if it is His good pleasure to accept the will for the deed—*His will be done, and it no doubt will be well done* What He doeth we know not now ; but we shall know hereafter.

Believe me to be thy attached sister in Christ, IRENA S. BEARD.

# FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 25, 1871.


CHRISTIAN ACTIVITY.—In the 44th No. of volume 23, we gave under this caption, accompanied by some remarks, an epistle written by George Fox more than 200 years ago, which commenced with the following weighty words:

"*Friends*—Dwell in the living Spirit, and quench not the motions of it in yourselves, or the movings of it in others; though many have run out and gone out beyond their measures, yet *many more* have quenched the measure of the Spirit of God, and have become dead and dull, and questioned through a false fear; so that there hath been hurt both ways."

We copy this week from *Friends' Quarterly Examiner*, at the request of a contributor, an essay having the same title which we marked for insertion some months ago, but which, owing to its being a little debatable in some passages, we allowed to be superseded by other matter.

The phrase "Creaturely Activity," which is prominently dwelt upon, has never been with us a favorite expression. It has become too conventional for employment in catholic literature, and is rendered distasteful by being used in a canting way. Yet words are sometimes needed to convey the meaning which this phrase intends. True "the creature" is not to be slothful or inert—no intellectual faculty should be suffered "to rest in us unused"—no talent ought to lie idle, buried in a napkin—all our powers ought to be *actively* subservient to "labor sanctified and made fruitful by the wisdom that is from above;" but a reverent care is necessary that the creature interfere not with the wisdom "uncreate." The activity of the human understanding is not to be quenched, but to be kept in abeyance when the pure motion and teaching of the Holy Spirit is sought, when the soul stands upon her watch, sits herself upon the tower to know what the Lord will say, and what she shall answer when she is reproved. The phrase, if proper at all, is applicable in those seasons of worshipping and holy hush, when "the Lord is in His holy temple," and all flesh, and all the isles and all the earth are to be silent before Him. There is significance in the phrase, and though not admiring, we would not quarrel with it if intelligently and sparingly used. In saying which we take no issue with our essayist.

In admitting this paper, we deprecate a possible perversion of the author's meaning when he says, "Now the foundation of all speaking for Christ is faith in His Name." No Friend will think—the writer we are sure does not mean—that Faith is the sole qualification for the gospel ministry, or that a person can rightly enter upon the work without a call and motion of the Holy Ghost, or without feeling that the love of Christ constraineth him. We shall all agree, however, that in this exercise, and in all things, "without Faith it is impossible to please God," or to speak by His authority and in His name.

THAT WHICH SHALL BE, HATH BEEN.—The editorial remarks in No. 12, page 184, respecting *General Meetings*, have called forth from a much esteemed Friend the following leaf from the volume of the past, which will be interesting to many readers. The list of General Meetings thus given as a matter of news for the public by the almanac maker (*not a Friend*), though doubtless correct as far as it goes, is hardly to be considered as complete. We happen to know of a *Yearly Meeting* regularly held in those days at the beautifully secluded meeting house at Stony Brook, New Jersey. It was holden about the time of the Quarterly Meeting at Crosswicks, and was regarded with great interest by the community.

We have clearly demonstrated the existence of full *precedent* in our Religious Society for holding special popular gatherings, intended to draw together people from a considerable distance round about, for the single purpose of spiritual worship and to afford an opportunity for preaching the Word to the multitude.

Those who attach great importance to usage, have in the following letter an opportunity of seeing how prevalent, in our Church's palmy days, was the practice (handed down from the times of George Fox,) of taking out the candlestick from under the bed or the bushel, and setting it where it might give light far around. But we do not by any means base upon usage the apology or justification for doing right now. A living church must base

its *present* action upon the authority received in the freshness of life by those who are spiritual when engaged in the Divine fear to seek the mind of the Spirit. The genuine Church is *militant*, and its concern and its labors are for the present and the future, letting "the dead Past bury its dead." Not from the past, nor from precedent and usage, do the members derive their equipment, their order of march, nor the assurance that "the Lord will fight with them against the unwise." He who is with the "two or three" or with the multitude when gathered in His Name, has stereotyped for all succeeding generations of true worshippers the precious declaration: "Lo, I am with you always, even unto the end of the world;" and to a present ever-sufficient Counsellor His People are to look, to know assuredly the duty of the hour. If there has been an attempt to hoard the manna of yesterday, it will not serve now or to-morrow. Our daily bread must be received from the bountiful Giver day by day, or it cannot nourish the soul. Jacob's well has been obstructed and filled up—but what matters it, if all our springs are in Him who, when sitting on its brink, promised to give water which should be in the recipient a well of water, springing up into everlasting life.

It becomes us not to lean unduly upon the past, but to draw instruction from it, and to look forward to the future with faith that shall enable us to influence our surroundings, and with "hope that is more than hope, that gives assurance of its own success."

Flushing, L. I., 11th mo. 13th.

*William J. Allinson, dear friend:*—As thou mentioned in the last *Review* (No. 12,) that General Meetings were held in various places two hundred years ago, I thought thou wouldst be interested to know that they were also held at a much more recent period. In an almanac for 1761, is given the time in which "*Quakers' General Meetings are kept.*"

At Philadelphia the fourth Sunday in March.
At Duck Creek the third Sunday in April.
At Salem the third Sunday in May.
At West River on Whitsunday.
At Little Egg Harbor the first Sunday in June.
At Flushing the last Sunday in May and last in November.
At Setaaket the first Sunday in June.
At Newtown the last Sunday in June.
At Riewood the fourth Sunday in April and first in October.
At Newport, Rhode Island, the second Friday in June.
At Westbury the last Sunday in August and last in February.
At Burlington the third Sunday in September.
At Nottingham the last Monday in September.
At Choptanck the second Saturday in October.
At Westchester the fourth Sunday in July.
At Shrewsbury the fourth Sunday in October.
At Matiniconek the last Sunday in October.

In an almanac for 1787, is given the time in which "The Yearly and General Meetings of the people called Quakers are held" at *Philadelphia, Wilmington, Chester River, Duck Creek, Salem, Flushing, Little Egg Harbour, Curls and Black Water in Virginia, West River and Choptank, Newport, Little Creek, Shrewsbury, Cœcil, Matinicock, and Old Neck in Perquimons, North Carolina.* * * *

North Carolina Yearly Meeting.—We are indebted to a valued correspondent for additional particulars. The statistical reports were incomplete from some of the Quarters, to remedy which in the future a draft was made of an enlarged *form*, embracing the membership, the increase by birth, convincement or otherwise, &c.

Some Gospel visits were interchanged between the members of men's and women's meetings.

It was decided not to join in a General Council of Yearly Meetings as proposed. The Executive Committee on Peace, and the Indian Committee, made their annual reports, and these two great questions of humanity received a large share of attention. Reports were also received from the Bible and Tract and Freedmen's Committees.

The new meeting-house afforded greatly increased accommodation, and when completed will be among those best adapted to the purposes designed. It has been constructed with remarkable cheapness, and in its unfinished condition was far superior to the old one. The committee charged with its erection and the raising of funds for the purpose, reported an expenditure of $9,544.31. Of this amount, $6,159.87 had been raised by subscription. To finish the building, $1,500 will yet be needed, in addition, as we understand, to the indebtedness already incurred, which the Yearly Meeting assumed. A subscription being opened for the raising of $3,385, resulted in a collection of $1,800. Measures were adopted for soliciting aid in all the Monthly Meetings.

The report on First-day Schools showed

555 schools, with 260 teachers, and 4,000 children enrolled.

A committee of three Friends was appointed to unite with one of Baltimore Yearly Meeting, in a memorial to Congress on the subject of education in some of the Southern States.

The reports on Education showed 40 Society schools, the average time of which has been five months in the year. They include 2,415 children, 1,063 of whom are Friends' children. There are in these schools 62 teachers, all except six of whom are natives of North Carolina. In the boarding school at New Garden there have been 50 students; average attendance 30. No debt incurred by last year's management. A ten years' lease of the institution is in contemplation.

A memorial of the Freedmen's Association addressed to the King and Cortes of Spain, was sanctioned.

Isham Cox and Josiah Nicholson were appointed as members of the Associated Executive Committee on Indian Affairs.

A change was made in the time for holding North Carolina Yearly Meeting. It is to convene in future on Sixth-day morning (at 10 o'clock) preceding the first Second-day in the Eleventh month; the Meeting for Sufferings and the Meeting of Ministers and Elders the day previously, *all at New Garden.* A public meeting for worship will, however, continue to be held at Deep River on First-day morning during the Yearly Meeting. Various items of routine business are left unmentioned. It was felt to be a good Yearly Meeting, and the conclusion was under a solemn covering.

It should be noted that the instructive London General Epistle was highly appreciated, and 2,500 copies of the Baltimore edition were distributed. The evenings and other intervals between the sittings were profitably occupied. Meetings were held on Temperance, Agriculture, First-day Schools, &c., Mother's Meetings, Bible readings, &c. The edifying epistle from Ruth S. Murray to the young women and girls of this Yearly Meeting, was read to a seriously attentive audience.

Since the above was in type, we have received from a Christian brother, a letter from which we make the following extract:

"Friends here are a mixed company; many among them are settled and grounded in the faith and right practice of Christianity, and are as foundation stones for the building of the visible Church. * * * The expression of older Friends which I have often heard, of Friends standing with their feet on the bottom of Jordan while the multitude passed over, was easily understood here, where it seemed the place of some to hold fast in quietness, faith and confident hope.

The meeting on First-day morning was attended by from 1,000 to 1,200 persons, and was an orderly and favored occasion. Solemn prayer, and fervent clear preaching of the Gospel were heard, and the blessed cause of a full Christianity, as contrasted with its imperfect profession by churches which had sanctioned slavery, war and oaths, was boldly advocated, yet in all charity and fairness. Two successive meetings were held in the new house, and one for colored people in the old house. At the latter, two colored men briefly expressed their sense of the faithful kindness of the Friends towards their people, and one stated the desire of himself and five others to unite with Friends in membership.

With the exception of some restlessness in going in and out during the first session of the Yearly Meeting, the sittings were characterized by order and dignity, and a prompt harmonious manner of dealing with questions which came before it. Emigration still exceeds increase by birth and admissions of new members. [*This statement may be modified by the incompleteness of the returns from several Quarterly Meetings.*] The number of admissions during the year was 118.

The Boarding School has been leased for a term of ten years to Jonathan E. Cox and Ezra Meader, the Institution being free from debt. The First-day schools are in a very flourishing state; the modes of conducting them being those now most approved generally among Friends.

The Bible and Tract Committee reported that all the members are supplied with Bibles, and a very large number of tracts had been distributed in all the neighborhoods surrounding Friends. Many tract-reading meetings had been held within the limits of almost all the new meetings, for the neighbors of Friends, and the testimony was general that these had been occasions of interest and benefit to all concerned. Precious gifts of the Spirit are being bestowed upon sons and daughters, for the perfecting of the saints and the building up of the Church; and as these abide in the Vine, keeping their eyes upon the Master for guidance, pressing after holiness, they will be made pillars in the Lord's house. The aged veteran Daniel Barker, at one of the sessions, dwelt at length upon the necessity for Friends to hold fast their practices of truth-speaking and plainness, into

which our forefathers in the Truth were led, saying that now when many are looking towards Friends, it is eminently important that we should not, as other Churches have done, meet the world half way; but maintain a full testimony to the Truth as it is in Jesus, both in doctrine and practice. He believed as this was done the Lord would bless this part of His Church, and greatly enlarge its borders; for the call was: 'Arise and shine, for thy light is come and the glory of the Lord is risen upon thee.'

The tender, gracious care of the blessed Head of the Church is strikingly shown in leading laborers into this field. [Here the writer enumerates several dedicated servants who had in the constrainings of Gospel love taken their residence in these limits.] May we still put on fresh strength in the name of the Lord, placing our trust in Him at all times. Let us not fear evangelizing work, while we seek that all may be built up and perfected in the Truth. Many of the young people were very tender at the Yearly Meeting, and I doubt not found it the beginning of a new era."

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William Robinson has been liberated by Brighouse Monthly Meeting and Yorkshire Quarterly Meeting for a Gospel visit to the Friends of Philadelphia and neighborhood, and for such other service as shall be required of him. This dear Friend will be remembered as having visited some of the Western meetings and those in Canada.

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Recent General Meetings have been held in England in divers places, and we infer from the incidental references in the London *Friend* that they are customary from year to year. One at Brigflats, held on the 20th of Tenth month, was "a highly favored one—several Friends from a distance saying they had been well repaid for coming to it."

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Jos. S. Sewell, and two of his Malagasy scholars, are in England. J. S. S. expects to remain a few months. The pupils are to complete their education at an English school.

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Our dedicated Friends Elkanah and Irena S. Beard find their health unequal to continued labor in India, and are advised by their friends and by medical men to leave that hot climate.

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Received for Maryville Meeting House, from R. T. H., $8.

GENERAL MEETING AT BLOOMFIELD, IND.

The Committee of Western Yearly Meeting, in connection with a Committee of Western Quarter, are united in appointing a General Meeting at Bloomfield, Ind., commencing on Seventh-day, the 3d of Twelfth month, 1871, at 11 o'clock, A.M.

All interested in the great work of the Church are cordially invited to attend. The Committee are requested to meet at 9 o'clock that morning.

Arrangements are made for reduced fare over the Terre Haute & Vandalia Railroad, from Indianapolis and other points west. Persons wishing to attend the Meeting will meet with a warm reception and all necessary accommodations, on their arrival at Rockville, the nearest railroad point.

By order of the Committee,

Wm. L. Pyle, *Sec'y.*

*Indianapolis, Ind., 11th mo. 12th,* 1871.

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## THE RISE AND DECLINE OF ROMANISM.

BY ATHANASE COQUEREL.

I have seen the Romish Church at work in France, where I believe that, against the will of the country, she is at the root of all our grave troubles and dangers. So to Italy and Spain she is the source of great misfortune. But at the same time I will not forget one moment that great Christian souls and great Christian multitudes have found consolation, hope, and faith, in that very church. It is a Christian Church, though with a sad alloy of other elements, as I will undertake to show to you. To deal fairly with her, we must have a clear idea of what she is, and that is what I now undertake to show.

When a multitude of men and women of all ages, degrees of education, and mental and moral condition, pass from one faith and religion to another, they never come in empty-handed. They carry with them into their new church many ideas, many wants, many habits, oftentimes many material objects, that they have been accustomed to have in their own religion; and it thus often happens that when one religion succeeds another you see the old one reappearing in the new, as the old name on a repainted sign-board sometimes shows itself under the new owner's name. Many religions are *palimpsests*, in which the old writing can be read under the new.

This is to me the perfect explanation of what the Roman Catholic Church is. The Roman Catholic Church is Christian; we do not deny this; it would be unjust to do so. But it is Christianity *under* which has appeared the whole system of Romanism and Heathenism. In other words it is Christianity which *has absorbed Roman Paganism*, and which, after having absorbed it, is penetrated by it. So that if you study truly Roman Catholicism, though you find Christianity there, you find the peculiar heathenism of Rome under the symbolism, the creed, the

worship, under everything of the church.* To understand Catholicism, therefore, we must understand what the Pagan Roman genius was. It is not without a motive that the church we speak of bears two titles completely contradictory. It calls itself Catholic, which means *universal*, and Roman, which means *local*. It is a great deal more local than it seems.

But let us try to understand what the ideas and feelings of the Romans were before Christianity. The first trait of their character by which I find I am very much struck is this: At Rome there is and there always has been an immense attachment to *tradition*. It is astonishing to see how things, symbols, words, forms that are traditional, can last in Rome, for centuries after the things they represented or symbolized have utterly changed or completely disappeared.

Mr. Coquerel then referred to an obelisk that he had seen in a plaza at Rome. On one side it was inscribed that it had been carried to Rome by order of Cæsar Augustus, [*Pontifex Maximus.*] On the other side it was recorded that it had been erected by Sextus, *Pontifex Maximus*. But that pontiff was a pope, and the first was an emperor; the one was a Pagan, and the other a Christian. How is it that they bear the *same title* on the stone—that word pontiff? There is nothing corresponding to it in the New Testament. The word means simply *bridge-maker*, (from *pons* and *facio*.) It originated 25 centuries ago, when Rome was a little town, and when to have a bridge across the Tiber to Janiculus was of the utmost importance to the defense of the city, and for this purpose they had an order of men called *pontifices*, or bridge-makers. One of them was called *Summus Pontifex*, and to prevent any one of them, and especially this chief, from being assailed, they declared their bridge-makers sacred. If anybody quarreled and struck a bridge-maker he was a culprit. So that soon "pontiff" became the most sacred of titles. Then the kings were themselves bridge-makers, and after the kings the consuls, the name remaining the same even when Rome governed the whole world. Now Pio Nono is the bridge-maker. The word remains, and the traditional lore of the Romans has made it sacred for years. That idea of Roman local tradition, always alive, has made the Romans what they are. They were ambitious of the conquest of the world. They are still possessed, through traditional feeling, with the idea that Rome is the centre of the world, and that the world must obey Rome, to which God has given supremacy. And a curious fact observable in the history of Popes is that, when one of the Popes is weak as to temporal power, he always strives to make some astounding development of spiritual power. The present Pope has, without doubt, done, in this respect, the most prodigious thing a Pope ever did!

We find also in the Roman character a great genius for law. The Roman law has always been admired. I do not admire it so much as others, because I think it has had a bad influence over the political, social, and religious ideas of mankind. We know that it was clear, precise, sharply defined, and very hard. We all know the Roman maxim, *Dura lex, sed lex*—"It is a hard law, but *it is* law." That *hardness* we see in everything in their life. But whence did Christianity come? From the Levant and from Asia; from countries where literalism would be considered idiocy; where nobody thinks according to the letter; where everybody, in every sentence, has something to say about the sun, and the stars, the moon, the green leaves, and the rainbow, and everything that has color and imagery in it. But when the Romans took these speeches, and parables, and dogmas, or anything from the Levant, they did not understand them in the least. They kept true to their system of taking the letter: and thus they made that literalism which we now call Roman Catholic doctrine. Thus, when Christ took bread and said, "This is my body," he spoke before twelve Orientals, accustomed to hear everything stated by *images*. He could not for one instant think that they would misunderstand him. Just as when he said, "I am the door," or "the vine," he did not suppose they would think him a gate, a literal door, or a tree that we call the vine. But the Romans took everything literally. "It is *written*," said they; "therefore Christ did take of his body and give it to them to eat." When we people of the Western World try to understand what has been said by Oriental peoples, we must do as Bunsen said, "Translate what is Semitic into Japhetic, and what is Oriental into Occidental."

Superstition was stronger in the days of Rome than at any other time. Birds and chickens decided the fate of armies or individuals. Signs and portents were more numerous and absurd, and Mr. Coquerel showed by illustration the extent to which they had been perpetuated in the Romish Church. The old Romans were suffering also from Polytheism, and there is never any reason in

* This is well shown by Bishop Middleton, in his celebrated *Letter from Rome* (1729), in which he proves that "the religion of the present Romans was derived from that of their heathen ancestors," and that, in particular, the rites, ceremonies, dresses of the priests, and other matters in the Romish Church, were taken from the Pagan religion.

Polytheism to stop the number of Gods. There are reckoned to have been 30,000 of them, and they were constantly adding to them. Nothing happened more frequent than apotheosis. At the same time there was a movement really religious among the heathen in the mysteries of Bacchus and Eleusis. It is not strange to find that these mysteries have been carried into Roman Christianity. Many Christian symbols and ceremonies are nothing but the old mysteries adapted more or less to Christianity. The Passion play at Oberammergau in Bavaria is the legacy of a Pagan idea. If we could call Scipio from his tomb at Rome to-day, he would recognize nearly everything in their religious worship. Mr. Coquerel then traced the history of sacrifice from the primitive religion down to its incorporation into the Romish Church, noticing the great priestly power and privilege that accompanied it. The history of images was likewise noticed. We, perhaps, think that the nimbus or aura in the Romish pictures of Christ is new; but it existed around the heads of heroes in Grecian times. And if we look at the history of sacred imagery among the Roman Catholics, we will find images which show the transition from Pagan to Christian imagery, and some of which we cannot say whether they are most heathen or most Roman Catholic. There are images of Christ about which it is impossible to know whether it is Christ or Mercury, or what not. The early representations of Christ were as the Good Shepherd; only they represented him, not as a Jew with long beard and flowing gown, but as a young man with short cropped hair, without beard, and with a short tunic falling not below the knee. And there is a famous sarcophagus where Christ is represented as a young man without beard, holding a paper in his hand, and the Apostles around him, and beneath is the heathen God Uranus, representing sky, to show that Christ is superior to this world.

In the present time three great changes have been introduced into the Roman Catholic religion. The first is that Mary is exempted from original sin. This is an Andalusian dogma. It was a great triumph for the Jesuits when the Pope declared it. It meant also that the Pope had a right to declare a dogma without consulting the Church. When he had done this he went a little further. A council was called at Rome, which declared that the Pope is alone infallible. Do not believe that it is a mere whim of the Pope. It comes according to the law of development. It is the legitimate and natural end of Roman Catholicism. And when I say *end*, I mean what I say. I do not mean that Roman Catholicism is to disappear, and that in a few years it will be extinct. But Roman Catholicism *has lost* something in our time. It has lost Rome, though in one sense this is a great advantage to the Pope and the Roman Catholics. They governed so badly that their power was a loss to them. We must not go to sleep saying we have no fear. What we must understand is this, that there is a concentration of power and will. There has been an accumulation for many centuries of an encroaching power, obliging people to renounce their judgment. We see its grand result when a congregation believe that at the word of a priest bread becomes God, and that that priest sacrifices by eating God. What is the result? That he has eminent power and they must obey him.

In my own country I will only say that a movement toward Protestantism exists. There are many people who say they cannot live longer in the Romish faith. They cannot believe in the Virgin Mary, or that the Pope is infallible. They believe hardly anything. *Some ask for the Gospel*, but many thousands know nothing about it. They have been born in the Roman Catholic religion, and they hate it. They refuse to believe in a God or a future life. Against both assuumptions, the assumption that priestcraft is right, and the assumption that there is nothing to believe, we have to fight; and you will have to fight against it here. We need to teach them to see by their own eyes; to be *men*, and not to be obliged to repeat the words of a priest.

For Friends' Review.

## WHAT WE ARE CALLED TO.

We not unfrequently hear the remark, with reference to some branch of labor, "I am not good enough for that." Surely this is founded on a false idea. We are none of us "good enough" in ourselves for any good work, especially of a spiritual nature; it is only as our divine Master calls and qualifies us, that we can efficiently perform it. Those who say, "I am not good enough," probably mean to express that they have not sufficient Christian experience; but even this is not a true reason for withholding. It does not lie with us to judge what we are fit for. The question is, Does our Lord call us to this? It may be that He does not; but if He does, our inexperience need not discourage us; it is the same to Him to work by few as by many—by the weak as by the strong, and His strength is made perfect in weakness.

We are too prone to allow degrees of devotedness, to judge that those upon whom prominent gifts are bestowed must be more holy than others; to think that it is certainly right for advanced Christians to give up this and that, but for *me* who do not make a high profession, it is unnecessary. Thus practi-

cally implying what we would hardly dare to put in words, that we think we need not yet give up all to our Saviour!

What does the *Bible* tell us we are called to? *all* of us who, in however much weakness, are trying to follow our Saviour, and trusting for acceptance to His atonement and mediation; what, in short, are *all Christians* called to?

To be not conformed to this world, but be transformed by the renewing of our minds.

To adorn the doctrine of God our Saviour *in all things.*

To be heirs of God, and joint-heirs with Christ.

To be the *sons of God.*

To be *perfect*, even as our Father in Heaven is perfect.

What higher profession could we make? what higher calling could we have?

Let us then beware how we indulge any half-service; the Lord calls for the whole heart.

I would not be understood as recommending any to go forth to labor unbidden, or to withhold the reverence due to those of riper Christian experience; but that we should not live below our high and most blessed calling: that whatever difference of degrees of Christian *knowledge* there may be between the babe and the strong man in Christ, both may alike be living *in Christ*, thoroughly devoted to do His will, as it shall be made known to them.

11*th mo.*, 1871. *M.*

CUNDURANGO, THE CANCER-CURE.

Many of our readers have become quite familiar during the past few months with the name of cundurango, a tree found in Ecuador, the young stems and roots of which are claimed to be a specific cure for cancer and other diseases. A quantity of this was sent by the government of that country to the State Department in Washington, to be experimented upon by some physicians of that city; and the result of the inquiry having been satisfactory, a special expedition was sent out to obtain an increased supply. Much controversy has arisen, however, as to the real virtue of the plant, many physicians denouncing the whole movement as savoring of quackery and humbug. The precise botanical relationship and character of the plant have been until recently unknown. It belongs to the order *Eupatoriaceæ*, and species *Mikania guaco* of Endlicher, and its name cundurango, in the Quichna language, means vine of the condor. It is the same plant that is called guaco in Colombia. According to the tradition of the country, when the condor is bitten by a poisonous serpent it swallows the leaves of the guaco plant, and experiences no harm. In Colombia there are said to be three varieties of the guaco—green, purple, and white—the purple variety being intensely bitter, the white less so and more aromatic, while the green has more astringency.

Dr. Bliss, of Washington, is understood to be the great champion of the cundurango, and claims to have accomplished several notable cures upon prominent personages, and considers it to be a reliable specific in cancer and scrofula and other blood diseases, as cinchona and its alkaloids have proved in zymotic diseases. It is quite certain that for many years this plant has been brought forward in tropical America as an invaluable cure for a variety of diseases. As the *Mikania guaco* is found abundantly in South America, it can readily be obtained without going into the interior of Ecuador, should it answer all the expectations of its partizans.

—*Harper's Weekly.*

For Friends' Review.

THE COUNTERSIGN.

I had a vision of a mighty camp,
Outstretching far beyond the reach of sight.
With dream-wings wandered I among its tents.
I saw its banners glisten in the sun
Of tropic lands, and over polar snows.
Where men were thronging in the busy mart,
Amid their thoroughfares and stately walls,
Its standard-bearers stood; ofttimes unseen,
And ofttimes thrust aside with looks of scorn.
Mysteriously, the white lines of that camp
Passed through each city, over every plain,
Within the palace and without the church,
Encircling thus the wide world everywhere;
Yet angel-guarded, and impassable,
Save where the watchword oped the charméd gates.
Wond'ring I listened, when a still small voice
Asked of each comer, "*Answer, art thou pure?*"
Then came my greater wonder, as I looked.
A Cardinal came by, with scarlet robe,
And brow uplifted: "Ask," he said, "my church!"
The white gates flew together, with a peal
That scared a flock of doves away to heaven.
A veiléd nun then came, whose drooping eyes
Looked never on the face of mortal man.
Soft knocking, when the gates began to ope
Inward she went, as knowing well the way.
"*Art pure?*" the angel; she, as sudden struck,
Turned, and, with drooping head, went back to weep.
Came, then, a man to whom all men look up,
Admiring, reverent; one of words and deeds;
Large purse, wide open; leader of the good,
A model of great men; with him a crowd
Of followers, to see him enter in.
He paused, on bended knee, with prayer that rang
Like clarion, ere he reached the mystic gates.
Then waited, as one long expected waits,
For those who haste to open as he comes.
Closed yet the portals, when a whisper fell
As out of heaven: "*Answer, art thou pure?*"
Undaunted shone the leader's radiant face;
As, with a voice that all might hear, he said,
"I am a Christian; in that name I come."
Then, still expectant, looked upon the gates,
To see them open; but they never moved.
Amazed, I thought, who then shall enter in?
But, while I mused, the gates wide open flew;
And a light shone, as out of upper heaven.
Who comes? None, save a very wretched man,

Ash-clad, who would have passed the gate in tears.
"Art pure?" the angel. "*Woe, for I have sinned!*"
Then came the angel forth from out the gates,
And, stooping, raised the mourner to his feet,
And led him through; while, all around the sky,
Rejoicings as of myriad angels rang.
I quaked with wonder. Then, the vision changed.
I saw, within the ramparts of the camp,
A shrine-like Door, in fashion like a Cross,
And marked with blood; two watchers stood beside,
Such as those Mary saw when Christ had risen.
Before it mourners stood, in varied guise.
A Buddhist, with his arms uplifted high,
And eyes fast fixed, in silence, on the ground;
A Moslem, prostrate, muttering Allah's name;
A barefoot friar, with hands full of alms;
Sisters of Charity, with orphan flocks
Trooping behind them; grave philanthropists;
Scholars, defenders of the faith; and martyrs:
All by the door were waiting, as I gazed.
Again, an angel, like the Morning Star
In majesty, gave question thus to each:
"*O, sinner, pardoned sinner, wilt thou live?*"
Answered the Buddhist, "I have conquered death."
The Moslem, "Allah's prophet gives me heaven."
The friar, "Works attest my penitence."
And the calm Sisters, pointing to their flock,
Smiled hopefully; the grave philanthropists,
Scholars and martyrs cried, "Our fight is fought."
So waited all, to see the Door unclosed.
Yet, still, it stood, unopened, stained with blood.
Then came one near, like him who passed the gates
Led by the angel: now, with tranquil brow,
And step of trust. "*O, sinner, wilt thou live?*"
Then answered he, "*Not I, but Christ in me!*"
Again fell light from heaven; the door flew wide;
He entered: and once more my vision changed.
Once more I saw him, erst so poor and vile,
Come forth, full armed, from out the mystic camp.
Bright was his armor, writ with lines of light.
Upon his helmet was salvation graven;
His girdle, truth; his breastplate, righteousness;
His shield was faith; his only sword, the Spirit;
His feet were shod with gospel love and peace.
From his glad lips this anthem rose on high:
"Glory be unto God, and to the Lamb;
For he was slain, for he was slain for us;
And he has risen, to reign forever more!"
So closed the vision: I awoke in hope.
*O, soul, forget not thou the countersign.*

H. H.

## THY WILL BE DONE.

*By the late Charlotte Elliott.*

My God, my Father, while I stray
Far from my home, in life's rough way,
Oh teach me from my heart to say,
"Thy will be done."

Though dark my path, and sad my lot,
Let me "be still" and murmur not;
Or breathe the prayer, divinely taught,
"Thy will be done."

What though in lonely grief I sigh
For friends beloved, no longer nigh?
Submissive still I would reply,
"Thy will be done."

If Thou shouldst call me to resign
What most I prize, it ne'er was mine;
I only yield Thee what was Thine;
"Thy will be done."

Should pining sickness waste away
My life in premature decay,
My Father! still I strive to say,
"Thy will be done."

If but my fainting heart be blest
With Thy sweet Spirit for its guest,
My God! to Thee I leave the rest,
"Thy will be done."

Renew my will from day to day;
Blend it with Thine, and take away
All that now makes it hard to say,
"Thy will be done."

Then, when on earth I breathe no more
The prayer half mixed with tears before,
I'll sing, upon a happier shore,
"Thy will be done."

## THE FRUIT OF TRIAL.

BY CHARLOTTE ELLIOTT.

Saviour! though my rebellious will
Has been by Thy blest power renewed,
Yet in its secret workings still
How much remains to be subdued.

Oft I recall, with grief and shame,
How many years their course had run,
Ere grace my murmuring heart o'ercame,
Ere I could say, "Thy will be done."

I wished a flowery path to tread,
And thought 'twould safely lead to heaven;
A lonely room, a suffering bed,
These for my training place were given.

Long I resisted, mourned, complained,
Wished any other lot my own;
Thy purpose, Lord, unchanged remained,
What wisdom planned, love carried on.

Year after year I turned away,
But marred was every scheme I planned;
Still the same lesson, day by day,
Was placed before me by Thy hand.

At length Thy patient, wondrous love,
Unchanging, tender, pitying, strong,
Availed that stubborn heart to move,
Which had rebelled, alas! so long.

Then was I taught by Thee to say,
"Do with me what to Thee seems best—
Give, take, whate'er Thou wilt away,
Health, comfort, usefulness, or rest;

"Be my whole life in suffering spent;
But let me be in suffering Thine,—
Still, O my Lord, I am content,
Thou now hast made Thy pleasure mine."

A GENERAL MEETING, under the care of the committee of New York Yearly Meetfng, with the co-operation of a committee of Westbury Quarterly Meeting, is appointed to be held at Friends' Meeting-house, corner of Washington and Lafayette avenues, BROOKLYN, L. I., to commence on Fifth-day, the 30th inst., at 7.30 P.M.

As in the early days of the Church, the apostles could appeal to their brethren in the touching language: "Pray for us, that the word of the Lord may have free course and be glorified," so these committees call upon their friends to remember them before the Lord as they may be enabled, and any of His servants who may be drawn in His love to come and aid in the work will be very warmly welcomed.

The above committees are requested to meet at the meeting-house, at 3 P.M. on Fifth-day the 30th inst., and they and all Friends proposing to attend may address P. P. Page, 13 Catharine St., N. Y., Thomas W. Ladd, 15 Broadway, N. Y., or Silas A. Underhill, 26 Court St., Brooklyn, L. I.

Signed by direction of the Committee,
HENRY DICKINSON.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 20th inst. have been received.

GREAT BRITAIN.—Lord Tenterden, lately chief secretary of the Joint High Commission which framed the treaty of Washington, has been appointed the agent of the British government for presenting claims of British subjects before the tribunal of arbitration to assemble at Geneva.

The first Roman Catholic mission ever dispatched from England to America sailed on the 18th inst. It consists of four priests, who are to labor exclusively among the colored people.

The rate of discount of the Bank of England has been reduced to 4 per cent.

To the evening of the 17th, the relief fund for Chicago received at the Mansion House, London, amounted to £48,500; while there had been received at the same place for Antigua, (West Indies) £4,780, and for Persia, £1,750. J. S. Morgan & Co., bankers, have received a total of $23,125 for Chicago, and £1,161 for sufferers by the forest fires. Thomas Hughes, M. P., has organized a movement in London to replace the Chicago library destroyed by the fire.

The British government has granted a pension of £300 to the children of Dr. Livingstone, the African explorer.

Another coal mine explosion occurred at Wigan, in Lancashire, on the 16th inst. The buildings in the vicinity rocked to and fro, and a panic prevailed in the town. The sound of the explosion was heard for several miles around. Happily, the disaster took place after the working gangs had withdrawn, or the loss of life would probably have been very great. Six men were killed, and it was thought that possibly one or two more victims might be found.

It is thought that the effect of the result of the Newcastle strike will be to make the nine hour rule general throughout the manufacturing districts.

FRANCE.—A decree has been issued suspending the publication of the newspapers *L'Avenir* and *Le Pays*, in Paris, for printing articles insulting to the government.

The reorganization of the French army is making rapid progress, and it is expected that by the end of the year, the strongest strategic positions on the eastern frontier will be occupied by divisions of a reconstructed and thoroughly equipped corps of he army.

Several additional courts-martial have been created, the more rapidly to dispose of the large numbers of cases of Communist prisoners still remaining to be tried. The parties accused of the assassination of Generals Lecomte and Thomas, in the commencement of the Parisian insurrection, have been tried by court-martial, and 19 of them convicted, of whom eight have been sentenced to death, one to imprisonment for life at hard labor, and ten to various terms of imprisonment.

Gambetta made a public speech at St. Quentin on the 17th, which was moderate in tone, and was said to have had a good effect on public opinion. He declared that no present danger menaces the existence of the republic, but reforms are necessary to confirm it, and the people should see that legislation to that end be not kept back too long in the National Assembly. The citizens of France, he said, should take a more active and practical interest in political affairs, and make their influence felt in the government; and for this purpose, he advocated the formation of a national republican party, and proposed a plan of organization, based in many respects upon the American system.

The London *Standard* announced on the 18th, that the negotiations between the British and French governments for the modification of the commercial treaty between those countries, had been suspended, and the statement is said to have been subsequently confirmed.

GERMANY.—The German Parliament has been discussing the coinage bill. A proposition to place an effigy of the Emperor upon all new coins, instead of those of the princes of the respective countries comprised in the Empire, was rejected by a considerable majority.

The Bavarian representative in the Federal Council has proposed a bill to permit and provide for the legal prosecution of clergymen engaged in unpatriotic intrignes.

The German Parliament has sanctioned the extension to Bavaria of the North German laws making military service compulsory on all.

AUSTRIA.—The Bohemian Diet still refusing to send deputies to the Reichsrath, imperial decrees have been issued, ordering immediate elections for delegates to that body directly by the people of Bohemia, without the intervention of the provincial Diet.

HOLLAND.—The States General of the Netherlands have agreed to abolish the Dutch embassy at the Papal court.

SWITZERLAND.—The corporate authorities of Berne have resolved to revive and enforce within the city limits the Federal laws prohibiting the existence of gambling banks and lotteries within the Confederation. Those laws have long been practically obsolete.

SPAIN.—The first anniversary of the accession of King Amadeus occurred on the 17th, when a deputation from the Cortes, with the Ministers, waited upon him to offer congratulations. A declaration of want of confidence in the recently formed Ministry was moved in the Cortes on the same day, and after an exciting debate, continued all night, was adopted by a vote of 173 to 118. The Premier at once read a royal decree proroguing the Cortes to the Second month, 1872, until which time, it is said, the present ministry will probably continue in office. The Committee on the Budget, in the Cortes, is said to have agreed to report in favor of a proposition by the government to tax the interest of Spanish government bonds, whether held at home or in foreign countries.

ITALY.—The French ambassador to the Papal court is said to have informed his government that the Pope has expressed his intention of leaving Rome after the bill shall be presented in the Italian Parliament providing for the convening of that body in Rome.

TURKEY.—A firman has been issued by the government, directing the commencement of a comprehensive system of public improvements, in view of the network of railways projected in the Ottoman dominions by foreign capitalists. The harbors and navigable rivers are to be improved, new roads built and old ones repaired, and efforts made to establish connections from all parts of the country with the new railway.

CANADA.—The census recently taken shows a total population for the Dominion of 3,484,924. The percentage of increase in ten years has been, for Ontario, 16 1-10; Quebec, 7 1-5; New Brunswick, 13⅓; Nova Scotia, 7 1-5.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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From the Philadelphia Evening Telegraph.

### VENTILATION.

We present to-day a communication from John M. Whitall, President of the Guardians of the Poor, on the subject of the ventilation of the Philadelphia Hospital located at the Almshouse, and as it contains suggestions of much importance we commend it to the attention of our readers. Ventilation is a subject that is very imperfectly understood, as a vast majority of the buildings in this and every other city in the country give evidence; and any experiments and investigations that will seem to solve the problem over which architects, builders, and men of science generally have been puzzling their brains for a long time, is certainly worthy of consideration. The general impression hitherto has been that a room ought to be ventilated from the top, on the theory that the heated air will rise and carry off the impurities with it. Recent investigations, however, have proved that thorough ventilation can only be obtained from the bottom of a room, and that by a very simple arrangement a current can be maintained which will carry off all foul vapors, and keep any room perfectly sweet and clean. Mr. Whitall, who has devoted a large portion of time to investigating this subject, gives the result of the application of the new system of ventilation to the Almshouse Hospital. Any visitor to this institution will readily testify to the purity of the atmosphere in all of the wards, and to the entire absence of any offensive odors; and it is evident that the true principle of ventilation has at last been discovered, and it is to be hoped that the day will not be long distant when it will be applied to all dwellings, public and private.

"THE VENTILATION OF THE ALMSHOUSE HOSPITAL.—A NEW SYSTEM AND ITS ADVANTAGES.

"To the Editor of the Evening Telegraph.

"In view of the great importance of this subject to health, it is proposed to point out some of the many advantages possessed by the Philadelphia Hospital, in consequence of the perfection and thoroughness of the ventilation. The Philadelphia Hospital is located at the Almshouse, and is under the charge of the Guardians of the Poor. All the wards in the extensive buildings of this Institution are warmed and ventilated on the same general plan, viz.:—Every ward has one or mo independent hot-air chambers (accordin size) and flues of its own, the he admitted near the floor. Ea one or more (according to s tilation of its own, indep ward, open only very n ing out at the roof. This to success. An opening in near the ceiling is fatal t thoroughly proved at the Al all the ventilating openings n have been bricked up in t buildings. The following facts to show the excellency of the sy

"*Medical Wards.*—Where cas and typhoid, relapsing fever, s and cholera, or any other contag are admitted, there is no instan

the disease was imparted to patients already in the wards and confined to bed with other complaints, although their beds were in close proximity.

"*Surgical Wards.*—Where extensive operations are performed there is no probability of pyemia, erysipelas, or gangrene, very few if any cases having occurred, and the death-rate from surgical operations has been very much reduced. Cases of erysipelas and gangrene are admitted, but do not spread as formerly.

"*Children's Asylum.*—The common sore eye, which had heretofore been very prevalent, is now very rare, the little ones being generally free from it. A number of cases of scarlet fever have been brought into the Children's Asylum from the city; also relapsing fever, yet in no instance have these very contagious diseases spread among the inmates.

"*Almshouse generally.*—To secure good ventilation in summer, heat is introduced into all needed parts of the house twice a week for two hours each time, and oftener if required. This warms the ventilating flues so that they draw all the time, and the wards are kept sweet. It has been found by experience that if fresh air is desired from a window, it is better to raise the window from the bottom than to lower it from the top, as the latter seriously embarrasses the ventilation from the floor. In one of the nursery wards the sore eye was brought by a child. It spread among the inmates, and continued for some time. On examination it was found (the weather being warm) that the windows were all lowered from the top day and night. On fastening them up, in a few days the disease disappeared, and there has been no more of it.

"In 1866, when the cholera visited the Insane Department, it was the most fatal in those wards where there was a strong ventilation from near the ceiling and none from e floor; but on bringing it down the cholera ediately disappeared. Not a single case occurred; unless brought in, in Institution where there was a n from the floor or an open y.

ocate ventilation from e lowering of windows to This will be very effec- be large enough, but the will go along with it, leav- foul, used-up air near the e asked, What is to be done oo hot? If heated by steam, am; the pipes will soon cool. ot-air furnaces, check the fire lrums will very soon cool. In open the doors or raise the The temperature will then be lowered without at all interfering with the ventilation from the floor.

"To have a full, free ventilation, air, either warm or cold, must be freely admitted. If it comes from an open door or raised window it increases the force of the ventilation, as the air in the upper part of the ward, hall, or room, still acts with considerable pressure upon the atmosphere nearest the floor.

"The new extensions to the Insane Department of the Almshouse, just completed, illustrate fully the efficiency of the system of heating and ventilation adopted, and it is a complete success. Any one interested can examine for himself.

JOHN M. WHITALL.

*Philadelphia*, 10th mo., 1871."

## THE CHRISTIAN WELFARE OF FRANCE.

Our friends R. and C. R. Alsop, with W. Smithe, of Reading, Ann Whiting, and Ellen Clare Miller, are now at Bordeaux. Writing from St. Sauvent, Tenth month 17th, R. Alsop says:—"It was thought desirable to have a meeting there, though the Protestants have no temple, but meet in a room lent to them. We were at their worship on First day morning, and were astonished to meet with a company of about 500 in this country place, very quiet and well-conducted. Men, in their blue blouses; women, with their very picturesque caps, exquisitely white. After the usual service, T. Arbousset introduced Christine Alsop, who had a nice opportunity of addressing this large and interesting assembly.

"In the afternoon, at 2.30, we had another meeting, with about 200 or 250 persons, to whom the addresses were read, and we had a satisfactory opportunity for the expression of our Christian love and interest. Many Catholics present.

"On Second-day morning, a favorable response from the Mayor and Prefect took us back to Poictiers, where we had given notice in two of the papers, and also had some placards printed, and made arrangements for lighting and seating the hall. The prospect was very formidable, but we were favored to get through quite as well as we could have expected, and had an opportunity strongly to impress the need of a free circulation of the Holy Scriptures, and diligent attention to their contents. It was on the whole well received. A large number of addresses distributed at the close, and about 120 gospels. This morning, at the railway station, where we had to wait, we had a still better opportunity, when about 130 more were received with great eagerness."

In a previous letter, dated at T. Arbousset's, St. Sauvent, Vienne, 12th of Tenth month, 1871, Christine R. Alsop writes:—"I need not say much respecting our labors in the Valley

of the Loire, where we met with an open door, in great part owing to the generous gifts which Friends had sent to those parts; and we trust that a good impression was produced by our visit, as proving that the same love which prompted the first effort—that of relieving bodily distress—had also acted in creating warm feelings of interest for the souls of men, and for the promotion of the Redeemer's kingdom; and at Orleans, at Mer, at Blois, and at Tours we met with some true Christians who have quite appreciated this interest, and who were comforted and encouraged by the words of sympathy brought to them. In all these places we had large public meetings, and also smaller ones of a more familiar character; and in some places we were able to assist in the formation of Mothers' Meetings, which we hope may be found to meet the wants of the poor population.

"At Nantes, our friend, Varigaud, obtained for us the Salle of the Hôtel de Ville, called Salle des Cérémonies, a vast and handsome hall, which was very cordially granted by the Maire, even at some inconvenience, as they had to remove a great number of tables, &c., and replace them with chairs. The pastors MM. Varigaud and Sohier, assisted us very efficiently in making arrangements for this meeting; but they evidently were a little afraid as to how it might go off. And I own the prospect seemed very formidable; even with the often-expressed fear that we should have very few to attend, and before I knew that the ministers, and, to some extent, the *decided* Protestants, absented themselves, lest, they said, that their presence should give too sectarian a character to the meeting. We were, however, much surprised on arriving, before eight o'clock, to find the room more than half full, and a great many came after; and it was thought there were from 250 to 300 persons present, chiefly men, and mostly Roman Catholics, though the notices had been distributed only in the afternoon of that day, and there was no opportunity of advertising it in the papers. We had to take our seats on a raised platform; the Sécrétaire-général of the Maire and the Adjoint of the Maire sat beside us. These two gentlemen, both Catholics, kindly consented to support us in this way. We felt, truly, as poor sparrows on the house-top; but help was granted in the needful time: the people were all quiet, though evidently most of them not knowing wherefore they had come together. My husband asked for a short opportunity of silent prayer, and very soon read our certificate, and then the address No. 2, which was listened to with attention. After which my husband made a few observations on the motives and subject of the Address, and on the grounds of the *true* brotherhood of peoples; and that *fraternité, liberté, et egalité*, which all desired, and which was only to be found in the Gospel of Christ, would put an end to all those passions which engender war, &c. I interpreted for him, and then had an opportunity to say a little for myself; but the character of the meeting was such that it felt incumbent on us to say what we had to say in as few words as possible, and to put forth the most important points of the Gospel of our salvation in all that simplicity which constitutes its strength, and to commend the reading of the Scriptures—the book which contains the revelation of that religion which all *Christians* profess to observe—and those facts which are as the foundation of Christian faith, which facts were so often obscured by the additions and inventions of men. We informed them that Gospels would be given at the door, as well as the Addresses, to those who wished to possess them, and that we had the translation of De Sacy for those who preferred them: 150 were given and more than 200 Addresses. I have been more minute in the description of this meeting, as it is the only one we have held in a room not used as a place of worship; but they are all pretty much of the same character, though in the Protestant temples they assume a decided character of a religious meeting, and begin by the reading a few verses of Scripture, and often a few words of prayer.

"On the 3d we left Nantes for La Rochelle, where we also had a large meeting in the temple, the largest we have had—more than 500. We felt much comfort in being under the protection of the pastors of the church, and in a building designed for public worship. There are some true Christians at La Rochelle, and we succeeded in interesting two or three ladies to begin a Mothers' Meeting. From La Rochelle we went to Rochefort on Sixth-day, the 6th, and stayed till Second day. Here also we had a very interesting meeting on First-day afternoon with the public; more attended than was at all thought likely—from 150 to 200. The Pastor Cagalis was very helpful and cordial, and we had a very interesting parting meeting with the most serious members of his church; there are some truly Christian women there, and the pastor was very anxious that they might be encouraged to undertake some Christian work. His wife and three others have agreed to begin a Mothers' Meeting.

"As to the mission work set on foot in Paris, we continue to hear good reports. The reports of Justine Dalencourt are most interesting. In one of her letters she says, 'I have now seventy-six women [she has now eighty] and twenty-two girls of from eleven to sixteen. Many are deeply touched.' Then comes a list of needs: first, she wants Bibles; would

like to have one for each of her women and of the girls; this would make 100, as they read both in the Old and New Testament. I have told her we would let her have forty, which should remain at her house for the use of the women and the girls; but have not yet given the order for them, as we find them dear at Paris.

"The sewing-class of Le Vallois is doing well under the care of M. Ferrand. There are twenty-six women on the list; twelve or fifteen attend, and greatly value the oppor tunity."—*London Friend.*

# INDIAN DEPARTMENT.

[We copy the following from the Lawrence (Kansas) *Republican Journal*, and are glad to note in the editorial column of the same paper the statement: "The reports from all the agencies show a gratifying condition of things, and indicate real progress among the Indians. The '*Quaker policy*' is proving a success. It is introducing a religious and a Christian element into our dealings with the Indians, which was not known before."]

The Associated Executive Committee of Friends on Indian Affairs, which has been in session at Superintendent Hoag's office in this city for four days past, closed its business late Tuesday evening. This Committee is composed of two representatives from each of the nine Yearly Meetings of Friends (Orthodox) — eighteen in all. Fourteen were present. Upon Gen. Grant's call upon Friends, in the spring of 1869, for aid in the management of Indian affairs, this Committee was organized to bring the Society in all parts of the Union into harmonious working, and enable Friends everywhere to assist the Government. All the present Indian agents in the Central Superintendency were appointed by the Government upon nomination of this Committee. Superintendent Hoag and all these agents, viz, John D. Miles, of the Kickapoo Agency, Reuben L. Roberts, Shawnee Agency, Joel H. Morris, Pottawatomie Agency, Mahlon Stubbs, Kaw Agency, Hiram W. Jones, Quawpaw Agency, Isaac T. Gibson, Osage Agency, John Hadley, Sac and Fox Agency, Brinton Darlington, Cheyenne and Arrapahoe Agency, Jonathan Richards, Wichita Agency, Lawrie Tatum, Kiowa and Comanche Agency, have been present with the Committee during the past few days, and have presented full reports of their work and situation. Valuable statistics, relating to the industrial, educational and religious interests of the tribes, were collected, and the Committee have thus received fresh capacity and zeal for their work. Their organization is thorough, including four standing sub committees, viz.: on instruction, the religious interests of the Indians, industrial pursuits, and the Washington Committee, the last for conference with the United States authorities at the seat of Government. One of their number, Dr. Wm. Nicholson, is also a salaried General Agent of the Committee, resident in this city, and is employed in testing the qualifications of Friends who may apply, or may be proposed, for situations within the Central Superintendency, and otherwise co operating with the superintendents and agents in their civilizing work.

We learn that the most encouraging circumstances developed at this meeting were the peaceable conduct and apparent intentions of the Cheyennes and Arrapahoes, and other tribes recently roving over the plains, plundering and murdering settlers and travelers; the progress made during the past year in their settlement upon reservations; and the indubitable proof of the practicability of bringing the Indians under the power and into the life of the Christian religion. The results in this respect have been especially encouraging in the mission among the Ottawas and neighboring tribes, under care of Asa C. Tuttle and wife, the latter recently teacher of a public school in this city, where many conversions to Christ have taken place, and a greatly improved condition, morally and industrially, is apparent. In other parts of the Superintendency preparations have been made for similar labor, which will be vigorously prosecuted as soon as the additional Christian workers required are secured.

The field least encouraging to the Committee appears to be the Kiowa and Comanche Agency, where any efforts at civilization are greatly obstructed by the proximity of military posts, garrisoned by hundreds of immoral men, and of the Texan country, which the Indians claim has been wrested from their possession without consideration, and over which they persistently claim the right to roam and make reprisals. But even at this Agency a school of about twenty pupils has been conducted during the past ten months, with marked success, and the principles of Christianity taught. Most of these pupils are from the tribes settled on the Washita river. The Friends are anxious to promote their work in this district by securing a divorce of the military post and agency; and as the soldiers at Fort Sill are stationed there not for the purpose of guarding their people, but to prevent the incursions of the Indians into Texas, they believe the purposes of the Government would be as well or better fulfilled by removal of the troops to the other side of the Red river.

We also learn with satisfaction that the religious exercises of the meetings of the Committee, in which the Superintendent and Agents joined, have been frequent, and strengthening to all. The day was opened

with the reading of a selection of Scripture, followed by a season of devotion, in which vocal prayer to the Lord was generally raised, that He would guide the deliberations and confirm the judgments of the meeting, and glorify Himself in the work of His servants.

The dispute between the Cherokees and Osages, arising from the re-survey of the line of the ninety sixth meridian, which locates it about three miles and a half farther west than the original survey, and throws many of the settlements of the Osages, including buildings recently erected for the use of the Agency, into the Cherokee country, has been referred by the Department of the Interior to a commission of three Friends, viz., Thomas Wistar and John B. Garrett, of Philadelphia, and Hon. George Howland, Jr., of New Bedford, Mass. These gentlemen have all been in the city during the past few days, organized the commission, conferred with Superintendent Hoag and Agent Gibson on the subject, and will, if necessary, visit Tahlequah and negotiate with the Cherokee authorities.

For Friends' Review.

## THE SPANISH-AMERICAN MISSION FIELD.

Stretching along from the Rio Grande to Cape Horn (with the exception of the Empire of Brazil and the Viceroyalties of Guiana), is a vast extent of fertile country, peopled by a population of some 25,000,000, all speaking the Spanish language, and nearly all (though until recently under the sway of Rome,) now open to Protestant influence and missionary labor. The people are awake upon religious subjects, and are, very many of them, able to see the evident unholiness of the Romish priesthood, and groaning under the cruel exactions of licentious priests they have lost their confidence in the Roman church. Very many of them are seeking for a more consistent religion or determined to renounce all, and to arraign as imposture the very name of religion itself. The infidel books which emanated from the pens of Voltaire, Diderot, and D'Alembert, and poisoned the educational literature of south-western Europe, have been widely circulated in nearly all these countries, and have given a venomous turn to the antipathy against Rome. The various missionary boards have been awake to the exigencies of the hour, and some missionary labor has been entered upon, and blessed with precious fruits. In South America these missions are confined to the republics of Chili, Argentine Republic, Paraguay and Uruguay, but the awakening is more or less widely felt in all the republics. In Colombia the church has become independent of Rome, the Archbishop of Bogota being its head.

Translations of our own school books are largely used at present in these republics, and in the Argentine Republic, Wm. Goodfellow (a missionary from the United States) is Superintendent of Public Instruction. The awakening has been very deeply felt in Mexico and Central America, and in Mexico there are several promising missions and very many open fields entirely unoccupied. The Episcopal mission in and around the city of Mexico, has been a wonderful success, twenty-four Protestant congregations have been organized in the city and suburbs, whilst at La Puebla the Sabbath Schools are influencing a still larger number than the congregations at the capital. The mission at the city of Mexico has resulted in the conversion quite recently of Manuel Aguas, one of the most eloquent Dominican friars in Mexico. The Presbyterian missions in Zacatecas and Monterey have been quite successful; the one at Zacatecas has resulted in the conversion of Juan Amador, now a very successful laborer and chief agent of Bible distribution in the states of Zacatecas and San Luis Potosi.

The Baptist Mission Board (South) sent Jacob Strasburg Carman, of Alabama, to open mission work in and around Saltillo or other adjacent points. After entering upon missionary labor there he became convinced of the principles of Friends, and was in consequence suspended by the Baptist Mission Board, but by the urgent request of influential Mexicans, he still remains in the vicinity of Santa Rosa, distributing Bibles and engaged in other labors. His change of opinion resulted from reading the life of Stephen Grellett. During his recent visit to Santa Rosa our Friend John D. Miles had an interview with him, and both he and the *Alcalde* of Santa Rosa urgently requested that Friends should send missionaries to northern Mexico. These facts were entirely unknown to me, until John D. Miles addressed the Friends' Foreign Mission Association at Richmond, Indiana, Tenth month 2d, and some ten months after I had commenced taking steps preparatory to going to northern Mexico to engage in missionary labor, and after the Association had endorsed my prospect. Nearly a year has now elapsed since, under a solemn sense of duty, I entered upon the study of the Spanish language, and probably (no preventing Providence) ere this meets the eye of the reader, we shall be upon Mexican soil, or at least gazing upon its hills from the waters of the Rio Grande. Leaving the future in the hands of Divine Providence, I will cast a brief glance upon the past. In Fifth month last, the subject was laid before the Missionary Association. Scarcely had I mailed my letter, ere I learned that a Spaniard had just then temporarily located within two miles of my residence. Both the

promptings of duty and the connection with prospective labors, made me pay him an early visit. I found him to be an awakened Protestant from Leon, in Nicaragua, and during the last six months we have had many precious interviews with him, in which the errors of Rome have been boldly contrasted with the religion of the Bible. During a recent interview, I presented him with my Spanish Bible (which, at his earnest request, I had previously loaned him whilst absent from my home), and as he read over the brief expression of prayerful desires penned in Spanish ona blank leaf, and then turned over its pages, his eyes filled with tears of joy, whilst his "muchisimos gracias" outstepped the bounds of English elocution. If I should meet with many like him in Mexico, shall I be supplied with books and tracts to meet their needs?

SAMUEL A. PURDIE.

## PLUMPTRE'S BIBLICAL STUDIES.

Perhaps many of us can recall the time when we first really awoke to the fact that the Bible, in addition to histories of marvellous simplicity and beauty, and lessons of religious truth, adapted to the comprehension of a child, contained beneath the surface abundant material for thoughtful study, both in regard to historic detail, evidences of authenticity, and direct theological teaching. It may have been the living voice of some beloved father or instructor which first brought these things under our notice; or it may have been some well chosen book which called into being the desire to study the Bible, not merely as a devotional exercise, but as an intellectual gratification also. The writer can recall the influence in this direction of "Abbott's Corner Stone," read in very early days, and, during his school life, of "Blunt's Undesigned Coincidences," "Paley's Horæ Paulinæ," and "Joseph John Gurney's Biblical Notes." Very numerous are the works illustrative of Holy Scripture which might now be added to such a list as the above. If there be any neglect of Biblical study among young people at the present day, it certainly cannot be alleged in excuse that the appliances are wanting. The danger is rather in the opposite direction. There is so much worth reading that it is difficult to make a choice. Those who feel this difficulty will, perhaps, thank us for directing their attention to the unpretending volume before us. It is a collection of papers which have for the most part appeared in *Good Words* or the *Sunday Magazine*. The writer tells us in his brief preface that his wish in writing them was to address himself "to the wider circle of intelligent readers of the Bible rather than to the narrower circle of scholars"; and he has certainly succeeded in producing a book which may be read and thoroughly enjoyed by those who have no acquaintance with the original languages of Holy Scripture. But while this is the case, we have no hesitation in adding that these "studies" will be found to be interesting and profitable to those who have more than a general acquaintance with the Bible, to the First-day school teacher especially, and even to the critical student.

The volume opens with three papers on some of the most prominent Divine names in the Old Testament,* "the Lord of the Sabaoth" being the first of these discussed. The writer considers this expression as pointing rather to God as the ruler of sun, moon, and stars—of all "the host of heaven"—than to His being the "Captain of the Lord's host"—the "God of the armies of Israel."

Even more interesting is the article on that very ancient name, the "Most High," by which the Divine Being is described in the narrative of Melchisedec, a name by no means peculiar to the chosen people, but one which "kept its ground, even amid the debasing polytheism of the Chaldeans, Phœnicians, and other sections of the Semitic race," so that "when the Jews came in contact with them, or with the Greeks, to whom the name had passed, . . . they were able to claim it as their inheritance, and to take it as a common ground on which both alike could stand." And the contrast drawn in conclusion between the relation thus signified and the privileges of the Christian dispensation affords an abundant explanation, though by no means the only one that might be given, why the Apostles in their addresses to the Gentile world made so little use of this name. "It seemed, only when men looked to its significance, to express the infinite distance between man and God. Another name had been given to them, which expressed, not the distance, but the nearness, the clearness of the relation in which He had revealed Himself as standing to the children of men. The name of 'the Most High God' was to yield, in the prayers and praises of the Christian Church, to that of 'Our Father which is in heaven'; 'the God and Father of our Lord Jesus Christ.'"

Some will, perhaps, shrink from admitting a doubt as to the commonly received interpretation of Genesis xlix. 10, but we think a careful perusal of Mr. Plumptre's reverent and scholarly article on the word "Shiloh"

* We can hardly help taking this opportunity to express our gratification at seeing in the current number of the *Friends' Quarterly Examiner* a very able paper, from the pen of our friend Thomas Hodgkin, on the impropriety of the word "Testament" as the rendering of the Greek διαθήκη. Like him, we may say that in employing the term as a matter of convenience we do so under protest.

will at least compel the acknowledgment that his rejection of that interpretation is, as far as possible, removed from the unsatisfactory rationalistic criticism of too many modern expositors of the Old Testament; and this feeling of respect for our author will be yet further strengthened by his treatment of the wonderful prophecy of Isaiah, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."*

The fourth paper in the volume is on the "Tree of Life," and is a very suggestive one, connecting the narrative in Genesis with the closing vision of the Apocalypse, and tracing the symbol through the writings of Solomon and of Ezekiel—through the typical forms of the tabernacle worship and of the Assyrian sculptures, nor even disdaining to notice its appearance in the religion of the Zend-Avesta and in the tree-worship of Buddhism.

Coming to subjects more purely belonging to the domain of history and biography, our author dwells instructively on the life of Caleb the son of Jephunneh, of whom it is not too much to say that few readers of the Bible know more than the main fact of his having been one of the two faithful spies, and having been rewarded accordingly, with, perhaps, the added detail of his grant to his daughter Achsah of "the upper" and "the nether springs" adjoining the city of Kirjath-sepher. It is instructive to notice in this, as in other parts of Mr. Plumptre's book, how much light is thrown on some of the Scripture narratives by a careful comparison of those genealogical lists which we are so apt to pass over as dry and unprofitable. The leading point brought out in this article on Caleb—that he was not an Israelite by birth, but a proselyte—seems to have been first noticed, or at any rate first mentioned, by Lord Arthur Hervey, the pains taking author of an elaborate and interesting work on the Genealogy of our Lord, as given by the two evangelists, Matthew and Luke.

"The Revolt of Absalom" is the title of a longer paper than any of the preceding, but, as indicated in a foot-note, one containing less that is likely to be new to the general reader. The same, however, cannot be said of the succeeding papers. The one on the Psalms of the Sons of Korah, taken in connection with that on the Old Age of Isaiah, forms, we think, a most valuable contribution to our Biblical literature. We have never been able to acquiesce in the idea of so many modern writers, that the book bearing the name of Isaiah is really composed of the writings of two different prophets, the portion commencing with chapter xl. being the work of a much later hand—a so-called great unknown—a pseudo-Isaiah, living towards the close of the Babylonian captivity. And yet, when we find this view held by men like Dean Stanley, we may be excused for anxiously reconsidering the question before coming to the conclusion that the traditional belief in the unity of the book is indeed the true one. It has been a source of pleasure to us to see the argument for this belief so ably, and yet so concisely, stated as is done by Mr. Plumptre (pp. 197–213).

The seventy years' captivity is a time of which Scripture supplies more information than a careless reader would suppose, owing to that information being contained in so many different books of the Bible. The remaining essays present, in a condensed form, many of the scattered notices which we should otherwise have to seek in Ezra, Nehemiah, Jeremiah, Ezekiel, Daniel, and other prophetical writings, as well as in the books of Kings and Chronicles. The following extract is peculiarly interesting as showing, on the part of an Episcopalian clergyman and professor of divinity, a clear sense of one, at least, of the dangers of an Established Church. It occurs in the article on Malachi, the last of the prophets. Mr. Plumptre has been alluding to the clearer insight and deeper wisdom with which the prophets measure the actions of men, recorded without censure—sometimes even with praise—by the historians, and, as an instance of this, he says:—"One of the works on which Nehemiah looked back with most satisfaction was that he had secured to the Levites the payment of a sufficient remuneration for their work. It was a right thing in itself. It asserted what we have learnt to call the principle of an Established Church, and of a fair division of its income. But that spirit might easily pass, and had actually passed, into the temper which is always clamorous for rights and privileges, which will work only when those rights and privileges are secured. And so, among the foremost sins which the prophet is called on to condemn we find this, noted with special reference to the functions of those Levites over whose interests Nehemiah had been so watchful. 'Who is there even among you,' he asks, 'that would shut the doors for nought? Neither do ye kindle fire on my altar for nought. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand.' And the hireling spirit, once fostered, showed itself, as it always does, in neglect, evasion, dishonesty."

But our space warns us to bring our hasty sketch of the contents of Mr. Plumptre's volume to a conclusion. We have not touched upon several of the minor papers in the Old Testament series, nor have we attempted any

* It would be interesting to read, in connection with this, Joseph John Gurney's dissertation on the same passage.

notice at all of the second series, which deals with New Testament subjects, but if our very cursory survey should induce any of the readers of *The Friend* to take up the book for themselves, our object will be fully answered.—*London Friend.*

# FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 2, 1871.

THE BIENNIAL CONFERENCE AT WILMINGTON, OHIO, opened satisfactorily at the time appointed, but owing to the occurrence this week of a public holiday, and the consequent suspension of work at the printing office, the *Review* necessarily goes to press at an earlier date, which precludes our receiving in time for insertion any extended notice of the opening. We learn that the occasion was one of signal blessing.

The assembly will be solemnized by an event which elicits our Christian sympathy for a beloved brother who sits

"In the shadow of a great affliction,"

for whom we feel assured that there is abundant consolation in Christ, comfort of love and fellowship of the Spirit, and to whom we trust a realizing sense is granted of the blessedness of such as depart to be with Christ, and of the sweetness of that filial resignation which can say—"THY WILL BE DONE!" Many softened hearts, we are assured, will be impressed with the importance of the opportunity which life affords to work in the Lord's vineyard

"Ere the long night-silence cometh, and with us it is not day."

"LET US NOT SLEEP AS DO OTHERS."—A Friend resident in a remote district writes, "under a solemn sense of God's redeeming love and mercy," to express the concern he feels on perceiving any tendency to drowsiness in an assembly for public worship, especially when it appears in those who from age and position in the Church are looked to as examples to the flock. That fervency of spirit to which the apostle Paul exhorted his fellow-believers, would lead to a lively exercise of soul, wherein the feeling that the Divine Presence is in the midst would quicken the spiritual faculties. By the refreshing influences thus enjoyed, many are enabled to testify to the goodness of Him whom they meet to adore, and to say: "I sat down under His shadow with great delight and His fruit was sweet to my taste; He brought me to His banqueting house, and His banner over me was love." There are some who from physical infirmity are sorely tried with the besetment referred to, although they resist it with much desire, and are humiliated with their short-comings. Such are entitled to the sympathy of their friends, and the harshness of judgment may be mitigated by the remembrance that the disciples, being heavy with sleep, could not watch for one hour with their Lord in the agony of Gethsemane. Those who are afflicted with this infirmity may well study to order their time, discipline their habits, and resort to watchfulness and prayer, if, haply, the Lord will enliven them in His service, and preserve them from bringing any reproach upon the Truth. We have heard the text applied: "This kind goeth not out but by prayer and fasting." We conceive that it is very often practicable, by a rational control of appetite and by the avoidance of bodily exhaustion before the hour for meeting, to be enabled to present the spirit a living acceptable sacrifice, unrepressed by physical sluggishness, to Him who has said, Give me thy heart. Then, if favored to attain a worshipping frame, and to check vain rambling thoughts, the humble, seeking soul may, in the merciful loving kindness of the Shepherd and Bishop of souls, be led to living fountains of water, and as the call is known: "Spring up, oh well;" the rejoicing response will arise: "We will sing unto it." We have thought it an error, when in agricultural districts where much labor was requisite, the hour appointed for divine worship on week days was at a late hour in the forenoon, and, as a consequence, heavy work was entered upon, "bowing down the strength before the feet," before going to the meeting; after which drowsiness was a natural consequence.

If among our readers there are any dear Friends thus tried, we would exhort them to carry the trial to Him who is able to succor them that are tempted.

"More things are wrought by prayer
Than this world dreams of."

This resort to Him who is the same yesterday, to-day and forever, has been proved to be a sure and safe refuge through all the generations. In the London written epistle of 1725 the following exhortation was given:

"By how much the more it is a day of trial and an hour of temptation, forsake ye not the assembling of yourselves together; but by so much the more be zealous, and diligent in keeping all your meetings in the Lord's everlasting power, by which they were set up; and as you are found diligent and steadfast in the work of the Lord, the God of peace will suddenly tread down Satan under your feet, and plentifully reward your patience and perseverance, with the durable blessings, peace and joy of that kingdom which was before the world began, and that shall never have an end."

Again, in the printed epistle of 1725:

"In your religious meetings for the worship of God, be diligent to wait on Him, whereby you may renew your strength, and witness Him your sufficient help; for surely many of us have cause thankfully to remember His early visitations in the assemblies of His people; where he broke in upon our hearts with His power and love, and did, in the needful time, administer help, comfort and counsel; whereby, in the renewings thereof, we have been upheld in a faithful testimony and in the discharge of our duty to Him."

Again, in the printed epistle of 1741:

"Take care, we beseech you, in this day of ease and liberty, lest a spirit of lukewarmness and indifference prevail over you, to the stopping up of the streams of the water of life, and rendering you like the barren heath in the desert which knoweth not when good cometh. We entreat you to be especially watchful in this behalf, that an indolent and sluggish disposition appear not among you, to the stumbling of such serious inquirers as may attend our meetings, in expectation of that life and power, to which the observation of your indifferance and unconcernedness may give them too just cause to suspect that ye yourselves are strangers."

There is a word of profitable significance in the first London epistle of the present century:

"How many feel themselves languid when assembled for the solemn purpose of worship, for want of a previous preparation of heart! The mind crowded with thoughts on outward things, in approaching the place of public worship, and resuming them with avidity on its return, is not likely to fill up the interval to profit; and to such their meeting together may prove a form as empty, as any of those out of which, we believe, Truth called our forefathers, and still calls us."

May the language which the earnest apostle of Cilicia wrote to them of Thessalonia be applicable to all our readers: "Ye are all children of light and children of the day. We are not of the night nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober; for they that sleep sleep in the night, and they that be drunken be drunken in the night; but let us who are of the day be sober, putting on the breast-plate of hope and love, and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us; that whether we wake or sleep we should live together with Him."

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WORDS OF CHEER FOR THE MASTER'S WORKMEN. Anson D. F. Randolph, New York; pp. 379.

This is an elegant volume, modestly issued without name of compiler, and without preface of any kind. It is a choice collection of religious poems, to which we may at times be glad to resort for selections for our poetical department. Numerous as are the miscellanies somewhat similar in their design, an appreciative welcome awaits this new comer, whose title shows its special design. It is a peculiarly fitting gift-book for those who, when offering a love-token,

"remember in their gladness
*His* love, who gave us all."

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CHILD LIFE: A collection of poems, edited by JOHN GREENLEAF WHITTIER. With illustrations; pp. 261. For sale by Alice Lewis, 109 N. 10th St. Price $3.00.

A pleasant book, rendered attractive by the efforts of typographer, printer and engraver. The illustrations are exquisite. It is likely to be popular with *the little people*, to whom it is inscribed. We quote eight lines from the Inscription:

A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it;
No little forms like buds to grow,
And make the admiring heart surrender;
No little hands on breast and brow,
To keep the thrilling love-chords tender.

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A GENERAL MEETING is appointed by the Committee on General Meetings of Indiana Yearly Meeting, to be held at *Green Plains*, *Clarke Co.*, *Ohio*, to commence on the 8th of 12th month, at 2 o'clock.

The meeting-house is within half a mile of SELMA, on the Columbus and Xenia Railroad.

Ample means will be provided for the entertainment of Friends, and for their conveyance to and from the depot. ELIJAH THORN,

Correspondent of Green Plains Monthly Meeting.

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DIED.

SPRAY.—On the 8th of Ninth month, 1871, Rebecca, wife of Jesse Spray, in her 67th year; a member of Cesar's Creek Monthly Meeting, Ohio. With Christian resignation during much suffering, she said: "The Lord's will, and not mine, be done. I have a hope of a happy eternity, not for works of righteousness that I have done, but through the mercy of our Lord Jesus Christ" On the morning of her decease she said: "My mind is at rest, and all I crave is to pass quietly away, and be with Jesus, for I enjoy His presence continually."

AYDELOTT.—On the 11th of Eighth month,

1870, at her residence in Carthage, Rush Co., Ind., Anna S., wife of the late Stuart Aydelott, and daughter of Jehu and Sarah Stuart, deceased, in the 58th year of her age; a member of Carthage Monthly Meeting.

ROBINSON.—At the residence of his son, Dr. B. Robinson, in Union Springs, N. Y., on the 14th of Eleventh month, 1871, Daniel A. Robinson, M.D., aged 76 years. His life of active benevolence was crowned with peace.

For Friends' Review.

## THE PEACE CAUSE.

*Editor Friends' Review: Dear Sir,*—"Peace hath her victories, no less renowned than War." While the heart of our nation is beating high with joy and satisfaction at the noble and generous spirit manifested by our British friends towards the homeless sufferers of Chicago and the northwest, we must not forget,—the *world should not forget*,—that this unprecedented manifestation of true Christian benevolence is due to the recent triumph of the "Peace Cause."

Nations at war do not thus seek to alleviate each other's sufferings and to "bear each other's burdens," nor do nations (such is the spirit born of strife) which have recently been at war. War hardens men's hearts until they view with unconcern even the calamities of their *friends*, and so fills them with hatred that they take a fiendish delight in the misfortunes of those whom they choose to consider *enemies*. On the other hand, continued peace and the general acceptance of the pacific teachings of Jesus, render the sympathies alert and active, giving us both the will and the ability to "fulfil the law of love."

How much then do we not owe, first to Jesus the Prince of Peace, then to your noble Society and the Peace Societies of England and America, for the recent peaceful adjustment of our difficulties with Great Britain, thus enabling us to acquire that *momentum* in the right way, which (God grant) may not be checked until the kingdoms of this world shall be swallowed up in the triumphant conquests of the Prince of Peace.

Fraternally yours,

L. H. PILLSBURY.

*Manhattan, Kansas, Nov.* 13, 1871.

## CHRISTIAN WORK IN FRANCE.

The extraordinary results of W. Bost's treatment of idiots and epileptics in France, and the present necessities of his establishments, are presented, in the private letter which follows, so precisely, that we have no hesitation in publishing it, and asking for it careful study:

BROADTOP, Aug. 8th, 1871.

I want to tell you something about a friend of ours, for whom my husband and I are trying to get a little assistance. His devoted work of Christian love (the particulars of which I gather from a small printed pamphlet that he prepared last spring for friends in England) will interest you, I am sure, even if you do not happen to know of any generous person who will contribute towards the fund we are trying to raise for him.

Nearly thirty years ago, Mr. Lesley went abroad to study in Germany. Wishing to see France first, he put on a peasant's blouse, took a knapsack on his back, and walked through the country, avoiding public routes and first class hotels, that he might see the life of the common people. One Sunday morning, entering the little city of Bourges, the bells attracted him to the Protestant Church. The sermon he listened to, full of profound earnestness and pathos, and the spiritual face of the good pastor, impressed him to stop after service and speak with him. With the utmost sweetness and cordiality the good man (after he had spoken kindly to some aged and poor persons who were also waiting) urged him to take a seat beside him as he drove to his little parsonage at Amiens, about four miles distant, and there entertained him most hospitably for two days. This acquaintance was the beginning of a life-long and most interesting friendship. Pastor Bost was the author of the "Life of Felix Neff," the "History of the Moravian Brethren," and many other religious works. He had nine sons, five of whom were pastors in different sections in France, and all devoted to the restoration of the Protestant faith.

Of these sons, our friend John is the one of whom I want to tell you most. He was a young man of wonderful character and promise, indomitable energy and perseverance, and inspired with a most Christ-like zeal to serve his fellow-men. He received his theological education under Adolphe Monod and De Filice, and soon after received a call to the little church of Laforce in Dordogne. It was a most disheartening place. Formerly the home of the most devout Huguenot traditions, it was now surrounded by Roman Catholic influences; and the church itself was dead to all appearance, the pulpit having been long occupied by a rationalist. Mr. Bost commenced a Sunday School with but two scholars. But "God does not despise the day of small things," he wrote touchingly. In five years he had so large a Sunday School and such an overflowing congregation, that they had to build a new church, the people paying every farthing.

John Bost had a heart that could never rest in success; he began to receive at the parsonage the young daughters of scattered Protestants, of Bible colporteurs or evangelists; also young girls exposed to the dangers of vice or corruption. These all came to him

to escape Roman Catholic influences. His house would not hold them. So he built a house to hold fifty girls; went long, hard journeys to beg for funds, paid every cent, and on the 24th of May, 1848, the "Famille Evangélique," his first asylum, was opened; and since that time more than four hundred young girls have been received there. All this time, his friends, Adolphe and Frédéric Monod, had laid it on his conscience that he should do nothing more till he had built a new parsonage, as the old one, a small, damp, unwholesome place, had several times imperilled his life. But he had never felt willing until after he had cared for the poor girls. Now he built a parsonage, and friends in Paris contributed the funds. That parsonage itself would form one of the most touching parts of John Bost's history; it is now occupied by his old father, whose work is done (he is eighty eight), and by his dear aged mother, ten years younger.

One day, by some chance, the "Famille Evangélique" received a poor girl, who, they were told, was wanting in intelligence. Her guardian had deceived Mr. Bost, fearing she would not be received. When he discovered the truth, he said: "Could I send her back to her wicked parents? What was I to do with this poor creature? I kept her, but in my own house. From this circumstance, it occurred that I had continual applications for the admission of the sick, orphan, idiotic and blind children from all parts. But it was impossible to make a school and a hospital of the 'Famille' at the same time. However, the lot of these poor children, far sadder than that of those we had received in the 'Famille,' weighed heavily on my heart. I saw clearly that it would be necessary to open another asylum, but my courage failed me. I was not wanting in faith, but I dreaded the *prudential* difficulties of Christians. 'You are undertaking too much; you will not be able to continue this; you will weary your friends; you will sink under your labors.' These and many similar speeches would be uttered, which, however, could never destroy those sublime words—'And they went forth, and preached *everywhere*, the Lord working with them and confirming the word with signs following.' My decision was made. The parsonage had been given me by friends in England and Scotland. A large meadow lay in front of the garden, and overlooked the charming plain of the Dordogne, so greatly admired by all our visitors. This parsonage also was a model of cleanliness. My friends told me I had found in my good servant the successor to Oberlin's Louise Schepler. To turn my parsonage into an asylum for idiots, and for incurable and blind orphans, would be tarnishing the lustre of this charming habitation. Was I to undergo so severe a trial?

I had foreseen another difficulty. Who would undertake to care for these poor children? Would my servant consent to watch over these frightful and deformed creatures? I myself would undertake their education.

One morning the post brought me a letter. After family prayer, I begged my servant to remain in my study. The followlng was our conversation: 'Ton!' 'Sir?' My heart beat violently; there was a long silence. 'Ton, you know Louison, the idiot?' 'Yes; and I like her very much.' 'Ton, I have just received this letter: "Dear Friend:—A little monster of five years has just been picked up on a dung-hill. She is a frightful idiot, her mother is in prison; pray find her an asylum." I looked at my servant; but her countenance fell, and she was already beginning to understand that her master was about to open his little paradise to idiots, while she, for her part, felt she would be foolish enough to become the friend of these imbeciles. 'Well, sir.' 'Well, Ton, between us we will save these creatures; Jesus will enable us to do so.' Who can tell the value of a really faithful servant?" adds John Bost. In such a case, the master or mistress of a house may be much admired, but after all, it is the *servants* who do the work. Ton was a disciple of the Lord,—everything is contained in that. "After a moment's silence, my good servant replied, 'With the help of God's grace, I will do what I can.'"

Mr. Bost and his good servant had such success with the idiots, in developing their dormant faculties and rousing their affections, that the parsonage became crowded; and he was obliged to leave home again, beg more money, and on the 1st of January, 1855, "Bethesda" was dedicated to the Lord. For years he worked on unremittingly, preaching to his large congregation, watching over his asylums, and one would surely have said that his hands were full to overflowing. But, in his case, it seemed as if every asylum he founded, necessitated another. Hitherto, the "Famille" and "Bethesda" only contained girls; they had become dear to the churches of France; and so it happened that Mr. Bost was continually receiving applications for boys. Poor, lame, imbecile boys were always turning to Laforce, hoping for entrance there, but going away sad at heart, after receiving the invariable answer, "Bethesda only receives girls." Mr. Bost writes: "I placed all the letters of application upon my desk, with the earnest desire that they should be always before my eyes, as calls from God to comfort those who mourn."

After many months a case was presented, of which the details are too painful to relate.

No hospital or asylum in France or Switzerland would receive the boy. Mr. Bost could not receive him without compromising the existence of "Bethesda." When the unfortunate child heard the inevitable decision, he squatted on the floor of the unhealthy hole, where he met only blows and cruelty in addition to his other sufferings, and exclaimed in accents of despair, "Are not boys worth as much as girls?" This reply was sent to Mr. Bost in a letter. He was on a circuit of duty through his large parish when he received it. He tore a leaf from his note-book, and wrote these words: "Come, my poor friend; boys *are* worth as much as girls." Returning to post his letter, his servant, the good Ton, ran out to meet him. "Has anything happened to you, sir?" she said. "Yes," he replied, "Siloam is founded." "Ah," she answered, "I thought you would end by doing so, sir." "Tears mingled with our laughter," he adds, "the parsonage received a new baptism; we invited thither the lame, the maimed, the disabled and the blind. Of course, the parsonage would soon not hold its inmates." Mr. Bost bought two hovels on a rising ground not far from "Bethesda," and, after cleaning and refitting, dedicated "Siloam" to the new service. Since then "Siloam" has become a large family, and he has removed it to a large property having meadows and gardens.

For a few years only could he permit himself to rest easy in his overcrowded life. Epilepsy, that worst form of evil save sin, now appealed to him; and, as before, he could not receive the poor sufferers. The medical men were very decided on this point, to live with epileptics would be most dangerous to the other patients. He writes: "On my desk lay a packet of letters, bearing this inscription, 'Epileptics.' It was right that I should spread before me all those letters which accused me of indifference and of lack of love towards these sufferers. But no, I was not indifferent to their fate. The church and the three asylums absorbed my whole time. Resources often failed us, which drove me well nigh to despair. 'I told you so; you are doing too much;' exultingly exclaimed those Christians who are always ready to repulse the blind who cry 'Son of David have mercy upon me,' and to forbid all children who would go to Jesus. 'You are doing too much;' alas! I had done nothing for the epileptics. It is not I who have formed this family, sin has withered our existence; it has destroyed everything; but Jesus, the Son of God, has been manifested, that He might destroy the works of the devil. Can we say that He did too much?"

Soon after this a young girl was placed in "Bethesda," subject to fearful attacks of epilepsy; her guardians having concealed the fact lest Mr. Bost should refuse her admittance. He was sent for one day in much haste, and found the poor idiots, the lame, the sick, in a state of fearful agitation, the poor girl in the midst in violent convulsions. The Superintendent stood by, speechless with terror. "At last," says Mr. Bost, "they said to me, 'O, sir, what a misfortune!' the language of my heart was, 'O what a good thing this illness will be for the glory of God. Wilt Thou not help me, O, my God, if Christians forsake me?' This was my prayer beside the young girl, who lay as one dead, after her fit. 'Ebenezer, Ebenezer!' I cried, full of hope; and I founded 'Ebenezer.' When I returned home I took the packet of letters written by the epileptics. I read them over with a peace and joy which I cannot describe. I resolved to write to these unhappy ones, and to say 'Come!' At this period John Bost went to Paris to plead the cause of his asylums in the "Eglise de la Redemption," François Delessert presiding. When he approached the subject of proposing a *new* asylum, he felt his heart fail. At last he exclaimed, in a trembling voice, "A new asylum is about to be founded in your midst, O, friends of the afflicted." Murmurs of disapprobation were heard in all parts of the house. "I leaned upon the desk," wrote Mr. Bost, "and looked to Jesus for help. Then I uttered these words, 'It is for the epileptics, for the epileptics, for the epileptics!' I could say no more, but sank down, my eyes overflowing with tears. The venerable President drew near me, and taking both my hands, said with feeling, 'I will give you a thousand francs, and, if necessary, I will give you more.' Order being restored, for the audience had been talking aloud, I related the scene with the young girl, and read the letters of the applicants. My cause was gained. At the close of the meeting a widow without children offered herself as superintendent of 'Ebenezer.' She was recommended as worthy of all confidence. As I was leaving the church, a friend clapped me on the shoulder, and said, 'Wretch that you are, you know how to get over us. When I heard you announce the foundation of a fourth asylum, I said to myself, *this* time I really *will* withdraw my subscription; but when you uttered the dreadful word *epileptic*, you quite upset me. I will continue my subscription, and here are five hundred francs for 'Ebenezer.'"

After this Mr. Bost was forced to found "Bethel" for epileptic boys. Some years later, "Siloam" and "Bethel" were removed to a larger and finer property, a mile and a half from Laforce. . . . . A few years later, Mr. Lesley went to Laforce, spent a day and a night with John Bost, and saw with his own eyes the work accomplished by

this devoted man, in the whole region round. Thirty years ago there were no houses, only miserable sheds; no roads that deserved the name; even a horse demurred before plunging into the miry sloughs of "Perigord." There were no footpaths. Roman Catholic influence prevailed everywhere; now the whole face of things is changed, and even Romanists show signs of sympathy with Bost's work. "We do not know what you preach," said the prefect of Dordogne, one day, "but your asylums preach the love of God."

Mr. Lesley was much impressed with Mr. Bost's power of organization and of administration, causing the work of his asylums to go on with the closest economy, and yet with the most liberal care. The lame are employed to read to and teach the blind; the idiots are extremely expert in manual labor. "As for the epileptics," John Bost says, "they are peculiarly near to God; there is no cure for them, but to employ them in works of love and mercy interests and occupies them, without wearying their brains. It is the only alleviation." And the sad eyes of all these light up with joy whenever their friend and father appears.

Last year, how pleasant looked the future to our friend! In middle life, still strong and in his prime, his asylums all working well, and free from debt, his church built and paid for, his only labor was to care for his dear flock incessantly. But the war came. "Alas!" he writes, "our unhappy France declared, through her Emperor, war against Prussia. We had reckoned on Alsace for our principal subscriptions. Alsace was closed to us, and all the resources of charity were bestowed on ambulances.

"The year that opens before us is full of fears and anxieties. To the disasters occasioned by war with a nation that should be our ally, have succeeded the horrors of civil war. In our southern provinces the vines have been frost-bitten, and the damage is great. The corn and potatoes promise badly. In a human point of view, our position is very sad, but our eyes are upon Him who is the Father of the fatherless." . . . .

Mr. Lesley and I are trying to collect some money to send to our friend this autumn. I know there are plenty of urgent calls and claims on all benevolent persons in this country. We do not expect others to feel the same personal interest in this admirable man, (whose whole life-history is an open shining page in our experience) that we do; but if here and there some kind friends will help us to carry out our cherished purpose, we shall feel more grateful than words can express. It will truly be money lent to the Lord.

Always your sincere and affectionate friend,

Susan T. Lesley, 1008 Clinton St

## THE SECOND GERMAN ARCTIC EXPEDITION.

BY EDWARD WHYMPER.

Since Sir Leopold McClintock started on his memorable voyage in search of Sir John Franklin, no Arctic Expedition has left the shores of Great Britain at the public expense or by public subscription. In the twelve years which have elapsed since the "Fox" returned, bearing the mournful intelligence that Franklin and his comrades had perished, the United States have sent out two expeditions to the North, Sweden and Russia have each despatched several, the Germans have made two voyages of discovery, and even France, but for the late miserable war, would have had a ship, or more than one, within the Arctic Circle at the present moment; whilst England, formerly the leader in maritime exploration, has played in these years as unimportant a part as Spain or Turkey!

This is not entirely the fault of our rulers. A few years ago, when there was a movement in the scientific world in regard to Arctic matters, the Government for the time seemed disposed to encourage, rather than to discourage, the project of an expedition; and when a deputation of promoters waited upon the Admiralty, the First Lord naturally and properly inquired, "What is that you wish done?" He did not get a satisfactory reply. The deputation, in fact, was divided within itself. One section espoused what is termed the Smith Sound route, and the other advocated exploration in the neighborhood of Spitzbergen. The notion of *two* expeditions could not be entertained; the promoters could not agree amongst themselves, and so the project came to nothing.

It is not my purpose, and these pages are scarcely the place, to enter into an extended discussion upon the respective merits of these proposed routes to the North Pole. A good deal may be said in favor of either or both of them. To the north of Smith Sound lies the most northern land at present known; and those who prefer land as a basis for operations rely upon this fact. To the east of the group of islands known collectively as Spitzbergen, there is a great unexplored sea, which may be either navigable or impassable. Some recommend the investigation of this region merely because it is unknown, whilst others cherish the belief that the North Pole will ultimately be attained from this direction, because it is hereabouts that the great warm current which crosses the North Atlantic by a north-easterly course meets with the ever southern-drifting ice of the Arctic Ocean. Dr. Augustus Petermann, the distinguished geographer of Gotha, is amongst those who hold this opinion, and it is, indeed, chiefly owing to his advocacy that

the neighborhood of Spitzbergen has received so much attention during the last few years.

The great warm current of the North Atlantic has been considered for many years, and until quite recently, as an extension of the Gulf Stream. At the present moment some very eminent authorities call this belief in question; but I can do no more than just allude to the fact, for I have no space to devote to the new theory. We need not trouble ourselves now whether the current should, or should not, be regarded as an extension of the Gulf Stream. It *exists* as a warm current with a measurable velocity up to high latitudes, and there is not a doubt that it ameliorates the climates of all the lands whose shores it washes. Not to speak of the benefits we ourselves derive from it, it gives to the Norwegian coasts a mild winter temperature, and keeps her ports unfrozen when harbors in corresponding latitudes in the Baltic are fast sealed with ice. It tempers the seasons in Iceland, and carries to the shores of that island, and far beyond, fruits which have been raised in the tropics. Admiral Irminger, of the Danish Navy, mentions the bean of *Mimosa scandens* as being amongst the tropical products which are frequently found on the shores of Iceland. Dr. Rae, the Arctic traveller, says he knows that in the Orkney Islands fruits and plants have been picked up which only grow in the West Indies. And it was, I believe, Humboldt who first referred to the extraordinary case of some casks of palm oil being found on the shores of Spitzbergen, which had been part of the cargo of a ship that was wrecked off Cape Palmas on the coast of Guinea. These casks must first of all have drifted across from Africa to America in the great equatorial current, have entered the Gulf of Mexico, and thence been vomited out by the Gulf Stream into the North Atlantic. Facts such as these may be quoted to an indefinite extent, and they prove the existence of the North Atlantic current, and that it is, at least, in *correspondence* with the Gulf Stream.

The limits of the Atlantic current in the far north are partly known and partly unknown. It has been already said that it extends up to Spitzbergen. Arrived there, it is split into two. One branch passes up the western shores of the islands, and the other bears away towards Nova Zembla. The boundaries of the former branch are known, and in this direction the current dies out a few miles to the north of Spitzbergen. The latter branch has never been followed out to its farthest limits, and it is precisely this branch that attracts the attention of geographers—of Dr. Petermann in particular.

If Dr. Petermann's suggestions had led to despatch of an English expedition to explore the seas between Spitzbergen and Nova Zembla, it is probable that the two voyages about which I shall presently speak would never have been made. The learned doctor, energetic as he is, would have hesitated to enter into competition with Sir Leopold McClintock, when supported by the resources of a great maritime power. But, as we have already seen, no ships were sent from this country. England's backwardness was Germany's opportunity, and Dr. Petermann himself determined to equip an expedition.

The first German Arctic expedition was upon a very modest scale. There was only one ship—a little sloop, no bigger than an ordinary trawling smack. It left Bergen on the 24th of May, 1868, with a crew of eleven men, under the command of Captain Koldewey. Why Koldewey did not attempt to follow out the eastern branch of the Atlantic current to its farthest limits, and why he steered for the coast of East Greenland, I am at a loss to imagine. But such was the fact, and the result was only what might have been anticipated. He everywhere encountered the heavy floes which are permanently drifting down the East Greenland coast, and was forced to retreat. He then made his way to Spitzbergen, and, after some severe combats with ice and storms, succeeded in carrying his ship as far as 80° 30' N. latitude. Thence he was obliged to return on account of pack-ice, and he again essayed to reach the Greenland coast. Again he was baffled, although this time he succeeded in approaching the land closer than upon his first attempt. He then steered northwards once more, managed to pass round the great island of Spitzbergen, and made some small discoveries upon its eastern shores. Finally he turned his ship's head towards the pole again, and struggled manfully to get northwards. On the 14th of September he was in 85° 5' N. latitude, but beyond this he could not go. Heavy ice and foggy weather rendered navigation extremely perilous during the nights, and at last he turned back, ran rapidly home, and re-entered the port of Bergen on the 30th of September.

The narrative of this expedition was published in Petermann's "Mittheilungen," Jan. 18, 1871, and the reader is referred to that publication for further details. The account reads like a page from Hakluyt, and the admirable map which accompanies it shows at a glance how pertinaciously Koldewey returned to the attack. A less persevering man than Petermann would have been discouraged at the ill success, and a less generous one would have sent Koldewey about his business, and would have looked out for another captain. Petermann did nothing of the kind. He got together the funds for a

second expedition, and gave his gallant though unsuccessful commander another opportunity of distinguishing himself.

The second German Arctic expedition started from Bremen on the 15th of June, 1869. This time there were two vessels. One, a screw steamer of 140 tons, was (like the first ship) called the "Germania." The other, a good-sized brig, was named the 'Hansa." The former had a crew of seventeen, and the latter of fourteen men. Both ships were provisioned for two years, and they were directed, in the first instance, to make for the Pendulum Islands, on the east coast of Greenland, to trace the continuation of that great continent to the north, to pass a winter in the ice if necessary, and then to proceed by sledge towards the pole. I am at a loss to understand why Dr. Petermann gave these directions. We know from the experience of scores of navigators that if there is a coast difficult to reach and impracticable to sail along, it is the coast of East Greenland. It has been known for centuries that a stream of polar ice is incessantly drifting, summer as well as winter, towards the south west along those shores. In some seasons the icy barrier is more, and in others less, formidable, but it is always there. Sometimes westerly winds blow it off the coast and produce a belt of navigable water. Some of the bays and fiords, protected by projecting headlands, are frequently free from sea (floe) ice in the summer time, but a little way off the stream of pack-ice is always found. Sometimes storms will separate the pack and cause lanes of open water through which the coast may be gained, but I believe there is no instance on record of a ship having made the east coast of Greenland without considerable difficulty, not to say danger.

The German explorers met with just the same experiences as all those who had preceded them. They encountered the heavy polar sea ice in lat. 74° 49', W. long. 10° 50', and the "Hansa," which was chiefly laden with fuel for the use of the "Germania," was speedily separated from her consort. The "Hansa" became inextricably fixed in the pack, and drifted helplessly to the south along the coast. On the 22d of October she was crushed and sank, and her crew had to take refuge on the floe that destroyed the ship. Fortunately for the men, they were able to secure a large quantity of the provisions and bricks of patent fuel with which the ship was laden, before she disappeared beneath the ice. The floe which destroyed the "Hansa" and saved the crew was at first of considerable dimensions, but collisions with others, and stormy weather, gradually reduced its size. The men built a hut out of the bricks of fuel, banked up the walls outside with snow, and seem to have made light of their peril. Anyhow, they declare that they passed a merry Christmas! Was ever Christmas kept by mortal man in stranger circumstances? In the two months which they had lived upon their ice-raft, they had drifted more than 400 miles. They were then about thirty miles from the nearest land, and could not reach it; tossed about by wind and tempest upon a revolving sheet of ice! They could have had very little expectation that they would see their fatherland or families again, or that their fate would ever be known. Men who could be really and truly merry under such circumstances must have been very remarkable men indeed—the conditions would have been trying to a Mark Tapley. There was one stormy night, about a fortnight after Christmas, which must have made even these bold hearts quail. *The floe was split beneath their feet, and their little hut was ruined.* They fled for refuge to their boats, but they must have thought that their last hour had arrived. They weathered this storm, however, and rebuilt their hut out of the ruins. The new house was too small to hold them all, and some had to live outside it. All this time they were ever drifting to the south—sometimes near to the land, and sometimes blown far away from it. On the 27th of November they were just midway between Iceland and Greenland, and more than seventy miles distant from either. Then, on the 3d of January, 1870, they were driven quite close to the Greenland coast, but still were unable to reach it. This tossing about by wind and waves continually reduced the size of the floe, and at last it was only 100 paces across. In this manner the crew of the "Hansa" voyaged for *seven months*—the inclement winter months of the Arctic regions. In this time they drifted fully *one thousand one hundred miles.* On the 7th of May they were at last able to launch their boats, but it was not until four weeks later that they succeeded in gaining the shores of Greenland. Their troubles even then were not over. At length, on the 13th of June they arrived at Friedrichsthal, and received a hearty welcome at that little Danish settlement. All the crew survived their extraordinary adventures, but *one* of them went mad.

(To be continued.)

## CHICAGO.

BY JOHN G. WHITTIER.

Men said at vespers, All is well!
In one wild night the city fell;
Fell shrines of prayer and marts of gain
Before the fiery hurricane.

On threescore spires had sunset shone,
Where ghastly sunrise looked on none;
Men clasped each other's hands, and said:
"The City of the West is dead!"

Brave hearts who fought, in slow retreat,
The fiends of fire from street to street,
Turned, powerless, to the blinding glare,
The dumb defiance of despair.

A sudden impulse thrilled each wire
That signalled round that sea of fire :—
Swift words of cheer, warm heart-throbs came ;
In tears of pity died the flame !

From East, from West, from South, from North,
The messages of hope shot forth,
And, underneath the severing wave,
The world, full-handed, reached to save.

Fair seemed the old ; but fairer still
The new, the dreary void shall fill
With dearer homes than those o'erthrown,
For love shall lay each corner-stone.

Rise ! stricken city !—from thee throw
The ashen sackcloth of thy woe ;
And build, as Thebes to Amphion's strain,
To songs of cheer thy walls again !

How shrivelled in thy hot distress
The primal sin of selfishness !
How instant rose to take thy part,
The angel in the human heart !

Ah ! not in vain the flames that tossed
Above thy dreadful holocaust ;
The Christ again has preached through thee
The Gospel of Humanity !

Then lift once more thy towers on high,
And fret with spires the western sky,
To tell that God is yet with us,
And love is still miraculous !

—*Atlantic Monthly.*

## SUMMARY OF NEWS.

Foreign Intelligence.—European dates are to the 27th ult.

Great Britain.—The winter has set in unusually early in England. On the 23d, ponds about London were frozen sufficiently for skating. The cold weather caused great distress among the poor, and 17 deaths were reported in London, resulting immediately from the cold.

It has been ascertained that eight lives were lost by the coal-mine explosion at Wigan. Another occurred near Bromwich on the 24th, by which 8 miners were killed, and one near Haversford, injuring 20 men.

The subscriptions to the Chicago fund at the Mansion House, London, last week, swelled the amount to £49,000.

The Prince of Wales was seriously ill, and considerable apprehension as to the result was expressed by the public.

France.—The Minister of Finance, it is reported, budget to be submitted at the coming session bly, will call for a fresh loan of 400,-

's who have been tried for being struction of the residence of surrection, have been convicted mprisonment for terms varying y years.

rs, in receiving the Chinese Em- , replied to the chief ambassador, a hope that the treaty relations be- and China would be maintained, that overnment must give proof that French and consuls are respected ; and that lutely necessary for the preservation of een the two countries. This declaratio n emphatically, and apparently impressed sadors deeply.

Germany.—On the second reading of the bill for navy estimates in the German Parliament, Minister Von Roon declared that it was the purpose of the imperial government to establish a naval power only of the second rank. The commission upon the budget reported a scheme for the maintenance of the army, estimating the annual expenditure for the regular troops, based upon a force of 401,569 men, exclusive of officers, at $90,353,000, and recommending an appropriation at the rate of $225 a year for each enlisted man, for the next three years. The Federal Council, one branch of the Parliament, has approved the bill.

The Emperor of Germany has consented to act as arbitrator between the United States and England upon the question of the disputed line between Vancouve's Island and Washington Territory, passing through the Straits of San Juan de Fuca.

Italy.—King Victor Emanuel made his entry into Rome on the 21st, and was warmly greeted by the populace. He has taken up his residence in the palace of the Quirinal. The Italian Parliament opened its session in Rome on the 27th. The American Minister to Italy has established his legation there.

Belgium.—Serious riots have occurred at Brussels, occasioned by the appointment, as Governor of the province of Limburg, of M. Decker, former manager of the school system of Belgium. The appointee being very unpopular, crowds of the populace marched to the royal palace, and demanded the dismissal of the Ministry, but the Chamber of Deputies, by a decisive majority, voted to sustain the government in the appointment. The popular demonstrations were then turned against the Chambers, and for several days, great disturbances prevailed, suppressed only by the presence of military force, though no lives appear to have been lost. The latest accounts were that Decker had resigned the office conferred on him.

Egypt.—A collision took place in the harbor of Alexandria, on the 23d, between two steamships carrying passengers and mails. A number of Algerine pilgrims to Mecca were on one of the vessels, of whom 79 were drowned. Many of them, it is said, were overburdened with gold, which prevented their swimming.

West Indies.—Shocks of earthquake were felt on the 30th of Tenth month in Dominica, St. Vincent, St. Lucia and other Islands.

Australia.—Another link has been added to the chain of telegraphs which is expected ultimately to encircle the globe. A cable has been successfully laid from Batavia, in Java, to Port Darwin, in Australia, and messages can be sent from New York to the latter point.

Domestic.—The steamer City of New London, from New York for Norwich, Conn., was burned on the 22d, in the river Thames, three miles below the latter place. Fire had been discovered some time previously, originating, it was thought, in the kitchen, but the efforts to extinguish it were apparently successful, and the boat proceeded up the river. Soon afterwards, fire was again discovered in some cotton on deck, and despite all exertions, soon enveloped the forward part of the boat, and drove the engineer from his post ; so that when the captain ordered the boat run ashore, the order could not be executed. Access both to the boats and to life-preservers was cut off by the flames, and the crew and the few (seven) passengers threw themselves into the water, clinging to such support as could be found. Three passengers and fourteen of the crew were lost.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

### THE CONFERENCE AT WILMINGTON.

*The sixth Biennial Conference of First-day School Teachers and Delegates* convened at Wilmington, Ohio, on the 22d inst., and continued its sessions until the 25th inst., inclusive. Several hundred delegates from nearly every State in the Union in which there is any considerable number of Friends, were present. The Friends' meeting-house in Wilmington was crowded to its utmost capacity, nearly one thousand persons being present.

The questions which came before the Conference engaged its earnest attention, and we may confidently state that no previous one equalled it in interest. The special needs of our schools, the blessings that have already rested upon them in our several localities, the relation which the First-day school should bear to the church, the qualifications needed for the work of teaching, all commended themselves to our prayerful consideration. The duty and the privilege of the Church in the work of the salvation of souls, which every believer in the Lord Jesus Christ is called upon to claim, were largely set forth. The Mission school was declared to be the church at work, and the results of such labors were testified to by many witnesses. Not only was it plain that God is pleased to bless the earnest efforts that are being put forth to bring the children to the Master's feet, but also that he that watereth is watered from the refreshing streams of that river which makes glad the Paradise of God. While the great interests of the cause in which so many of us are engaged, were thus set before us, the need of our own growth in grace and of increased devotion to the cause of Christ, was the prominent theme before the Conference.

Several devotional meetings were held for the stirring up of the pure mind to the earnest effort after practical holiness, by entire consecration and trust in the blessed promises of the Son of God.

During these seasons many souls were brought to the confession that Christ had washed away their sins in His own precious blood, and that they had entered upon that rest of Faith which it is the privilege of the Lord's children to know. The complete redemption which is offered to us in the Gospel, was dwelt upon to the glory of God, the Father, and His dear Son, the Lord Jesus Christ. The power and presence of the Holy Spirit were plainly felt among us, and our hearts were melted and tendered together in the love of Christ.

It is impossible at this early day to give more than a mere hint of the proceedings; but a full and extended report is being prepared, which will be widely circulated.

11*th mo.* 28*th*, 1871. S. R. S.

For Friends' Review.

### TEMPERANCE CONFERENCE.

At a recent meeting of Alum Creek Quarterly Temperance Conference, the Secretary was instructed to forward to *Friends' Review* a brief account of its proceedings.

The Conference is held at the time and

place of each Quarterly Meeting, under the auspices of a Quarterly Meeting's Temperance Committee. Reports from the different parts of the Quarter were encouraging, showing that good results were rewarding the labors of the Committee.

Statistics were presented from the pens of H. Greeley, Dr. Hargreaves, and Dr. Young of the Bureau of Statistics, showing the enormous cost of the liquor traffic to this nation, amounting to $700,000,000 annually.

Dr. Hargreaves estimates the proximate cost, including cost of crime, pauperism, litigation, &c, caused by intemperance, to be $1,246,530,868 annually, which would more than pay our national debt in two years.

The Committee appointed at last Conference to visit the Sabbath School Quarterly Conference, and ask them to adopt measures for the more effectual teaching of temperance in the schools, report they have attended to their appointment, and that their suggestions were favorably received by that Association.

Extracts were read from the report of the Temperance Committee of the Yearly Meeting, showing that about 95 meetings had been held, 100 ministers visited, and urged that temperance be more thoroughly taught in Scriptural Schools. Juvenile Temperance Societies have been formed in 22 schools, and 3000 scholars are known to have signed the pledge. It was "requested that definite reports be made to our next Yearly Meeting, embracing our freedom from the use of cider, domestic wines, and tobacco." A committee was appointed to collect such facts, and report to a future Conference.

William Haydock, Superintendent of the "Children's Home" of Cincinnati, said he was glad to see Friends of Ohio Yearly Meeting so thoroughly at work in this cause; that 90 per cent. of the crime, pauperism and suffering coming under his notice, was chargeable to intemperance. He gave some startling incidents connected with drunkenness, especially among women and children.

The Conference adjourned to meet in Third month, at Alum Creek.

R. KEESE, *Sec'y.*

For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 211.)

(*Tyndale's New Testament, continued.*)

Tyndale soon became so "turmoiled" in the country, that he went off to Bristol and London, where he often preached to crowded audiences. But seeing that there was no place in England where he could conveniently prepare and publish a translation of the Scriptures, he went over to Germany. Luther had recently finished (in 1523) his own German translation of the New Testament. While the printing of a quarto edition was in progress at Cologne in 1525, the work was stopped "through the machinations of John Cochlæus, a determined enemy of the Reformation." Tyndale, with his assistant, escaped to Worms. A fragment of the frustrated edition is still preserved. At Worms he succeeded in carrying through the press an octavo edition of the New Testament, near the beginning of 1526,—*the first complete edition ever printed in the English language.* The printer was probably Peter Schoeffer, son of the partner of Faust & Guttenberg, the inventors of printing.

Of course the appearance of the New Testament in English was in those times met by violent opposition by the bishops and magistrates in England. Measures were promptly taken to put Tyndale's first edition out of existence, and if convenient, the translator also;—as Sir Thomas More would have it, "to abhorre and burne uppe his bokes and the lykers of them with them." Such was the ignorance, and accordingly the bigotry, of the upholders of their church system, that doctrine after this sort had in those days been industriously preached and submissively swallowed:—"They have invented a new language which they call Greek; you must be carefully on your guard against it; it is the mother of all heresy. I observe in the hands of many of you a book written in that language, which they call the New Testament. It is full of daggers and poison. As to the Hebrew, dear brethren, it is certain that all who learn it become instantaneously Jews." Another ecclesiastic said, "If this printing is not undone, it will undo us." Sir Thomas More, himself a persecutor of Tyndale's work, relates this instance: "A lerned prieste throwout all the gospels scraped out *diabolus* [devil] and wrote *Jesus Cristus*, bycause he thought the devyls name was not mete to stand in so good a place."

Halle thus quaintly chronicles a very odd story: "The .xxi. yere of Kyng Henry the .viii. Here is to be remembered, that at this present time, Willyam Tyndale had newly translated and imprinted the New Testament in Englishe, and the Bishop of London, not pleased with the translacion thereof, debated with hymself, how he might compasse and devise, to destroye that false and erronious translacion (as he said). And so it happened that one Augustine Packyngton, a mercer and merchant of London, and of great honestie, the same time was in Andwarp, where the Bishop then was, and this Packyngton was a man that highly favored Willyam Tindale, but to the bishop vtterly shewed hymself to the contrary. The bishop desir-

ous to have his purpose brought to passe, commoned of the New Testamentes, and how gladly he would bye them. Packyngton then hearing that he wished for, saied vnto the bishop, my lorde, if it bee your pleasure, I can in this matter doqe more I dare saie, then moste of the Merchauntes of England that are here, for I knowe the Dutche men and straungiers, that have bought theim of Tyndale, and have theim here to sell, so that if it be your lordshippe's pleasure to paye for theim, for otherwise I cannot come by theim, but I must disburse money for theim. I will then assure you, to have every boke of theim, that is imprinted and is here unsolde The Bishop thinking that he had . . ., when in deede he had (as after he thought) the Deuell by the fiste, saied, gentle Master Packyngton, do your diligence and get them and with all my harte I will paie for them, whatsoeuer thei cost you, for the bokes are erronious and naughtes, and I entende surely to destroy theim all, and to burne theim at Paules Crosse. Augustine Packyngton came to Willyam Tyndale and saied, Willyam I knowe thou arte a poore man, and hast a hepe of Newe Testamentes and bokes by thee, for the which thou hast bothe indaungered thy frendes, and beggered thyselfe, and I have now gotten thee a Merchaunt, whiche with ready money shall dispatche thee of all thou hast, if you thynk it so profittable for your self. Who is the Merchant said Tyndale? The bishoppe of London saied Packyngton, O that is because he will burne theim saied Tyndale, ye Mary q. Packyngton, I am the gladder said Tyndale, for these two benefites shall come thereof, I shall get money of hym for these bokes, to bring myself out of debt, (and the whole worlde shall crie out vpon the burnyng of Goddes worde). And the overplus of the money, that shall remain to me, shall make me more studious, to correct the said Newe Testamente, and so newly to Imprint the same once again, and I trust the second will muche better like you, then ever did the first: And so forward went the bargain, the bishop had the bokes, Packyngton had the thankes, and Tyndale had the money." Afterwards more New Testaments came "thick and threefold" into England. Sir Thomas More inquiring how Tyndale and his friends were supported, was answered, "It is the Bishoppe of London that hath holpen us, for he hath bestowed emong us a great deale of money in New Testamentes to burne theim, and that hath been and yet is our onely succoure and comfort."

Much of Tyndale's first edition, of 3000 copies—so far as they were collected by Cardinal Wolsey's emissaries from various towns, —was burned before the gate of St. Paul's Cathedral on the first day of the week, Second month 11th, 1526. "In burning the New Testament," Tyndale afterwards wrote, "they did none other thing than I looked for; no more shall they do if they burn me also, if it be God's will it shall so be. Nevertheless, in translating the New Testament, I did my duty, and so do I now." The library of that same cathedral, before which those books were burned, now preserves one of the only two copies known to exist at this day. The other is the Bristol copy, the exact *fac simile* of which we hold in our hand.

Within five years, six editions, probably about 18,000 copies, of Tyndale's New Testament were published, and eagerly bought among the common people. He labored diligently at revising and publishing still other editions after these. He also published translations of portions of the Old Testament. His version of the five books of Moses *was the first portion of the Old Testament translated into English out of the original Hebrew.* He wrote also very much in controversy with popery.

The translation by Tyndale is generally so faithful, that notwithstanding so many subsequent revisions of it, down to the time of the present Authorized version, it remains to be without "material alteration, the New Testament of our day." He took much pains to perfect his translation after he had published the first edition, of which he says: "Count it as a thynge not havynge his full shape, but as it were, borne afore hys tyme, even as a thynge begunne rather than fynnesshed. . . . . And will endever oureselves, as it were, to sethe it better, and to make it more apte for the weake stomakes." And the whole work concludes with the words, "Praye for us."

One great complaint made against Tyndale's translation by the supporters of the church of that day, was its disregard of what seemed to them the form of sound words, or ecclesiastical terms. Instead of "church," Tyndale is literally exact in writing the word *congregation;* instead of "priest," *elder;* for "charity" he truly put the word *love;* for "grace," *favor;* for "confess," *acknowledge;* for penance," *repentance.* "By this translation shal we losse al thes cristian wordes, penaunce, charite, confession, grace, prest, chirch, which he alway calleth a congregation, ye shal not neede to accuse this translation. It is accused and damned by the consent of the prelates and lerned men. And commanded to be brynt both heir and beyonde the see, wher is many hundreth of them brynt."

(To be continued.)

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Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four. Put patient, persistent

toil into the matter, and be assured, one completed undertaking will yield yourself more pleasure, and the world more profit, than a dozen fair plans of which people say, "This man began to build and was not able to finish."

# INDIAN DEPARTMENT.

VALLEY MILLS, IND., 11th mo. 29th, 1871.

*John B. Garrett, dear friend.*—After the conclusion of the meeting of the Executive Committee at Lawrence, B. H. Wright and myself proceeded to visit the Agency and Mission among the Kaw Indians. We arrived at the Agency on Fourth day, the 15th inst. We were at the week-day meeting, which is regularly held on Fourth-day evening. There are four families of Friends, who thus hold religious meetings twice in the week—on First-day and on Fourth-day evening. Our Friends received us very cordially, and did all in their power to make our visit pleasant and interesting to us. Persons thus isolated from society, demand the sympathy of their Friends in more favored circumstances. We found the school in a prosperous condition—thirty-two names on the roll, eight of whom were girls, which is the largest number of females that has ever attended. We thought, considering the circumstanees that have surrounded the children, the school would compare favorably with schools for white children of the same age and advancement.

The allotted lands of these Indians are situated in the Valley of the Neosho river. The extent of these lands is nine by fourteen miles. They are exceedingly rich. Much the larger portion of the Indians were gone on their buffalo hunt, about 170 miles west. The Agent, Mahlon Stubbs, was very anxious that we should see the Indians in council, so he arranged that they should come together at the Agency on Seventh-day, the 18th inst. The weather was quite wintry on that day, and we supposed that very few if any would come together, but about 10 o'clock in the morning they began to come in, and in the course of one hour about forty Indians had met in conference. We had a pleasant and interesting interview with them. They acknowledged that they would have to turn their attention to farming, and strive to "walk in the white man's road."

In 1863 these Indians did all their plowing with oxen, and cultivated but little ground.

In 1866 M. Stubbs was appointed farmer; he provided them with 25 plows and harness, and taught them how to use them. They now very generally cultivate a patch of corn, sometimes several acres.

Within a few years there has been some improvement in their manner of dress, and the men show more respect to the women than formerly.

I desire that nothing may mar the progress of this Indian work, but that the blessing of the Lord may continue to rest upon it.

Truly thy friend,

AMOS DOAN.

## THE SECOND GERMAN ARCTIC EXPEDITION.

BY EDWARD WHYMPER.

(Concluded from page 230.)

The "Germania" was more fortunate. Her steam-power gave her, of course, a great advantage over the "Hansa." She gained the East Greenland coast, and after pressing up it as far as lat. 75° 30', returned to the Pendulum Islands (lat. 74° 30') to winter. The explorers made sundry excursions in this neighborhood, which have corrected and enlarged our knowledge of the coast. These journeys must be skipped over to make way for the more important ones. At the end of the year the cold was considerable, and at the beginning of January, 1870, the temperature fell as low as 40° Faht. Frightful storms also occurred, and on one occasion nearly broke up the ice around the ship, "yet these brave and simple-hearted men," says Sir Leopold McClintock, "were not cast down by the gloomy terrors of their situation, for Captain Koldewey thus describes their Christmas revels:—'They danced by starlight upon the ice; they celebrated Christmas eve with open doors, the temperature being 25° Faht.; they made a Christmas-tree with evergreen *Andromeda;* they decorated the cabin with flags, and laid out upon their tables the presents prepared for this occasion by kindly hands; each received his share, and universal cheerfulness prevailed.' After this festive season, they set themselves to prepare the equipments for their spring sledging-journeys; the most important of these journeys having for its object the attainment of the highest possible degree of north latitude."

On the 8th of March they thought themselves sufficiently prepared to start for the north, but the weather was against them, and they returned almost immediately to the ship to wait for a more favorable season. On the 24th of March they set out again with their sledge. There were eight men to drag it, including Captain Koldewey and Lieutenant Payer. They had anything but an agreeable time of it upon this journey. The narrative of it is one long record of wading through snow, struggling against difficulties, and of combating with cold north winds and hungry polar bears. Of the two, they seemed to prefer to fight the bears. The progress was painfully slow, nevertheless they

continued to get forward. Man can stand a deal of cold and hard labor so long as there is fuel to keep up the vital spark. As long as their food lasted they continued to get north, in spite of their sledge breaking down, and their tent blowing down, and the fights with polar bears and the cold north wind. At last their food gave out and they gave in. They had then arrived at 77° N. lat, and were, as the crow flies, 150 geographical miles distant from their ship. Cold and hungry and weary, they were obliged to turn back. Says Lieutenant Payer, "We had an ardent desire to lift the veil which covers the Arctic world. Like so many before us, we had to stop short of our aim. We were compelled to disbelieve in the existence of an *open polar sea*. To the farthest horizon the ocean was covered with a solid sheet of ice, over which, had we not been short of provisions, we might have continued our journey. . . . A solemn, earnest feeling fills the mind of the most sober of human beings who treads on virgin soil, as land is revealed to his gaze upon which mortal eye has never rested. . . . The North German and the Austrian flags wave there beside each other in the light north breeze. . . . We erected a cairn (which perhaps will never be seen again to the end of time), deposited beneath it a bottle containing a short account of our journey, and, after Koldewey had finished his observations and I had made a sketch, we departed and travelled back to our tent."

The return to the ship was a laborious piece of work. Some musk oxen obligingly came within gunshot, and saved the travellers from immediate starvation. Without these they would have fared badly indeed. We are told that the scanty food and the constant exposure to variable temperatures produced such a constant drowsiness that the men walked along with closed eyes, and, immediately a halt was called, fell asleep! On the 19th of April they chronicled as a remarkable circumstance that they got a good sleep! Altogether they were thankful for small mercies, and rejoiced greatly when they slew a bear, for that, said they, gave us the means of cooking our food and getting water, and prevented us from cutting up our sledge for firing! Much new snow fell, and rendered their work extremely toilsome. The men sank, of course, knee deep or more than that in the snow, and the sledge was dragged through and under, rather than over it. In fact, the sledge's manner of progression, they said, resembled swimming as much as sliding. The cold froze their meat so hard that it was impossible to gnaw it, and whenever they rested, they employed their leisure moments in cutting it into shavings that they might consume it in their coffee. At length they were able to utilise the wind, and, by means of a sail made out of their provision sacks, made it waft their sledge along, and so spared themselves the labor of pulling at the drag-rope. They now got along quickly, and on the 27th of April arrived at their ship safe and tolerably sound, although pretty considerably used up. They had been absent thirty-four days, and during this time, reckoning out and home, had covered five degrees of latitude, which, one day with another, would amount to about ten English miles per day. This is assuming that they travelled in a straight line, which they did not. Allowing for the deviations, they probably journeyed at least fifteen miles per day. This was a very fair rate, and it was creditable to men who were new to sledge-travelling.

During the next two months several excursions were made in the ship's neighborhood, and valuable geological, zoological, and botanical collections were secured. On the 10th of July the ice round the ship began to break up, and on the 22d the "Germania" once more steamed northward. By following a narrow channel between ice, which was still attached to the land, and the southern drifting pack outside, they were able to advance as far as the north-east cape of Shannon Island. Beyond this they could not penetrate; unbroken ice stretched away in all directions; and, feeling that progress farther to the north was hopeless, the ship's head was turned round again, and she returned by the way she had come.

We now arrive at the great discovery made by this expedition, a discovery which has deservedly excited a good deal of attention in this country. The ship was off Cape Hold-with-Hope, and I expect, if the truth were known, it would be found that the explorers were very downcast at having to return in their tracks. Payer and Dr. Copeland—a pair of indefatigable travellers—went on shore and ascended some high hills to see what could be seen of the interior. They were agreeably surprised to find that they were in the immediate vicinity of a great fiord which stretched far away to the west. Its termination could not be perceived, but they saw that it branched out in numerous directions. The thought immediately occurred to them that this might be the great fiord which it is traditionally said stretches from the east to the west coast of Greenland, and insulates the southern portion of that immense continent. They hastened back to the ship and reported their discovery. Steam was got up, and they entered the inlet without difficulty. The water was free from floe ice, and was of an immense depth. Icebergs 200 feet high were floating in it, and they found no bottom at 3,000 feet. The surround-

ing scenery was of the grandest character. Cliffs, thousands of feet in height, rose directly trom the water's edge; mighty glaciers filled the valleys and ravines, and entered the fiord—giving birth to the icebergs which were just now mentioned; and sparkling waterfalls bounded from ledge to ledge down the great precipice. The country was everywhere mountainous, and the peaks became more and more important as the explorers proceeded towards the west. They pressed on, for of course they wished to get to the most westerly pos sible longitude, and neglected the branches which radiated to the north and south from the main fiord, which latter went at first towards the north west and ultimately towards the south-west. After going up this for about seventy miles they brought the ship to anchor, for the engineer had worked continuously for thirty-two hours, and was exhausted, and, worse than that, the boiler was beginning to leak badly. The nimble Payer again set out with Copeland and a sailor to spy out the land. With some little trouble they gained a peak 7,000 feet high, which was situated on the south of the fiord. This mountain, on the map, is called Payer Spitze. Their labors were well rewarded. From their elevated station they had a view of almost boundless extent, and saw their inlet still directed towards the west, and fresh turnings and windings leading out of it; whilst in the farthest west they perceived a range of giant mountains, greater than any they had yet seen, and loftier far than any which have hitherto been measured in Greenland. The principal peak they estimated to be no less than 14,000 English feet high, and the name of Petermann has been very properly attached to it. It is safe to predict that Petermann Spitze in East Greenland will hereafter rank with the celebrated mountains of the world.

Payer sketched the view, and thought it possible that further exploration would discover even loftier peaks. He saw some pyramids in the far-off distance, which he fancied might exceed the altitude of Petermann Spitze. Other expeditions may perhaps dis cover ranges which surpass the famous chain of Mont Blanc, and peaks which rival Mount Everest—Greenland, perhaps, may become the hunting ground of the Alpine Club of the future. Whether this should be so, or whether the land should remain tenanted only by the poor Esquimaux and the hungry polar bear, I trust, at least, that the Germans will not be content with the laurels they have gained. I hope that they will crown their great discovery by the ascent of Petermann Spitze,—not for the barren honor of doing the thing, but that they may cast their eyes over the vast unknown interior of Greenland, and so reap in a single hour a harvest of discoveries that could not be gathered in months—nay, in years—by toiling along the valleys and around the coasts.

The explorers must have been profoundly mortified to learn that they were compelled to leave this fascinating spot, just at a time when valuable results seemed attainable with comparative ease. Prudence dictated retreat, and Koldewey gave the word to go back. He did this because the boiler of the "Germania" was becoming very leaky, and his fuel was rapidly coming to an end. He feared being caught in the pack ice, which he had to penetrate on the homeward voyage. The result proved that he acted wisely. It took him a week to force a way through the pack, and on the 24th of August, just after he got clear of it, the boiler would not act any longer, and the remainder of the voyage had to be performed under canvas. If this had occurred only two days earlier, the "Germania" would have stood an excellent chance of meeting with the same fate as the "Hansa." No more adventures occurred. The travellers had a prosperous run home, and on the 11th of September arrived at Bremen.

In the merest outline, such is the story of the second German Arctic expedition. I understand that a full account of it will be published in Germany in the course of next season, and that we may expect a translation to appear in England. When this work is accessible, we shall be better able to appreciate the labors of Koldewey and his associates. At the present time we only know that they have made valuable and interesting collections, have laid down originally or have very considerably corrected about two degrees of latitude of coast line, and have given us for the first time a glimmering of the nature of the interior of the land. Small as this amount of work may seem to some, it is nevertheless an important contribution to our knowledge of East Greenland.

The earliest authentic account of any part of East Greenland is that of the renowned navigator Henry Hudson, who in 1607 coasted the very shores which have been mapped by the Germans. Hudson expressly stated that he perceived *a current setting to the south west* (the current which bears the polar ice to, and beyond, Cape Farewell). Sundry Dutch whaling captains, who followed Hudson, touched at or sighted the same shores, but, as far as I am aware, none of them laid down the coast with any approach to precision. Captain Scoresby the younger was the first man who fixed the position of some of the most prominent portions of the coast-line with anything like accuracy. In the summer of 1822, when in search of whales, he seized a favorable opportunity and ran in close to the land. He stood on and off the

coast, and laid down roughly, although with tolerable correctness, the whole of its principal features from the sixty-ninth to the seventy fifty degree of north latitude. The Germans have amended his work very considerably, but Scoresby's reputation will not suffer much on that account. His observations were made (for the most part) at a distance of several miles from the land, and it was never supposed that he made anything except a rough running survey, which, necessarily, was open to correction. He was followed by Captain Clavering, who with Captain Sabine (now General Sir E. Sabine, K. C. B.) made a voyage in 1823. The Pendulum Islands were the head quarters of this expedition, which was undertaken to carry on special scientific researches rather than to make geographical discoveries. Corrections and additions were made by Clavering to Scoresby's work, but upon the whole he left the map of Greenland pretty nearly what it had been before. Far more important contributions were made by Captain Graah, of the Danish Royal Navy, in 1828–31. Starting from the most southern of the Danish settlements, Graah voyaged along the coast as far as 65° 30' N. lat., in a frail Greenland women's or skin boat. During the greater part of the time that the voyage occupied, Graah was unaccompanied by Europeans, and he passed a winter by himself with the Esquimaux. The whole of the coast-line from Cape Farewell to 65½° N. lat., as it at present appears on our maps, is laid down upon the sole authority of Graah. Between his most northern point and Scoresby's most southern point, a distance of about 400 English miles, our maps are absolutely blank, and it is not known that any portion of this large extent of coast-line has ever been trodden by Europeans. The Danes claim dominion over these unvisited shores, and indeed conceded the right to trade with them some years ago to a Mr. Taylor. Disputes may hereafter arise as to the possession of this unknown land, and ambitious rulers may make them an excuse for extinguishing the Danish kingdom. Looking at the pretexts which have been iniquitously seized upon for the declaration of war in modern times, I confess that this, although improbable, seems to me to be far from impossible.—*Leisure Hour.*

For Friends' Review.

## MINERAL WOOL.

Many of our readers have observed the piles of slag, or dark, stony rubbish, which collect about iron furnaces and some other large manufactories. The comparative worthlessness of the material is shown by its continued increasing accumulation, which often becomes so great as to be a positive annoyance. The various attempts which have been made to utilize it have generally proved unsuccessful, but the application to paving purposes, of which an example may be seen on the east side of the Colonnade Hotel, at the corner of Fifteenth and Chestnut Sts., holds out some hopeful promise.

At the last meeting of the Franklin Institute a curious new product was exhibited, called mineral wool From its appearance it might readily be mistaken for raw cotton, the color, fibre, and general texture being almost precisely the same as in that useful vegetable product, and were it not for the test of fire it would be difficult to believe in its mineral character. It was made at Conshohocken, by passing a jet of steam through a stream of melted slag. The slag is mostly composed of a kind of rough glass, the non-conducting properties of which cause it to cool slowly, and, in consequence of its great ductility, it is spun into a fibrous mass by the force of the jet. The dark color is changed into white, for the same reason as in powdered salt, glass or ice, by the blending of the rays of light, which are reflected at all possible angles.

The mineral wool can probably be manufactured at a very trifling cost, and it may perhaps supplant cotton and wool in a variety of economical uses. It is a very effectual non-conductor of heat, and may therefore be used either for excluding or for retaining warmth, as in lining refrigerators and water-coolers, jacketing locomotives and other steam-boilers, etc. P. E. C.

## CONSIDER.

In the day of adversity consider. Think calmly of your condition. Cease murmuring and repining. In poverty, disgrace, affliction, or calamity, consider. Search out your ways, examine your heart, bring all its secrets to the light, pray the Lord to show you all you need to know as to the causes of your calamities.

Ask yourself the question, "Why am I afflicted? Have I departed from God? Have I sinned ignorantly, knowingly, or wilfully? Have I neglected duty? Have I despised reproof? Have I grieved the Holy Spirit? Have I wickedly departed from the Lord? Have I refused Christ's cross? Have I shrunk from bearing His reproach? Has my will been stubborn? Have I excused myself in secret sins? Have I grown bold by reason of God's long suffering? Have I loved the world? Have I lusted after riches? Have I wronged my neighbor? Have I oppressed the helpless? Have I envied the prosperous? Have I called the proud happy? Have I murmured at my lot? Have I neglected prayer? Have I forgotten God? Has my worship become

a form? Have I robbed God in tithes and in offerings? Have I neglected His word? Have I despised His reproofs? Have I been unmindful of His mercies? Have I misimproved my opportunities? Have I been a barren fig-tree? Have the cares of the world choked the word? Have I made gold my hope? Have I counted this world my home? Have I laid up my treasure here?"

Such are some of the questions which we may put to ourselves in sickness, in trouble, in calamity and in distress.

In the day of adversity consider. Bring the soul before the judgment seat. Seek to know the will of God and do it from the heart. Return to the Lord and He will return unto you. Affliction springeth not from the dust. Hear the rod. In the day of adversity consider.—*The Christian.*

# FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 9, 1871.

THE LATE CONFERENCE.—It was expected to present in this number details of the proceedings at Wilmington, Ohio, but it is concluded to wait for the stenographic report which will soon be forthcoming, thus avoiding a risk of the inaccuracy which characterized various newspaper reports. Some of our Friends would be unwilling to stand responsible for remarks imputed to them.

WHAT WE MEAN TO SANCTION.—Some persons have, as we conceive, placed an unreasonable construction upon the course of the *Review*, because in reporting General and other meetings held under the auspices of Friends, we have contented ourselves with contemplating and holding up to view whatsoever things were pure, lovely and of good report, and have not felt called upon to denounce certain unconventional and erratic remarks and acts of individuals. In this day of unprecedented freedom and individuality, it does not appear to us to be the part of wisdom to pursue a Procrustean policy. The *Review* during its existence of one-fourth of a century, has given an evidence of attachment to the Quaker embodiment of Christianity, that may warrant candid minds in the conclusion that where silence is observed we do not thereby endorse innovations upon the principles we habitually advocate. It will be time enough to infer that we sanction and approve everything said and done by each individual of a large collection of people, when we so declare ourselves. When we publish accounts of meetings held by the sanction of Yearly Meetings, (whether General Meetings, Conferences, or the sovereign Yearly Meetings themselves,) it gladdens us if we can record evidences that the Lord has vouchsafed His presence and favor, and that His honor and glory have been promoted. It does not follow (since we assume not the position of general censor,) that we are to give uncalled-for notoriety to things which, if exceptionable, are exceptional, and for which individuals only are responsible.

General Meetings have become frequent, under the legitimate and regular authority of the Society itself. We highly approve of them when rightly appointed and rightly conducted in the pure, peaceable, heavenly wisdom, and when it can be felt that the Head of the Church has condescended to bless them. These conditions existing, we devoutly trust that the effect will be an awakening one, and that Church extension and the conversion of many souls will be the result.

EMANCIPATION IN BRAZIL.—We insert to-day a letter from James R. Partridge, the U. S. Minister to Brazil. He is an educated man of high professional and social standing, and clear sound views respecting emancipation and other moral questions. His influence will be likely to be impressive in Brazil, as a Southern man (a native of Maryland) well enlightened upon the bearings of slavery. His letter will interest our readers, and is calculated to strengthen our confident hopes of a farther advance in the right direction. The movement *towards* complete emancipation in this South American Empire has for years interested us deeply, and, though almost sickened by "Hope deferred," we have not despaired of the "good time coming."

"The years are slow; the vision tarrieth long,
And far the end may be;
But, one by one, the fiends of ancient wrong
Go out and leave Earth free."

Another statement by Minister Partridge gives information that the leading educators are fully convinced that education is necessary to make abolition a complete blessing

The free school system is extensively agitated, and night schools for adult men and women have been organized. We have strong faith that the progress of freedom will be much more rapid than the words of the recent proclamation promise. The aspirations of true poetry are akin to prophecy:

"With clearer light, Cross of the South, shine forth
In blue Brazilian skies!
And thou, O river cleaving half the earth
From sunset to sunrise,
From the great mountains to the Atlantic waves
Thy joy's long anthem pour!
Yet a few days (God make them less!) and slaves
Shall shame thy pride no more.
No fettered feet thy shaded margins press;
But all men shall walk free
Where thou, the high-priest of the wilderness,
Hast wedded sea to sea."

It is gratifying that the genius of emancipation is recognized even in the despotic kingdom of Siam, and that from and after the 1st proximo, human slavery will have ceased to exist along the coast line of the Siamese Gulf, comprising an area of hundreds of thousands of square miles. May the Protestant missionaries who have adopted Siam as their field of labor, be instrumental in causing the light of the gospel of Christ who is the image of God, to shine unto these millions of idolators.

The General Meeting at Brooklyn, held at the time announced, was largely attended and was an occasion of great interest. Particulars furnished by a correspondent too late for the present issue will appear next week.

The Indian Question — President Grant adheres to the Policy of Justice and Humanity.—We hasten to extract from the Executive Message just presented to Congress, the following paragraph:

The policy pursued towards the Indians has resulted favorably, so far as can be judged from the limited time during which it has been in operation. Through the exertions of the various societies of Christians to whom has been intrusted the execution of the policy, and the Board of Commissioners authorized by the law of April 10, 1869, many tribes of Indians have been induced to settle upon reservations, to cultivate the soil, to perform productive labor of various kinds and to partially accept civilization. They are being cared for in such a way, it is hoped, as to induce those still pursuing their old habits of life to embrace the only opportunity which is left them to avoid extermination. I recommend liberal appropriations to carry out the Indian peace policy, not only because it is humane, Christian-like and economical, but because it is right. I recommend to your honorable consideration also, the policy of granting a Territoria Government to the Indians in the Indian Territory, west of Arkansas and Missouri, and south of Kansas. In doing so every right guaranteed to the Indians by treaty should be secured; such a course might in time be the means of collecting most of the Indians now between the Missouri and the Pacific, and south of the British Possessions, into one Territory or in a State. The Secretary of the Interior has treated upon this subject at length, and I commend to you his suggestions.

## DIED.

GRIFFITH.—On the 9th of Tenth month, 1871, aged nearly 77 years, Amos Griffith, husband of our Friend Edith Griffith. A valued Elder.

HAVILAND.—In Queensbury, N. Y., on the 4th of Eleventh month, 1871, John G. Haviland, in the 83d year of his age; a member and Elder of Queensbury Monthly Meeting. He was an example of Christian patience, and during the last few weeks, while under extreme suffering, gave evidence by many weighty expressions of a preparation for the solemn change; saying at one time, he had but one source to look to for help, and that it was all of mercy, and his only hope was in his Saviour. His end was peaceful.

GREGORY.—In peace, at her residence, on the 11th of Tenth month, 1871, Melissa D., wife of Richard Gregory, in the 35th year of her age; a member of Pleasant Plain Monthly Meeting, Iowa.

GREEN.—On the 31st of Eighth month, 1871, at her residence near Wilmington, Ohio, Absillit, wife of Rowland Green, in the 57th year of her age; a member and Elder of Springfield Monthly Meeting; a consistent Friend, meek and unassuming, yet remarkable for Christian discretion. During frequent attacks of hemorrhage attendant upon pulmonary consumption, she recognized, in the midst of her sufferings, the arm of the Lord as being underneath to support her, often expressing that her greatest concern was that she might be enabled to bear with patience whatever affliction the Lord saw meet to send upon her. This prayer we are assured was fully granted. Her friends are comforted with the belief that as a partaker of the tree of life she has entered through the gates into the city whose walls are salvation and whose gates are praise.

[The following notice of one of our subscribers, a devoted Christian woman, much beloved by Friends of Perquimans, is inserted by request.]

Died in Belvidere, N.C., the 23d of Tenth month, 1871, Elizabeth, wife of Willis Whitehead, in the 57th year of her age. She maintained a warm Christian sympathy and love towards other religious denominations, and was especially attached to the Society of Friends, with which she frequently mingled in public worship, and was at times constrained in the love of Christ to break the solemn silence in vocal supplication and praise.

A few days before her last illness, she gave sweet counsel to her household, and especially to her husband, inciting him to faithfulness, believing that her time was short.

"From the age of eleven to twenty, when the charms of the world and the invitations of society make such powerful impressions

upon the young, is the time for Christian parents to use their best efforts to fasten upon the soul the claims of God."

## CORRESPONDENCE.

[*Letter from Edith Griffith.*]

Mt. Pleasant, 11th mo. 23d, 1871.

*Dear friend Wm. J. Allinson:*—I write to inform thee of the death of my precious husband, Amos Griffith, Sr., which took place at the residence of our son-in law, Samuel M. Grubb, near Mt. Pleasant, Ohio, after a short illness, on the 9th of last month, nearly 77 years of age. Unmurmuring and resigned, the same meek and quiet spirit which characterized the latter years of his life, sweetly prevailed to the last. In his removal I have realized the loss of a faithful and true helpmeet, a tender, sympathizing friend and burden bearer in labors of love at home and abroad.

The retrospect of our late visit to Europe in the service of the Gospel, was ever fresh and pleasant, and he often dwelt upon it in most loving and grateful remembrance—the last letter written a short time before his death was addressed to a dear friend of that country, expressive of his abiding love and gratitude for unmerited favors connected with the past and present, and a consoling hope of a better inheritance laid up in heaven, which we humbly trust he is gone, forever richly to enjoy.

He had long been ripening for a better inheritance, and while I feel the depths of a widow's heart—a loneliness which only experience fathoms—with a chastened spirit, subdued and resigned will, I can say, "Not mine, Oh Lord, but thy will be done.' The world about him he wore so like a loose garment, it seemed no trouble to him to lay it aside, and we sweetly trust the exchange has been for a garment of eternal praise to the Lord God and the Lamb. He was my faithful companion all last summer, in the east and north, and would have accompanied me to Baltimore Yearly Meeting, but it was otherwise ordered. * * * *

How true it is that the nearer we live to Christ the nearer we shall be drawn to each other, and the more we shall know of the preciousness of the communion of saints: and in addition to this my mind turns to another tie—I mean that interesting social fireside companion—that faithful weekly visitor, the *Review;* living in the present, even as we are, it keeps us posted up in the affairs of the *family*, the signs of the times, the tokens for good, the progress of events, the prosperity of the cause in which we are engaged, and in which we have such a deep and abiding interest. For truly we are living in an eventful period—perhaps the most so of any in the history of our Society in America. The Lord in great mercy is certainly favoring Zion. He is comforting her waste places, while by His mighty power He is shaking not only the earth but heaven also, breaking up the false resting places of very many, pleading availingly to come forth from their chambers of ease, their beds of sloth, their carnal security,—to leave the indulgent lap of the world, and in the power of the Holy Spirit to recognize their higher, holier calling, and in the obedience of faith, their deep and solemn responsibility to live unto Him who died for us and rose again. I hail this day with inexpressible gratitude to God, who (as coming events cast their shadows before) was pleased to give me a little foreshadowing of this, while in my humble home some years ago, and thus to prepare me to take my part, however small, in the great work now on the wheel for the prosperity of Zion and the enlargement of her borders. I know many are fearful and trembling for the safety of the ark; but consulting fears instead of faithfulness will never save it. It may be in this day of great awakening, some, in the fervor of their earliest love, joy, and peace of believing, may run before their guide, and manifest more zeal than true knowledge, but I love to hope for the best—charitably to hope that He who has begun a good work will watch it closely, will follow faithfully, bring them back to a proper level, and make them better for their dear-bought experience. All this is not sufficient to convince me that it is more a day of creaturely wisdom and work, than a day of real religious growth and spiritual activity in the service of the Lord. To be spiritually minded is life and peace; and if we are alive in the truth the church will know it, the world will feel it, our light will not be hid,—the command will be practically obeyed, "Let your light *so* shine before *men* (not one another only, or the church only,) that they may see your good works, and glorify your Father which is in heaven." As my lot is cast in different parts of the great harvest field, I see much of these fruits, giving evidence that the work is the Lord's, and who will let it. It is not for us to define for each other the particular line of service, the particular groove to labor in. That is the dear Master's prerogative, but it is our privilege to say: "Whatsoever the Master biddeth thee do, do it." There may be some indulging in a forbidding feeling—some a pharisaical spirit; some inclining to close the well's mouth, not watering the flock, nor encouraging others to do it; there may be some robed in sackcloth, feeling solitary like Elijah of old, la-

menting the desolations of Israel. May the Lord show them a more excellent way, even as he did Elijah, to pursue the opening path in the divine counsel, leaving the event to Him. And what if there be those also among us who trample upon the blood of the everlasting covenant and count it an unholy thing —*yet, yet* let the church and consequently her living, baptized, clear-sighted members keep steadily on their way in faith, with a single eye to the unfolding counsels of its Holy Head, and all these must be, will be left behind, for that which is lame, and halt, and maimed, and dwarfed, cannot keep pace with the dear Redeemer's advancing kingdom. * * * *

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[*An interesting letter from Brazil.*]

Rio de Janeiro, 10th October, 1871.

*My dear friend Francis T. King:*—You will be very glad to hear of the passage of the Emancipation Act—or, more properly, the Act for securing the freedom of children hereafter born of slave mothers in Brazil. The bill passed the Senate on the 27th September (having passed the Deputies on the 28th August), and was hailed by an extraordinary demonstration in the Senate Chamber, by the showering down, from the galleries, by the applauding spectators, of roses and flowers, amid great cheering and hurrahs. Next day the Princess Regent sanctioned the bill, so it has now become a law. I presume you have already noticed the fact of the passage of the act, for the news went to New York on the evening of the 27th Sept., by the steamer "Alps," and which should have arrived there about the 19th of October.

I send you by this steamer, in a separate envelope, an extra number of the *Anglo-Brazilian Times*, published here, and which contains a translation of the law, together with some short account of the movement in favor of emancipation.

This bill has been very warmly opposed by many persons who were really in favor of what they thought a better mode of accomplishing the same purpose. It was, of course, very strongly opposed by the great body of slaveholders, who, among other arguments as to the attack upon the rights of property, &c., also asked some questions which were not easy to answer, such as, "What shall we do for labor here in these climates, when it cannot be enforced upon a class quite different from the colored race in the great Republic of the North?" It was opposed also by the Commercial Society of Rio de Janeiro, at the instigation, of course, of the growers and consignors of coffee; and it was also, during its passage, and until the final vote, strongly opposed (strange to you it will seem) by many of the most prominent leaders of the Liberal party in the Chambers. For although the scheme of emancipation has always been here, as with us, the measure of the Liberal party (including those here in favor of a Republic) they have never, while in power, been able to carry it, or indeed any of the great measures they had promised. The Emperor himself has long been in favor of it, and some years since freed all the slaves belonging to himself personally and in his own right (of inheritance from his father). The other members of the Imperial family have done the same. Belonging to him there remained only the slaves given in *usu fructu* by the nation to the crown, and which belonged to and in certain States and plantations of great extent, formerly the property of the Jesuits, and confiscated when they were expelled from the Portuguese dominions in 1757. The bill frees now and at once, first all slaves belonging to the *nation* (employed in custom houses, dockyards, &c.) Second, all slaves given in *usu fructu* (as above) to the crown. Third, all slaves belonging to estates unclaimed, *i. e*, the owners of which die, not leaving heirs or legatees; and fourth, all slaves "unclaimed," *i. e.* allowed to go at large by their masters. Besides these slaves now existing, the act frees all children born of slave mothers after the passage of the act, and provides for their sustenance and bringing up either by the masters of their mothers (who are entitled to their services until they reach 21 years of age,) or, in case the masters decline, by the Imperial Government, which will receive them in proper asylums, educate them, and bring them up to some useful employment. It was at first proposed, (and so stated in the bill) to free also at present all the slaves now living and belonging to the religious orders (Franciscans, Capuchins, Carmelites, Augustinians, Benedictines, &c.,) but this provision was stricken out in the Chambers, to conciliate, and the slaves of those orders were left just as the slaves of private persons; *i. e.*, slaves still for life, but freeing their children hereafter: but the religious order of St. Benedict, however, immediately upon the passage of the bill into a law, freed all their slaves, having previous to the bill freed the children born thereafter, and have now given them lands to cultivate from their immense estates. I think it ought not to be doubted that the other religious orders will do the same thing.

You will see from the above sketch, and also from the printed translation of the bill, which I also send you by this packet, that there are four classes of slaves (now existing) who are freed at once, besides all children hereafter born. This, therefore, secures the extinction of slavery in Brazil, at least

at the death of the children born *before* the law passed, and those adults who still remain slaves. This will afford opportunity for the gradual introduction of free labor, but of course it will cause an immense dissatisfaction among existing slaves, and there will probably continue to be, as there have been, in the country, many murders of masters, running off, &c., by those who think they are deprived of the liberty which the bill secures to their children. But I am persuaded that now, since the extinction of slavery is assured, the Brazilian masters will, like the English planters in the West Indies, after a few years experience of this "apprenticeship" system, act as those English masters, in many instances, and secure immediate emancipation of all. So that, perhaps in a few years, we may see the complete extinction of slavery in Brazil, without waiting for the death of those who are now slaves. The passage of this law has created great enthusiasm. When it passed the Senate, at the moment the vote was declared, showers of roses and white flowers were scattered by the spectators in the crowded galleries, upon the Senators below, amid enthusiastic cheers and joyful congratulations. At night, bands of music and processions with torches paraded the streets, and serenaded the Viscount of Rio Branco, the President of the Council of Ministers, and his colleagues. The Princess Regent sanctioned it immediately, and there were many demonstrations in her favor. Of course the Ministry have not been slow to take advantage of all this to secure to themselves a new lease of power. They immediately notified all the Foreign Ministers and representatives, who addressed to them in return, notes of congratulation. These I have sent to the Secretary of State at Washington, and thus soon will end slavery in Brazil.

Your friend, JAMES R. PARTRIDGE.

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For Friends' Review.

## NOTES FROM AN INTERLEAVED BIBLE. NO. 9.

BY M. S. W.

*John* xii. 32. If steel filings be mixed with dirt, and a magnet be applied, it will attract the steel to itself and draw it away from the grosser particles; thus does Christ draw men from that which is earthly and polluting.

*John* xiii. 4. The people of the East wear a loose shirt, large trousers, long jacket, and a flowing robe bound around the loins with a girdle. Over all is a loose mantle, with short but wide sleeves, (the *coat* of Scripture). This coat is usually laid aside in the house. The flowing robe is inconvenient to work with, and in taking it off the girdle must first be removed. The word "garments" in the text being in the plural number, would seem to apply to both the coat and the inner robe.

10. "When the Hindoos wish to purify themselves, they go to the river and wash; sometimes they live many miles from it, consequently their bare feet get dirty before they get home; on their return they take a small vessel called a lota, in which they carry some of the water with them, and standing on a stone placed for the purpose at their door, they wash their feet before entering the house." If of the higher order of society, a servant pours on the water; and they are "clean every whit."

17. A rich, proud Indian Nabob one day going along the street, heard the boys of a mission school reading the fifth chapter of Matthew. He stopped and listened, his eyes flashed with unwonted fire, and when they had done he said, "Well, if you will only live that chapter as well as you read it, I will never say another word against Christianity."

*John* xiv. 5. Thomas' desponding, doubting nature is again manifested, his words implied, "we are slow to understand, explain to us, for we know not." Our Lord approves the honest doubt of Thomas rather than the rash profession of Peter, and proceeds in precious words to explain His meaning.

6. "Some persons have fallen into the error of substituting the word Truth for the name of our Lord and Saviour Jesus Christ. He is as much the Way and the Life as Truth, and Life is the preferable expression. His name should rather be called Love, if we could allow any such synonymy for the name of Jesus. To personify one attribute of the Godhead and to give it the honor due to God alone, is to deify an abstract principle. A minister travelling on a gospel mission thus concludes a letter: 'My soul worships that Truth not one of whose words hath fallen to the ground.' He intended by the word Truth, the gracious Master who had put him forth and whom he was endeavoring faithfully to follow; but his language was unsound. We sometimes hear the expression: 'As Truth may open the way,' which to many other Christians is speaking in an unknown tongue. So far as the word Truth is simply used to describe the *cause of the Gospel*, it is an apostolic employment of it, and far different from using it as a name of Jesus." The misuse of this word is probably owing to the lines of Cowper, not of Scripture:

> "What is Truth?
> 'Twas Pilate's question put to Truth Himself,
> Who deigned him no reply."

15. Whoever and whatever are words often used by Christ. "That *whosoever* believeth on Him should not perish, but have eternal life." John iii. 15. "*Whatsoever* ye shall ask of the Father in my name, He will give it you." John xvi. 23. Whosoever makes salvation *free*, whatsoever makes it full.

Matthew vii. 12; xxi. 22. Mark xi. 23, 24. John iv. 14. xv. 14. Rev. xxii. 17.

*John* xv. 5. In a Sabbath School class, the teacher was trying to show the dependence of the branches on the vine—for if the vine dies the branches die also,—and said "Jesus is the vine, we are the branches of the vine, and derive our comfort and happiness from Him." "Yes," said a bright little fellow, "Jesus is the vine, the grown-up people are the branches, and we (the children) are the little buds."

12. Justin Martyr, one of the earliest Christian writers, says, "We who once hated and murdered one another—we who would not enjoy the hearth in common with strangers, on account of the difference of our customs, now live in common with them since the appearance of Christ. We now pray for our enemies; we seek to persuade those who hate us unjustly, that they may direct their lives according to the glorious doctrine of Christ, and may share with us the joyful hope of enjoying the same privileges from God the Lord of all things."

*John* xix. 25. Matthew says, xxvii. 55, that these women were standing afar off, while John says they were so near that he held a conversation with his mother. The crucifixion was a work of time, and lasted several hours; probably the women had withdrawn from their former situation at the time of which Matthew speaks, for it was after his death.

*John* xx. 24. Thomas was not with them. With his characteristic gloom and doubt he avoided the gathering in the upper room. The first mention of this disciple shows his strong affection—he is ready to die with Jesus,—and shows also his desponding disposition, John xi. 16. In the second mention of Thomas we see his cautious nature, slow to receive evidence. In his third appearance he is self-willed, not to be argued out of his doubts. But when Jesus shows Himself to Thomas the next Sabbath, he exclaims "My Lord and my God." The others in their joy had said, "Jesus has returned to us," "The Lord has risen." Mary, in her love, cried, "Master!" but Thomas sees further and expresses more, and proclaims Him the Christ glorified—the Lord God—the Saviour of Israel. These words have been a grievous puzzle to unbelievers. Jesus permitted Thomas to say "My Lord and my God."

### TREES AND RAIN.

[The following, copied from *The Living Age*, sufficiently suggestive to interest the reader.]

"In Italy the clearing of the Apennines is believed to have seriously altered the climate of the Po Valley, and now the African sirocco, never known to the armies of ancient Rome, breathes its hot, blighting breath over the right bank of that river in the territory of Parma. The similar removal of the pine forests near Ravenna, about twenty miles long, induced this same desolating wind, which continued until the wood had been allowed to grow again. There is no doubt that in France the removal of the old forests of the Vosges sensibly deteriorated the climate on the plains of Alsace; and it is a historic fact that the ancient destruction of the forests of the Cevennes, under the reign of Augustus, left the large and rich tracts near the mouth of the Rhone exposed to the steady violence of the *mistral* (or northwest wind), before which the area of olive culture has retreated many leagues, the orange is confined to a few sheltered points on the coast, and fruit trees can hardly be reared in places where they were famously prolific. The curtailment of the rainfall is a well known consequence of the disappearance of forests; and in Egypt, where during the French occupation, in 1798, not a drop of rain fell for sixteen months, and from time immemorial the country has been a rainless bed of sand, Mehemed Ali, by planting his millions of fig and orange trees, has since seen his country blessed with an annual rainfall of several inches.

### AN IMPRESSIVE INCIDENT.

At the funeral of a little child, the silvery-haired pastor entered the room. Heeding not the chair placed for him by the small table with the Bible upon it, he walked first to the little form, gazed upon it, and laying his hand on the marble forehead, spoke first to the dead: "Dear lamb! safe in the fold; safe in the fold!" Every heart throbbed, and every eye gave forth its tears at this sweetly solemn remark. The words of comfort rested in the parents' hearts then and ever after, and those present who had also mourned believed and looked upward. "A word fitly spoken, how good it is!"—*Glad Tidings.*

### THE SOUR LAKE.

In Texas, on a low and wet prairie, is a portion of land slightly elevated and surrounded by a small natural grove, in the centre of which is a lake, whose diameter may be measured by rods, the waters of which are so sour that it is unpleasant to drink them, though the taste is less disagreeable after a few glasses are taken. In the immediate vicinity of this lake, a number of wells are dug. The water from these contains iron, alum, magnesia and sulphuric acid. It may be bottled or put into barrels for transportation without risk of losing its virtues. This strongly acidulated water was used for working telegraph batteries during the late war.

This lake is situated about sixty miles from Houston, on the direct route to New Orleans, and is only a few miles distant from the railroad connecting Houston with Orange. Notwithstanding the difficulty in reaching the lake, and the inferior accommodations after arrival, large numbers of invalids visit it from the Southern States to drink and bathe in its waters. Many experience immediate and remarkable relief. Families frequently visit the lake in good old primitive style, in wagons covered with a sheet and drawn by oxen, which upon their arrival are hobbled and turned loose to graze upon the prairie. The vehicle also contains the necessary furniture, provisions and cooking apparatus for camping. The expense of visiting a fashionable resort in this way is slight; the novelty and excitement of the excursion assist much to restore the invalid.

Deer, turkeys, prairie chickens and quail are found in abundance upon the prairie, and the sport of hunting them relieves much of the monotony of camp life.

The effect of the bath is sedative; persons who have not slept comfortably for weeks, by bathing before retiring, are sure to enjoy refreshing repose.

The soil is strongly impregnated with the same qualities as the water. If a little be dissolved in pure water, by the addition of sugar a delightful beverage is produced.—*Country Gentleman.*

## DOUBTFUL ADVANTAGES OF PIANO-POUNDING.

How many of those who spend time and means in the cultivation of music have any object in view beyond the entertainment of company? My young friend, do you feel yourself sufficiently rewarded for the time you are spending every day in practice, dry and disagreeable as the mere mechanical part is, by the exaggerated applause of the shallow people of whom fashionable society is mostly composed? If you have a true soul for music, you have found that in company a style of music pleases altogether different from what you would play at home for your own enjoyment or that of your family. In company you are expected to appeal to the eyes as well as the ears of the listeners. Your fingers must perform feats equal to those of the most accomplished gymnast. Some people delight in watching the fingers to such a degree that they think of nothing else. Finding this to be the case, you are anxious to make the best of what technical ability you have acquired by the diligent practice of scales, chords, &c., and astonish yourself even, in the execution of the music of a Gottschalk, Wehli, or some other rattletrap. Or perhaps your teacher "composes," and his music is particularly striking in its way. He has inspired you with respect by his finished performance, and, when he presents you with a copy of his last composition, with the request that you learn it, you feel at once so flattered that you are ready to devote any amount of time to studying the peculiar effects through which he astonishes his hearers. * * * *

In the meantime, what becomes of the pieces you learned before? They are forgotten, of course. Not one of them can you remember. The last piece is the only one, to be laid aside in its turn and forgotten, while working to master another of even greater difficulty. And so on until the young days are spent. This music has never been any real enjoyment to you, for it is barren; it is not the language of the heart; for a brief moment it sparkles, glares, makes noise, and is burst out like a rocket. And as the desire to inspire admiration ceases, when you are settled in life and have the care of a family, the piano is never opened except when an occasional visitor tries her skill. On the music-stand are the bound books, full of emptiness, with your maiden name on the cover, and you can hardly believe that you ever played them, so little remains in your remembrance of the pieces they contain.—*Dwight's Journal.*

## SALT LAKES OF AUSTRALIA.

An interesting description of the salt lakes of Australia is given by a writer in the *Sydney Empire*, who, speaking of the salt lakes and mineral springs on the Faroo, says:—"These wells are a real curiosity to many, if not to all. Mounds of earth rise about ten or fifteen feet over the surface, no doubt thrown up by the force of the water; they form a kind of oasis in the wilderness, and have saved the lives of many a weary wanderer. These mounds can be seen for miles. The water is very clear and soft. It is impregnated with magnesia, soda, and alum. It is very palatable to drink, and I think very wholesome. The water does not flow after touching the surface; but as soon as it overflows the fort-like basin sinks into the earth. The alum and soda crack under your feet, as you walk round these wells, like frozen snow. Sand-storms occasionally set in with great violence, sweeping along and drifting like snow; but in this it differs, that nothing is proof against its penetrating propensity. It enters your eyes, your nose, your mouth, your ears; even your very skin seems gritty from it, and everything is covered with it. It enters all culinary matters, so that while it lasts you are continually eating, drinking, and wearing sand. As an instance, the first evening I entered the Faroo, one of the sand-storms set in, and after viewing one of those beautiful clear lakes, in which we thought we

ould quench our thirst, having had nothing
o drink since the morning, what was our sur
rise, I might almost say despair, to find that
he water was salt as brine. The driving
and beat with such fury that we could not
ee each other on the road. Our party num-
ered five, and I took the bridle and saddle
ff my horse and let him go shift for himself.
lay down, putting the saddle between my-
elf and the storm for shelter. The morning
t last came, and I found at about five miles
istant my party, horse and water."—*Living
ge.*

WYANDOTTE CAVE.

Professor Cope reports this cave to be as
ell worthy the popular favor as the Mam-
oth Cave of Kentucky, since, although lack-
g the large bodies of water of the latter, it
s fully equal and even superior to it in the
umber and beauty of its stalactites. The
ypsum regions in the more remote parts of
he cave are especially beautiful, this sub-
tance occurring in amorphous masses of
reat purity, or in the form of loose crystals
esembling snow. Fourteen species of ani-
nals were found in this cave, consisting of a
lind fish similar to, if not identical with,
hat of the Mammoth Cave, seven species of
nsects, two of spiders, one of centipedes, and
hree crustaceans. Several of these species,
s might be imagined, are destitute of eyes,
uch organs being unnecessary to them in
heir subterranean abode.—*Harper's Weekly.*

THE WITNESS OF THE SPIRIT.

John Wesley thus defined "the witness of
he Spirit:" "By the testimony of the Spirit
I mean an inward impression on the soul,
whereby the Spirit of God immediately and
irectly witnesses to my spirit that I am a
hild of God; that Jesus Christ hath loved
ne and given himself for me; that all my
ins are blotted out, and I, even I, am recon-
iled to God." Later he said: "After
wenty years' further consideration, I see no
ause to retract any part of this."

MOUNTAIN SILENCE.

(*Thoughts in the Quirang, Isle of Skye.*)

We stand and worship in God's temple hoary,
In ages past built by no hands of men;
We gaze around, and long to read the story
Graved in the rocks, as with an iron pen.

Columns are here, but by no mortal moulded,
Arched high, and sculptured by no human hands;
Here, at the stainless altar, light-enfolded,
Nature, high-priestess, offering incense, stands.

And not, as through cathedral windows olden,
Streams faintly rich the dim uncertain light;
*Here* gleams the glory of the sunlight golden,
And the soft radiance of the stars by night.

The walls—vast cliffs, long ages since exalted;
The pavement rich—the dew gemmed grassy sod;
The fretted roof—star-spangled, azure-vaulted:
This is the temple and the house of God!

No sound the magic of the stillness breaketh,
Save when from the wild ledges overhead
The eagle, screaming from his eyrie, waketh
A thousand echoes, answering deep and dread.

Seen through the rifts in the dark rock's embrasure,
Flashes the glory of the sparkling seas;
And clear, across that reach of glowing azure,
The purple mountains of the Hebrides.

And here the busy world, its care and riot,
And noisy strife of men, may not intrude;—
We stand alone amidst the holy quiet
And brooding stillness of this solitude.

The silence, over flesh and spirit stealing,
Thrills to the soul with its resistless sway;
As if we heard some heavenly chorus pealing,
And dying in melodious notes away.

A silence as of worship—deep, inspiring—
(Not stillness born of emptiness and death);
A holy psalm of praise to God uprising,
Filling the air, as with a living breath.

As if these works of God, with music, greater
Than to our mortal ears attuned can be,
Sounded in praise to Him, their great Creator,
A solemn strain of deep-toned harmony.

Telling how, at Creation's earliest dawning,
The watery world arose from formless night,
To catch the smiling of the first glad morning,
When God said, "Let light be," and there *was* light.

And freshly from the surging sea upspringing
Came the green earth, in purity arrayed,
To join the morning stars in joyful singing
To Him who the great universe had made.

To Him who all that He hath made upholdeth,
By His almighty power to make them stand,
Ever His creatures with His love enfoldeth,
That none should fall from His all-sheltering hand.

Thus all His works proclaim His matchless glory,
In harmony their joyful voices raise;
Unto the sons of men reveal the story,
And bid *them* join the endless song of praise.

—*London Friend.*

HYMN.

"Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters."—Isa. xliii. 16.

"I know not the way I am going,
But well do I know my Guide;
With a child-like trust I give my hand
To the mighty Friend by my side.
The only thing that I say to Him
As He takes it, is, 'Hold it fast,
Suffer me not to lose my way,
And bring me home at last.'

"As when some helpless wanderer,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand:
'Tis home, 'tis home, that we wish to reach,
He who guides us may choose the way;
Little we heed the path we take,
If nearer home each day.'"

The Annual Meeting of the Association of Women Friends of Philadelphia for the promotion of education in Tennessee, is to be held at 109 N. Tenth St. on the 12th inst., at half-past three o'clock.

## SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 4th inst. have been received.

Great Britain.—The Prince of Wales continued ill, the disease being typhus fever. The death on the 1st instant of the Earl of Chesterfield, who was believed to have contracted the fever at the same time and place as the Prince, increased the general anxiety respecting the latter; but the physicians reported on the 4th that the symptoms showed a gradual amelioration of the disease.

France.—Rossel and Ferré, two of the active members of the Paris Commune during the insurrection, were executed at Versailles on the 28th ult., under sentence of the military commission. Strong appeals had been made both to the Commissioner of Pardons and to President Thiers to remit the penalty, especially in the case of Rossel, but all proved unavailing. Cremieux, one of the leaders in the Communist demonstrations at Marseilles, condemned by court-martial at that city, was executed on the 30th.

The message of President Thiers to the Natialon Assembly on the re-opening of the session, referred to the treaty between France and Germany, the commercfal convention with England, military law, and general reorganization of the administration, but offered no suggestions of constitutional changes, and made no allusions to political questions.

A squadron has been detailed to guard the shores of Corsica, and is to remain at Ajaccio an indefinite time. The object is supposed to be to prevent any attempt by the imperialists at a rising on the island.

The authorities, it is said, appear very uneasy, and exercise constant vigilance. There is a great display of troops in Paris, and all principal points are guarded nightly by patrols, while police are stationed at every street corner. The public mind appears unsettled, and the general impression is that the present situation of affairs cannot last long.

It is announced from Berlin that in consequence of the continued and frequent commission of murderous assaults on German soldiers in France, all provinces still occupied by the armed forces of Germany have been declared in a state of siege, and perpetrators of such acts will be tried on the spot by German courts-martial.

Germany.—The triennial army budget passed to second reading in the lower House by but a small majority. The items of expenditure were sharply criticised, many were pronounced extravagant, and so strong was the opposition that the rejection of the budget appeared probable; but the Ministers warned the House that it should prepare for the future, that France contemplates revenge for her defeat, and will seek it as soon as the indemnity is paid, and that the only safety for Germany is in her army, which should neither be weakened nor neglected. It was only by such representations that the government succeeded in carrying the bill through.

Belgium.—The resignation of Decker, the unpopular appointee as Governor of Limburg, failed to appease the populace, who demanded also the resignation of the Ministry, petitions to the king for their dismissal being sent from various parts of the country, and threatening popular demonstrations being made in Brussels. On the 29th, the Ministers resigned, and for a time order was restored. On the 30th, disturbances were renewed to some extent, but subsequently the city was reported as again quiet. Efforts were in progress for the formation of a new Cabinet. The opposition to Decker appears to have been founded on his administration of the school system of the kingdom, the ground of difficulty, apparently, being the question of a secular, denominational, or exclusively Roman Catholic character for the schools.

China.—Recent reports show very extensive damage by flood in the northern part of China, early in the autumn. A Shanghai journal of 10th mo. 4th, says that it is extremely difficult to learn the truth respecting the matter, but the most trustworthy information attainable gives ground to believe that the extent of country overflowed is very great, probably 20,000 square miles, equal to one-third of the area of England and Wales. Villages, crops, &c., have been destroyed, and vast multitudes rendered homeless and utterly destitute. The region immediately around Pekin has not shared in the disaster, and the crops there are said to be above the average.

Australia.—An inter-colonial conference has agreed to a contract for two postal services to Europe. The terms are that the colonies of Victoria, New South Wales, Queensland, South Australia and Tasmania shall contribute to the maintenance of both lines, one between London and Sydney, via the Suez canal; the other between London and Melbourne, via San Francisco; each colony to pay in proportion to its population, and the mails to be delivered both ways and by both routes, in 48 days each way.

Domestic.—The statement of public debt for the 1st inst. shows less decrease within the past month than has been usual of late, the diminution amounting to $3,462,080.18.

Congress.—The second session of the 42d Congress opened on the 4th inst. The President's Message was read in both Houses. This document states that our relations with nearly all foreign governments are cordial. The necessary legislation to carry out some parts of the treaty of Washington, is recommended. The abolition of slavery in Brazil is mentioned with approval, and attention is called to the holding of slaves, in foreign countries where slavery is still legal, by citizens of the United States, with a recommendation that it be prohibited. The public debt has been reduced $86,067,126.80 during the year, and the interest is now nearly $17,000,000 less than in Third month, 1869. A reduction of taxation is recommended, by abolishing internal revenue taxes, except on intoxicating liquors, tobacco and stamps, and readjusting the tariff so as to give the greatest relief to the greatest number, first making free articles not produced in this country, but which enter into general use as ingredients of articles manufactured here, and if a further reduction be advisable, making it on those articles which can best bear it without disturbing home production or reducing the wages of American labor. Attention is called to the question how to remedy the fluctuations in the gold value of our national currency. The measures taken to enforce the law against the "Kuklux" and the proclamation of martial law in portions of South Carolina, are detailed, and the necessity and duty of executing the laws both in that section and against polygamy in Utah, are fully endorsed. The pacific Indian policy is approved. The President recommends that Congress consider whether it is not time that the disabilities imposed by the 14th amendment on participants in the rebellion, should be removed.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

### BROOKLYN GENERAL MEETING.

On the evening of Fifth-day, Eleventh month 30th, according to announcement, the meeting-house was nearly filled with Friends and others. To a visitor, there was novelty (to the present writer agreeable) in the absence of "gallery" benches; there being, instead, neat rows of chairs on the platform, where there was also a table, on which lay a large closed Bible. The Ministers present this evening from other meetings were Rebecca Collins, Luke Woodard, William Wetherald, Jonathan De Vol, Elizabeth L. Comstock, Caroline E. Talbot, Nathan and Esther Frame, and Esther B. Tuttle. After a time of gathering silence, the meeting was opened with fervent supplication: especially asking for the Holy Spirit to bless the series of meetings now begun. E. L. C. then rose, and spoke of the time, more than 1800 years, during which Christianity has been preached, and yet, how few are Christians! Among the reasons for the slow progress of Christianity, we may believe one to have been the indifference of so many of those who know the Gospel; and another, the bigotry and narrowness prevailing among Christians. High walls of partition have separated them from each other,—sometimes they have even been hostile, like soldiers of the same army firing into each other's ranks. Happily, now, those walls of separation have become much lowered: Christians of different names can now work together, and the field is great indeed for all.

L. W. then questioned, How can any be enabled to work in this harvest field effectually? It must be in accordance with the command of our Lord, accompanying His promise, as related by Luke, in the first chapter of Acts. He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." How then did the Apostles tarry? Not idly, but "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." And we read how the glorious promise was fulfilled, when "they were all with one accord in one place," on the day of Pentecost. Thus must *every one* wait, with supplication, to be endued with power by the baptism of the Holy Ghost, before he is fitted for the service of God. Sometimes the *tarrying* has been taught by men, forgetful of the command to look, in prayer, for the attendant *promise*. But it is most of all to be remembered, that each soul, in order to be filled with power from on high by the Holy Spirit, must be emptied of sin and of self. To this all were then with great earnestness exhorted. Some other brief communications, and supplication, followed, and the meeting concluded.

On Sixth-day morning, by request of ministers present, the communicating parlors of the meeting-house were filled with Friends of both sexes, met "for conference and prayer,

of those desirous of a more consecrated life." E. B. T., when they had mostly assembled, said: "As we have come together with an honest purpose, to have our hearts and lives brought nearer to the will of God, it will be well for us to seek first a solemn introversion of spirit. The Church of Christ, in our time, has been trying very hard, in many ways, to serve His cause on earth, by human management;—but that is not what we want. If, instead, we are, all of us, taken out of ourselves, and become *emptied instrumentalities*, the Lord will take us and use us." She read, then, part of a chapter from Ezekiel, with application of its language to the state of the church to day. Those present soon entered into a calm and serious interchange of views and experience on the attainment of entire consecration of heart and deliverance from the power of sin. Some gave testimony to this attainment being consequent upon the act of simple surrender, in full faith, to Christ, accepting unqualifiedly His clear promises to the believer. Others, of long experience in the Christian life, confessed their often renewed need of the blood of sprinkling, of occasions for repeated forgiveness for short-comings and imperfections. L. W. and others made strong declaration of the ever present power of the Lord against temptations, whether Satan comes as a roaring lion, a transformed angel, or a creeping serpent; He that is in the believer is greater than he that is in the world. Yet, as "God charges his angels with folly," there is to be a growth in grace, not only now, but ever to go on in increase of glory hereafter. Also, it must be remembered, that errors in judgment, mistakes of action and slips or stumbles, from human infirmity and lack of knowledge, may still occur, even with those who are kept in perfect peace, because they trust in God.

In the afternoon, a large congregation assembled, filling the meeting-house. There were now added, in the ministers' seats, from elsewhere, Sarah F. Smiley, J. H. Douglas, D. B. Updegraff, and D. Douglas. After prayer by E. B. T., N. F. repeated the passage, "If any man be in Christ, he is a new creature." L. W. then discoursed at length upon the same theme, in connection with our Lord's teaching to Nicodemus: "Ye *must* be born again." How we are to receive this new birth, by the Holy Spirit, was also dwelt upon; and with it the clear declaration of our Lord of the dependence of this precious gift upon the sacrifice of himself in the Atonement. The new birth was declared to be instantaneous: no "gradual conversion" is admitted; all are either in or out of Christ; although *after* being born of the Spirit, growth in grace is often gradual. Every one present was then fervently besought to come to Christ to be thus saved in Him. J. H. D. next rose, to bear witness from his own experience of the failure of a self dependent moral life, however excellent. This gave no satisfaction; peace was never his until, like Paul, he was brought to exclaim, "O, wretched man that I am, who shall deliver me from the body of this death?" Then came joy, in the life of trust, walking with God; "the life that I now live is not mine, but Christ that is in me." Yet, every day, he feels the need of going again to Calvary; every day to eat of the broken body of Christ, and to drink again of that precious blood. C. E. T. at this time briefly added her testimony, as another living witness to the truth of the Gospel as just proclaimed. After prayer from E. L. C. and others, the exercises closed till evening. It will be right to say here, that no attempt is made to give *the whole* of the communications mentioned; but their substance, as remembered in the intervals between meetings, has been carefully stated.

In the evening, after very solemn prayer, J. H. D. spoke upon the passage, "It is a faithful saying, and worthy of all acceptation, that Jesus Christ died to save sinners." A vivid discourse followed, by E. L. C., on "the old, old story" of the cross; then brief communications from C. E. T. and E. F., solemn prayer uttered by R. C., and short testimonies from many, some quite young, in different parts of the house. During this meeting a covering of the Divine Presence was manifest, filling the cups of many hearts full to running over; the feeling was, "if these should hold their peace, the very stones would cry out." What then, if some words were, once or twice, spoken which might have been left unsaid without loss? This may be regretted, without doubting that it was good for us to be there, as a place and time of blessing. At the close, C. E. T. pronounced, in a most feeling manner, words of solemn aspiration and benediction.

(Conclusion next week.)

For Friends' Review.

## THE GENERAL MEETING IN BROOKLYN,

Commencing on Fifth day, 11th mo. 30th, at 7.30 P.M., has been held to great comfort and encouragement. The attendance of the citizens of Brooklyn has been very good, the meeting-house usually quite full; and though some of the meetings held until a late hour in the evening, there has been thus far no slackening in the numbers attending.

We have had the acceptable aid of J. H. Douglas, Luke Woodard, and Nathan and Esther Frame, of Indiana Y. M.; John and Elizabeth L. Comstock, Esther B. Tuttle, and David B. Updegraff, of Ohio Y. M.;

Sarah F. Smiley, of Baltimore Y. M.; W. Wetherald, of Canada Y. M.; and William P. Newhall, of New England Y. M.; with many other Friends of other Yearly Meetings, whose prayers, sympathy and counsel, have been very helpful. There were two public meetings held each day, besides one for conference, where individuals might present their difficulties and ask counsel of those who might be more experienced. The meetings were greatly owned by the good presence of our blessed Saviour; many doubts were removed; trembling ones knew their faith strengthened, and ability was experienced to grasp the promises of the gospel through Jesus Christ. Not a few had to acknowledge a degree of peace and comfort in Christ they had never known before. What they had long sought in vain, they had now been enabled to find, and many gave thanks for deliverance from a galling bondage and an introduction into a rest in the Beloved of souls.

Our fellow Christians of other denominations have manifested a warm appreciation of this effort to spread more widely the pure principles of the gospel; not a few of them attended most of the meetings. Thus, whilst our own people have been incited to greater dedication and more perfect trust in Christ, we feel a comforting assurance that the simplicity of the gospel as professed by us, will find increased acceptance amongst our brethren beyond our narrow fold. It was specially cheering to find a response from meeting to meeting, of so many who had, in days gone by, a connexion with our Society, but had wandered out of our field; and it was urged upon us that if the latch-string be left out, if occasionally we will look out lovingly, or even step out with the hand of invitation extended, many who have left us may return to feed where their fathers and mothers fed, and rebuild the waste places.

Much more might be said, but what can be more to the point than that in the power and authority of God, sinners have been warned and invited; weak trembling ones have been encouraged, Christ has been preached and glorified, and many, we feel assured, will rejoice on account of the blessing on this endeavor to do the will of our God. Meetings are still being held two in the day—one for public worship and one for conference. There seems no abatement of interest, and we are encouraged to pray and trust for the spread of the simple, soul-satisfying spiritual truths of the Gospel as held by Friends, by which God our Saviour is glorified and man saved.

H. D.

"Not alone through the desert waste,
With staff in hand, we go in haste;
The presence of men may not be found,
The presence of God is all around."

For Friends' Review.

## A DAY IN CHICAGO.

On my way home from the F. D. S. Conference, I stopped over a day in Chicago, in order partly to see the ruins, but more especially to realize to myself, as far as I could, the situation of the sufferers, and to learn something of the means in operation for their relief.

The ruins of the burnt district, especially of the north side, embracing the great business centre, defy description. The smoke still issues from many a smouldering pile. The basements are filled higher than the streets with the fallen bricks and mortar and other rubbish, which multitudes of workmen are clearing out and carting away. The blackened area is studded over with monuments of desolation, in the shape of those portions of the broken walls which remain of the massive and magnificent structures of the great city. But out of the ruins there is springing up a new city. Many substantial brick store-houses are already nearing completion. Most of the new buildings, however, are of wood, for temporary use.

But where are the people, rendered homeless and penniless by the fire? and what is their situation?

I repaired early in the day to Friends' Meeting house, where several Friends are spending almost their whole time in receiving and giving out such supplies as are entrusted to their disposal, and in making up garments and bedding with their own hands. Their special object is to search out and relieve a class of sufferers not reached by the General Aid, such as were stripped of ample possessions and comforts, and accustomed to independence, and are now reluctant to make known their wants and to ask help.

Our dear Friends in Chicago, though most of them suffered more or less in their business, were remarkably spared in their homes. Their losses, which viewed by themselves would have appeared great, are small in comparison with others' losses; and with cheerfulness and thankfulness our Friends, while adapting themselves to their altered circumstances are among those who

"With hearts at leisure from themselves
To soothe and sympathize,"

are largely devoted to the ministry of brotherly kindness which this emergency has devolved upon them. Some of the women Friends spend much of their time in tacking comfortables. These, and under-clothing for women, are among the most pressing needs as the cold weather comes on.

I went to the barracks on the north side, where shelter and food are provided for a large number of families. These barracks are on a square adjacent to that on which

the Ogden House stands, a wonder to every beholder. The large wooden house, and even the paling fence around it, except on one side, stand unscorched by the flames which destroyed the buildings of brick and stone all around it. As I walked among the barracks, desirous to see how they lived within, a door was opened and I was invited to come in and warm by their stove. Here was a poor widow whose husband had died since the fire, leaving her with four little children, dependent for everything. In another apartment, after hearing their sad story, I remarked, "If we trust in the Lord, He will provide." "Ah," replied an old Scotch woman, in the dialect of her country, "I don't think the Lord thought of one of us that day. It was all vengeance, no maircy." An old man who had stepped in during our conversation, said, "I used to say my prayers every day before the fire, but I've not said a prayer since." I longed and tried to assure them that the Lord did think of every one of them, and that if they could feel rightly, He would make it all work for their eternal good. At parting they expressed the hope that they *should* be able to feel rightly about it; and I left saddened because of the desolate hearts which are bearing their great calamity *alone*, and brooding over the loss of their treasures, and the wreck of their hopes, without a treasure laid up in heaven, and the hope that enters within the vail.

Calling on our friend T. Clarkson Hill, who is superintendent of one of the five divisions of the General Aid Society, I was kindly shown the working of the system through which the donations of the world are applied in extending relief to the needy. Some 75 persons are employed, under his supervision, in examining the condition of the applicants, and dealing out supplies to them. These supplies include stoves, utensils, coal, bedding, clothing, food, furniture, rent, &c., and a strict account is kept of every disbursement, as well as a description of every case. The rooms were thronged with those coming for rations, clothing, &c.

At a meeting of the officers of the General Aid Society, held every week, the several superintendents make report, and state the difficulties and perplexities attending their work. The meeting occurred that evening, and having an hour which I could spend in it before taking the train, I accepted an invitation to do so with Clarkson Hill. From the reports it appeared that about 15,000 families, numbering about 75,000 persons, had received aid during the week. The utmost vigilance and detective skill are requisite to prevent unworthy pretenders from getting what is designed for the true objects of benevolence.

It was easy to see how the vast contributions from different parts of the world may all be applied, and perhaps exhausted ere the long winter is past.

It is estimated that some 20,000 of those burned out, have left the city. For those who can do hard, rough work, and endure the cold, there is plenty of employment. But there must still remain a work of charity to be performed which has no parallel.

*Iowa.* J. B.

## BIRTHRIGHT MEMBERSHIP.

BY HELEN BALKWILL.

It can occasion any thoughtful mind among us but little surprise to observe that the subject of Birthright Membership is eliciting much earnest thought, and forcing itself upon the prayerful attention of many at the present time.

It is a subject so fraught with difficulties, and in its practical alteration so beset with dangers, that for more than a century the Society of Friends has been content to accept it, and to hand it down to the next generation, unaltered, if not unchallenged, as an equivalent to Church Membership. Yet so evident does it appear to some that it is resting like an incubus upon the life of the Society, weakening and paralyzing it, that they are constrained from time to time to lift up their voices in appeal against it.

This impression has arisen mainly from the consideration that, whilst the Society of Friends should be, and is, regarded by others as being a *Church*, its constitution is founded on the basis of a *Society*, or Social Community only; and that this discrepancy between interior constitution and exterior position not only implies, but involves, contradiction and evil of various kinds. It arises also, we believe, from a desire widely spread, and keenly felt among our younger members, for some sort of Church fellowship (not in an outward ordinance as baptism, or the partaking of the bread and wine, by which profession is made in other Christian bodies), but for some means by which the young disciple may make his distinct confession of Christ among men, and share in the blessings and responsibilities associated with *Church* membership, but not included in *Birth* membership.

Should such a desire be occasionally expressed by some young Friend bolder than others, he will probably be met by the self-evident truism, that "The Life is the best confession of Faith," and that "The tree is known by its fruit." With this reply he must try to be satisfied; but oh, how much he needs the loving, supporting, brotherly fellowship of those older and stronger in the faith! The union in his higher life with

those like-minded! The joy and strength of feeling that to all who know him, both old and young, he stands confessed as one who has openly ranked himself on the Lord's side!

We rejoice to know that there are very many in this Society who have "fought the good fight of faith," and approved themselves to be "good soldiers" as Birth members; whose lives have truly been a confession of faith, and who are still to us living epistles; and these we would entreat not to set lightly aside an aspiration at once so natural and so moderate as that referred to. The bravest soldiers and the most faithful may force their way through all obstacles; the strongest runners may win the goal despite all hindrances; but the weak and diffident ones fall out of the ranks, and linger amid the difficulties of the way, and so fail to fulfil their allotted part in the strife. Should it not be a primary care of the Church to provide such conditions for all her members, that the weak as well as the strong may be so placed that the utmost help needed by them shall be within their reach, their utmost good attainable, and their utmost usefulness promoted?

We were very thankful to observe that the subject of Birthright Membership was referred to in the late Yearly Meeting, and earnestly hope that the time is not long distant when it will claim the entire, solemn, and prayerful attention of that assembly, and find a right solution.

This hope is kept alive by the fact that a very lively, and, we venture to believe, an increasing interest in the true welfare of the Society is evidently widely felt; so much so, indeed, that not only *one* but almost *every* custom and institution that we possess is undergoing the painful but (we trust) salutary process of sifting, testing, and weighing to prove on what it is based. And essay upon essay, letter after letter, filling our periodicals, question, discuss, criticise, and defend principles and practices long held in reverent and unquestioning awe.

All this stirring and examining must result in *something*, and the spirit in which it is met will very much determine (we believe) whether its result be good or evil. If lovingly and wisely dealt with by those high in esteem and position in the Church; if those of deeper experience and knowledge condescend to meet this outburst of enquiry and desire for better things; if practice is purified, and wants are supplied rather than ignored;—then it must result in an onward step, the constitution must be invigorated, and the Society come forth purer and brighter from the ordeal-fire of criticism.

It is under the influence of this hope that we venture to lay before our fellow-members of the "Society of Friends" the following views of the practice still among us, old-established and time-honored, but not (as we are told) original, of enrolling the names of the children of Friends on the lists of the Society's members, and of admitting them through the course of their lives to equal privileges with convinced members.

We have said that Birthright Membership is at present (in our opinion) paralyzing our little Church—and is it not? A collective body, like an individual body, is healthy as its members are so. It is nearest its maximum of life and strength when its different parts are most perfectly in unison, and most fully performing their different functions.

A civil government, to be successful, must in all its ramifications, bear the stamp and be under the influence of the central plan. A military power is the strongest, not when it has under nominal command vast multitudes of men who, while accepting constitutional allegiance to a chief, follow the dictates of their own will, but when it directs well-disciplined and loyally-affected troops. In like manner a religious body should, to be vigorous, consist, not of nominal members who may or may not feel a bond of union between them, and are united outwardly on the grounds of circumstance, expediency, and general suitability, but of members who feel a living interest in the cause that unites them, and in each other; who feel that where there would be strength there must be unanimity, compactness, sympathy, and one purpose. Nay, who feel more than this, that, inasmuch as spiritual life is beyond natural life, there must be the adhesion of every living member, not only to the brethren, not only to the cause, but to Christ—one hand holding fast by his unseen Guide and Friend, the other stretched out to unite in a firm brotherly clasp with his fellow believer.

The Church Militant, we well know, must ever be in painful contrast with the Church triumphant and glorified, but surely in one thing they are ever identical. Soiled as it may be by the dust of the enemy's country, the Church on earth owes its *existence* to the fact that it has chosen Jesus Christ for its Captain, and acknowledged Him as its Saviour. If we desire, then, to belong to the Church, how can we dispense with the endeavor so to constitute ourselves as that membership shall involve some profession of vital religion? How can we assume that it may be bestowed by any accident or advantage of birth?

All who are born into the world have, it is almost universally allowed, the choice of good and evil, right and wrong, presented to their consciences as their minds open to understand, and take part in, the experiences of

life; and many a mother can tell how wonderfully early this discriminating power is often shown. But while the choice is balancing, is fluctuating, is given undecidedly, or even while it may secretly but consciously be given to that which is known to be wrong, how can we consider such to be fellow-members in a Christian Church? How can we submit to their authority in spiritual matters? How can we hope to find communion with them in Gospel harmony? or anticipate that they will uphold or promote our Christian profession and testimonies in the eyes of the world?

We ask, therefore—and ask, anxious and willing to be set right if our deductions or our premises are wrong—is it not an error to embrace in a professedly religious Society, by one indiscriminate and inclusive term of "members," all those various degrees of experience and feeling; of belief and non-belief; of spiritual life, sleep, and death; of peaceful indifference, and active evil, which must surely exist in any community composed chiefly of birthright members?

Is this not even a fundamental error, although one worked out in beautiful charity, and guarded as much as possible (and more than one would have thought possible) by wisdom and forethought from many of the more palpable dangers attending it?

It surely must be so, for every religious Society has a right to expect that those who bear its name before their fellow-men *should not only understand, but have adopted, and be attached to the principles to which it stands related and with which it is identified!* How can it measure even its own strength or weakness so long as within its borders are embraced so many who have neither heart, nor ear, nor voice interested in its behalf? . . . .

When the Society of Friends arose, very distinct and very adverse to the spirit of the world were the testimonies entrusted to their faithful advocacy. The spirituality of Christ's kingdom; His eternal priesthood in the Church; the high and glorious standard of sanctification; the recognition of oneness of spiritual life in male and female; the freedom permitted to ministerial action during times of worship, together with the exclusion of man-appointed forms and ceremonies, and the laying aside of all outward ordinances, were among the leading truths revealed to them. From these others grew; non-conformity to the fashions of the world (inaugurating a wonderful simplicity of life and manners now, alas! widely set aside); the avoidance of oaths; the testimony against all war, and the resistance to ecclesiastical tyranny and usurped spiritual authority. Principles such as these, and others too many in their beautiful ramifications to be indicated here, are evidently not easily to be upheld, and need not only to be defended by argument and promulgated by precept, but enforced and impressed by example; and how can this be done if these principles are not our own, but belonged only to our fathers or grandfathers? Some of our young people feel that there is an injustice involved here, an injustice *performed*, not by them against the body, but by the body against them; for are they not supposed to hold views they frequently do not understand? And are they not often thought and called inconsistent for not acting in conformity with rules they never adopted, and which may be even opposed to their own individual opinions?

We know that much may be said in answer to all that we have endeavored to bring forward. We have already alluded to the loving charity of those whose wish is by every means to gather, rather than to scatter and divide; and we entirely sympathize with them, questioning only whether the present system does gather in the best sense of the word, and believing that young Friends would more highly value the privileges of membership were such membership real instead of nominal.

Some may reply to our queries, "But those who are not really Friends at heart will either leave the Society, or else remain such cyphers in it as to occasion no anxiety." Is it indeed so? We wish it were, but fear it is not; we fear the Society as it stands at present offers too peaceful a haven, too fair a bulwark of respectability and prosperity, is too lax in her requirements, too charitable in her judgments, to incite the majority of the irreligious who find themselves within her borders by birthright membership to wish for a change. Nor are we justified in hoping that all such will remain mere cyphers. Irreligion is by no means indolence, and many have sufficient head knowledge and self-reliance to support them in taking over-active parts in at least the executive, if not the directly religious meetings of our little Church.

Why, then, should we shrink from establishing some simple *bonâ-fide* Church membership amongst ourselves? Need one benefit arising from our present system be relinquished? May not the children of Friends be as carefully educated, and the poor provided for? may they not attend meetings as diligently as now, and with as much interest? may not the overseers exercise their functions towards them with as much faithfulness? may not every present privilege extended to our young members be in fact still theirs, and yet an inner circle exist for the blessing of all?

We are very ready to admit that, ma
what provision we may for a united and lov

ing "inner circle," difficulties and disappointments are likely to arise; that though a Church be planted by Paul, watered by Apollos, and blessed by God, still lukewarmness may creep in, unfaithfulness may appear, errors may develop; nay, more, grievous wolves may enter in, not sparing the flock. But oh! this cannot surely be a reason why care should be less, but rather why it should be more. If planting, watering, and fencing will not preserve the precious enclosure from the deceitful machinations of the "enemy," how much less likely is safety and success to be attained by levelling the walls of the fold to a nearly even level with the barren plains which surround it! If profession of Christianity may be a cloak for hypocrisy, surely no profession at all, or one so easy to wear as that of Birthright Membership, must leave ample room for every degree of indifference and lukewarmness. In so easy a profession, how easy it must be to sleep a sleep unto death!

Some may say, and with reason, But how and where can we draw the line? Spiritual life may be hid in the heart of some retiring ones who would not dare to make an open profession; the truest life is often the most shrinking and timid, and enshrined in the most self diffident mind. We admit that this is a real difficulty in the practical reformation which we are advocating; but we think that a loving care exercised in each meeting by the overseers and other "concerned" Friends would greatly lessen it.

Might not these timid ones have it pointed out to them that diffidence of self, however commendable, never justifies a shrinking from the Cross of Christ; that a simple confession of Him is not exaltation, but rather an abasement, of self; and that the weakest can acknowledge their need of a Saviour, or their joy in Him, by the help of God?

All who felt that they truly desired to follow Christ, and who could adopt in principle the Friends' distinctive views, might safely be welcomed as Church members, and so loving an arm of Christian kindness and encouragement might be thrown around the children of Friends still outside this comprehensive pale, that we think very few, if any, would be left uncared for.

At present it is often taken for granted that young Friends are acquainted with our views; but would not a greater care be felt necessary that they should be instructed and interested in them, were a distinction drawn between convinced and merely birth members? Would not such parents also who valued our principles feel an added responsibility resting on them so to teach, and put facilities in their children's way of learning and judging for themselves what are in deed and truth the doctrines of Christ, that no indifference or apathy on their part should stand as a barrier between their dear ones and the blessing of full union with the outward Church?

Thus, by the very knowledge that there was an "Inner Circle," to which none could be joined but by their own heartfelt wish, and that this Inner Circle was (in measure) united together in love and Gospel fellowship, would not the young be incited to increased earnestness, the Church to greater watchfulness and faithfulness, and parents to more prayerful solicitude?

And if, as a sorrowful protest, some still say,—unwilling to look upon our suggestions with any hope—"We are surely weak enough, low enough, and few enough already, why seek to strip us still more?" we reply by pointing to the history of all religious advancement, and all national progress, to prove that numbers are as nothing when weighed in the scale with consistent united effort among the few.

If our early Friends, ranged in a close phalanx, fought so bravely for the truth that they opened the way for the spread of a purer spirituality in the world around; if they had hard work to raise the Gospel standard from the dust where it lay dishonored, to strip it of its human adornment, cleanse it from its human defilement, and lift it once more on high that seeking souls might see and rally round it; let us, their descendants in the faith, be as true in detecting and banishing error from among us; let all who love the good cause give to each other the right hand of fellowship, and steadily set themselves still to maintain before Christendom that glorious testimony for the spirituality of our Master's kingdom, which is surely His commission to us.—*Friends' Quarterly Examiner.*

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In the *Missions-Blatt* for September, Bro. Lehman writes from Bergendal, Surinam:

"In some particulars Christians at home might learn from our Negroes. When they have, through the operation of the Holy Spirit, come to a knowledge of their sin and guilt, they do not remain long with such a consciousness, but go straight to the Saviour and receive from Him what they desire, namely, forgiveness. They have no long conflicts with self-righteousness, or unbelief. They do not ask, Can I also receive? They believe; they ask, and they receive; they seek, and find."—*Moravian.*

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A few short years and our toil is done—
Our conflict finished—the victory won—
We shall lay our cross and our armor down,
For the saintly robe and the kingly crown.
—*Marshall B. Smith.*

# FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 16, 1871.

BIRTHRIGHT MEMBERSHIP.—This subject has claimed considerable thought. The system is considered by many as rather a source of weakness to the Society. In this light it was regarded by some wise men of a past generation. Sharing, in some degree, in this sentiment, we have no disposition for a crusade against a system which has proved a blessing and a safeguard to many, and which is one so organic in the Society of Friends that any considerable modification thereof by one Yearly Meeting (if not universally adopted) might involve embarrassment in the transfer of membership to other diocesian limits. In some respects, our religious Society, though consisting of bodies sovereign and independent in most things, is a unit; and persons removing with their families even to distant lands, and taking with them the requisite credentials, carry their membership with them. We copy from the *Quarterly Examiner* a dispassionate paper on this subject, not committing ourselves upon it.

Birthright membership was not, from the beginning, precisely what it now is. Within the memory of a generation which has scarcely yet passed away, the theocratic character of the Society was more fully recognized than now. Church affairs were supposed to be conducted by those who were spiritual. Young members were not expected to attend meetings for discipline until invited to do so by their older Friends, who had reason to think that their hearts had yielded, in a good degree, to the transforming power of Divine Grace. The presidency of Christ by His Spirit in the Church, was practically regarded, and the doctrine of mere democratic majorities was altogether ignored. Unconverted persons were not expected to put their hands to the Lord's work, and it was both the theory and the aim of Friends that "the sense of the meeting" as gathered and recorded by the clerk should be in accordance with "the mind of the Spirit." The equal right of all to speak, whether in prayer or preaching, under the authority and anointing of the Head of the Church, was fully admitted—and no right at all without His authority. Even in meetings for transacting business felt to be "the Lord's work," the Divine Headship was kept in remembrance, and a religious concern for the cause of Truth was an essential basis of the right to participate. If full membership by mere right of birth has its disadvantages (which few, as we presume, will question), it does not follow of course that it can be abolished without careful preparation, and without a general agreement of the Yearly Meetings. We trust, in fact, that no change will ever be made, which will not secure the benefit while guarding against the abuse.

We have no legislation to suggest, but we devoutly crave for all Friends personal piety and dedication, such membership as the new birth gives,—even a life by faith in the dear Son of God, to whom coming as unto a living stone chosen of God and precious, they also as lively stones shall be built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

DANGER OF FLATTERY.—A correspondent has been pained by panegyric bestowed upon living ministers. This is a proper subject of concern. The solemnity of the gospel message is such, that he who is entrusted with its delivery might be expected to feel his own nothingness, and to realize that the excellency of the doctrine is all of God, that he has of himself naught to glory in, or that he has not received. He ought to be flattery-proof. But an appetite for adulation is a weakness to which some gifted persons are prone; it is their besetment against which they should maintain a continual guard. It is to them a poison, and a true friend would be careful not to administer it. Vanity is ever unseemly;—it is especially so in a Christian professor. It was in especial reference to evidences of this folly in

"Him that negotiates between God and man
As God's ambassador, the grand concerns
Of judgment and of mercy,"

that the poet Cowper exclaimed:

"Oh, popular applause! what heart of man
Is proof against thy sweet seducing charms!
* * * * *
Oh, spare your idol! Think him human still:
Charms he may have, but he has frailties too:
Dote not too much, nor spoil what ye admire.

THE FAMINE IN PERSIA.—It is truly harrowing to the feelings to read or to hear of human sufferings far beyond our power to alleviate; yet it should impress us with a deeper sense of indebtedness for the mercies and bounties which are new every morning, and of our absolute dependence upon Divine Providence. What, indeed, have we that we have not received? An English Minister calls Persia "a doomed country." Will the world look on and see the entire population of a kingdom die of starvation? This seems probable, from the seeming impossibility of extending relief. Yet the essayist whom we copy to-day asserts "that the Duke of Argyle and the Council of India can throw limitless stores of food and sufficient commisariat officers and carts to save the lives of all Bedouins in the South, and can rescue fifty or five hundred times the number of persons who can be saved by any other organization." The infinitely good and benevolent All-Father can make a way for help where we can see none. Shall we not, with intenser gratitude, thank Him for the good things which He still continues to bestow upon us, and strive much more than ever to conform our lives to His blessed will? And shall we not pray to Him on behalf of His Persian children for the shortening of the days of their indescribable calamity?

MARYVILLE MEETING-HOUSE.—Received from S., Burlington, N. J., $10. (Two subscriptions of $50 each, prematurely announced, as it seems, have been declined.)

NOTICE.

The Publisher has received a letter without signature, written from Brookfield, State not designated, and the postmark not legible, enclosing $2 for subscription. The writer will please send name and address, that the proper credit may be given.

DIED.

VALENTINE.—Suddenly, on the 25th of Eleventh month, 1871, at his residence near Bellefonte, Pa., Reuben B. Valentine, in the 43d year of his age; a beloved member of Centre Monthly Meeting. He was remarkable for his conscientiousness, and the integrity and uprightness with which he conducted an extensive business was joined with great kindness and liberality to those in his employ, and to all around who were in need. His loss is deeply felt in the small meeting which he diligently attended, rarely allowing any call of business to prevent his being found in his usual place. His friends have a consoling hope that the sudden call found him not unprepared.

LAVENDER.—At Cattskill, N. Y., on the morning of First-day, Twelfth month 3d, 1871, in her 83d year, Sarah R., widow of the late Thomas Lavender, of Princeton, N. J. She was a beloved member of Chesterfield Monthly Meeting, N. J., and was a very conscientious Christian woman, and won the hearty respect and love of those around her, by the gentle firmness with which, without controversy, she adhered to her own convictions of duty and right. She served the Church acceptably as an Overseer, after her physical infirmity disabled her from attending meetings.

COSAND.—On the 11th of Tenth month, after a lingering illness of about two and a half years, Melissa, daughter of Benjamin P. and Elizabeth R. Cosand (the latter deceased), in her 25th year; a member of Honey Creek Monthly Meeting, Indiana. Being favored with peace and quiet resignation, it was most pleasing and instructive to be with her, and witness her bright countenance, and full acquiescence in the Lord's will. She said that she could not find that any of her required work had been left undone, but that *she had done all her work*; and she was ready and waiting to go and be with Jesus. She hoped to be favored with patience to wait the Lord's time. "Oh!" said she, "I feel perfectly calm; all is peace, joy and rejoicing." At another time she said: "Oh! sweet Jesus! that I had the wings of a dove, that I might fly to thee and be at rest!" She called her relatives and friends to her bedside, and bade them farewell. Her younger sister, who was extremely ill in the same room, was brought to her, and after a long embrace expressed a wish that she could go with her. Melissa replied: "Well, be patient and do all thy work well, and thou wilt soon follow." [*See following notice of this sister's death.*] And in this quiet frame of mind she quietly departed, retaining full consciousness to the last.

COSAND.—On the 26th of Tenth month, 1871, Martha Cosand (*sister of the above*), in her 17th year; a member of Honey Creek Monthly Meeting, Ind. This dear young friend was naturally of a bright and lively disposition of mind, but was enabled through the pardoning mercy of our Lord to experience redemption, and enabled through protracted affliction to adorn the doctrine of God her Saviour, and to leave an instructive example of youthful dedication. She spoke of the vanity of idle talk, particularly among young people, and said that she felt more condemnation for that than anything she had done. She was diligent in prayer. She cautioned all her dear young friends against indulging in idle and vain conversation, and encouraged them to cultivate a love for the perusal of the Holy Scriptures. She gradually declined, until she peacefully breathed her last.

BURR.—On the 25th of Ninth month, 1871, Postrema R. Burr, in the 74th year of her age; a member of the Monthly Meeting for the Western District, Philadelphia.

GENERAL MEETING AT GLEN'S FALLS.

A General Meeting has been appointed by the Committee of New York Yearly Meeting, with the co-operation of a Committee of Saratoga Quarterly Meeting, to open at Glen's Falls, N. Y., on Fifth-day morning, First month 11th, 1872.

The meeting for worship at Queensbury occurs on Fourth-day, at 11 A.M., and Friends from a distance are invited to be in time to attend it.

The Committees of the Yearly and Quarterly Meetings will meet at the meeting-house on Fourth-day, at 3 P.M.

All who are drawn to attend the meeting will be

warmly welcomed, and accommodations will be provided for them; and those who feel called to do so through an apprehension of duty are especially desired to be present, that the work of the Lord be not hindered.

Those expecting to attend are desired to address Wm. Carey, Gansevoort, Saratoga Co., N. Y., or Daniel S. Haviland, Glens Falls, Warren Co., N.Y.

A Committee will be at the depot at Glens Falls on arrival of trains at 10 A.M and 8 P.M., to receive visitors.

Robt. B. Howland,
Clerk of Y. M. Comm.
Charles R. Mott,
Clerk of Q. M. Comm.

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THE FAMINE IN PERSIA.

We greatly doubt whether the people of this country, even those who have noticed the statements upon the subject, have any idea of the present state of affairs in Persia. Sir Henry Rawlinson has told them something, but he was obviously afraid of overcharging his picture, and alienating sympathy by apparent exaggeration. Knowing Persia, too, he was, we imagine from his speech at the Mansion House, entirely unaware of a curious difficulty in his way, an intellectual severance between his knowledge and that of his audience. He thinks of Persia as an immense country of mountain, and desert, and prairie, unirrigated by man and insufficiently watered by nature; with comparatively few trees and no deltas defended from drought as it were by heaven, full of vast arid plains which with water would yield like Lincolnshire, but without it are about as culturable as the Place de la Concorde; the whole occupied by about two millions of a brave and intellectual, but idle and vicious, race of artisans and cultivators, far below the Neapolitans whom of all Europeans they most resemble, —Mohammedans penetrated at once with fatalism and with that dreadful Sufee infidelity, the infidelity which, recognizing alike God and good, holds that neither has any moral obligation; and with about two millions of pastoral nomads, socially on a level with the Bedouins, morally, we believe, below them. To most of Sir Henry's audience at the Mansion House, on the contrary, the word "Persia" calls up the idea of a grand Oriental Empire, full of semi-civilized people and of wealth, with a government despotic and oppressive perhaps, but energetic, efficient, and full of resources, a government in all but probity not unlike that of India. In reality, the feeble, scattered, and decaying population of weary voluptuaries, cowed peasants, and savage herdsmen is ruled by perhaps the worst government, the one most inefficient for good, which ever afflicted mankind,—by a *clan* of despotic satraps, who, because they are kinsmen of the Royal House, are exempt even from the ordinary Asiatic check on misgovernment,—assassination by an indignant monarch or an outraged mob. There will come no help from them, even if they could give any; and if Persia has really been struck, as now seems certain, by that most horrible of scourges, a culminating famine, a famine increasing through three successive years, a famine like that of Orissa, or of Rajpootana, or the Great Famine of North India, a famine of forage as well as cereals, words will not suffice to describe the extent of a calamity which, if it lasts another year—and the time has passed for rain—may almost blot Persia out of the nations, finally paralyze her for resistance to the power always closing round her throat. Sir Henry Rawlinson states only what he knows, but what he states with reserve when carefully read indicates a calamity worse than that which crushed Orissa.

The Eelyaut or Bedouin tribes who make up so large a portion of the population of Persia, a population smaller than that of Belgium, and more scattered and isolated in many districts than that of Northern Sweden, have been fighting for three years against continuous drought, until at last forage is unprocurable, and their stock has perished. It is difficult to imagine under such circumstances how they could be saved, even if the Persian Government were as strong as that of India. The clans cannot help each other, for all are stricken alike. They cannot march to more fertile pastures, for the drought has desolated the whole pastoral country, and if they wander beyond it they will be treated as enemies, even if there exist means to feed them beyond the frontier. Besides, their means of locomotion—that is, of travelling hundreds of miles through dried-up plains—must have failed them, and the only course visible to themselves will be to practise the resignation which in extreme moments never fails a Mohammedan, to live on less than will keep them alive, and await calmly either relief or death. They are doing this in known places, and what their fate must be in the encampments whence news never reaches Europe or even India, in the more arid plains and the dry valleys in the hills, it is ghastly even to conjecture. Help, if it comes at all, must come from without, and as Sir Henry Rawlinson hinted, that help is humanly speaking nearly impossible. The Indian Government, with its wealth and organization, if stirred to a desperate effort, an effort like that required for the invasion of 1856–57, might save the tribes near the coast; but the Indian Government is not responsible for Persia, is overburdened, and would be utterly distrusted by the statesmen of Teheran. These statesmen can do almost nothing. Money is worthless, even if they had it, and they

have no supplies to send. They have no granaries stored for years such as the Indian Princes used to keep before communication improved, no means of transport such as nature and the British conquerors have provided for India. They have no storehouse like Bengal, where the only danger is flood, where when the rest of the continent is frying for the want of water the rice accumulates till the granaries burst. The conveyance of forage to the dying Bedouins is simply impossible, for the pack animals, marching through blighted provinces, would eat more than they could carry, and except beasts of burden there are no means of conveyance. There are no roads, no rivers, no canals, no means of transporting caravans of food. An Eelyaut encampment with its horses dead must be like an encampment in a ruined planet, isolated from the help of all sentient beings. The "cities" might ray out supplies to certain limited distances; but, with one exception, a city in Persia is a collection of houses tenanted by people with less power to help than one of our large northern villages would in extremity exhibit, with one year's store of grain at most, and no accumulated wealth whatever. Besides, the famine must have extended to the cities. The inhabitants of the plains within any possible marching distance will of course have poured into them, and the worst stories of suffering come from them, from Teheran, and Tabreez, and Bushire, the last the richest and most accessible place in Persia. If the people in Bushire are dying daily; if in Ispahan, under the shadow of the Court, 12,000 are known to have perished; if in Kazeroon out of 10,000 people only 2,000 remain,—and all these statements can be surpassed from the official records of Orissa,—there is visibly no help to be hoped for from within Persia itself. The Persian Minister, as in duty bound, says the Shah gives all he can; but though, we dare say, he orders food and is plundered to pay for it, sympathy is an undeveloped virtue in the East, and the officials will accept the famine as they would a flood, and think they have done much when they have remitted the State taxes. The famine, moreover, is not at an end. Not a hint is given in any of the speeches of Wednesday, not even in the optimist one uttered by the Minister, of any proximate diminution of distress, nor do we perceive any immediate or indeed approaching reason for hope. The forage may revive next year, but it will be three before the flocks and herds can be renewed, and one before much grain can be ready for consumption. For months everything must be imported, and as there is nothing to export in return, no hoarded wealth and no means of transport on any adequate scale, the future looks black indeed. Whether Sir Henry Rawlinson used the phrase "a doomed country" advisedly we do not know, but that phrase conveys exactly the apprehension which the recent history of Persia and the suggestions as to this famine leave upon our minds. A government bad and effete, but too strong to be shaken off, cities ruined by tyranny and taxation, a people declining in number, and a soil devastated by droughts, Persia seems to us to be a great and a tempting prey to any power with the inclination to terminate her independence.

The Londoners can help the population of Bushire if they like, and even of Ispahan, and we certainly shall not dissuade them. But the calamity appears to our eyes too great to be relieved or even ameliorated by any subscription the Lord Mayor is likely to collect. If it is our duty to save the Persian Bedouins, it is on the Duke of Argyle and the Council of India, and not on the Londoners, that the moral responsibility must rest. They can do the work if they choose, and nobody else can. If the Duke pleases to order the effort, and the Council to sanction the expenditure, they can throw limitless stores of food and sufficient commissariat officers and carts into Bushire to save the lives of all the Bedouins in the south who can move at all; can rescue fifty or five hundred times the number of persons who can be saved by any other organization. That, as we say, they can do it is certain; but the attempt involves a serious effort, and after much thinking we cannot be certain as to the moral obligation. The Indian Government cannot take upon itself the woes of all Asia; and it has no relation to the people of Persia except one of jealous and unwearying watchfulness over the proceedings of a very ambitious court, which has once or twice been dangerously hostile. If the people could be consulted all would be easy, but to tax natives equally liable to famine to relieve famine in a country with which they have little or no connection, and about which they have little knowledge or interest, is not, as far as we can see, an obligation of clear duty. —*Spectator.*

## INDIAN DEPARTMENT.

[*Letter from Jonathan Richards to Thomas Wistar.*]

LAWRENCE, KANSAS, 11th mo. 26th, 1871.

*My Dear Friend:*—We are still in Lawrence. The teams started last Fifth-day—seven wagons loaded with farm implements and other goods for the agency, one spring wagon and a buggy constitute the train. One family, consisting of a man, his wife, two grown daughters, one son about twelve, and

a child three or four years old, is with the wagons, and Reuben Elliott and two daughters expected to join them at Burlingame. Margaret and I, with Isabella and a young woman, daughter of a friend in Lawrence, expect to take the cars to-morrow morning and proceed to Plymouth, to meet the wagons at our friend John Curtis'.

We have had unfavorable weather for loading and travelling since thou and John left us, but our goods got off in good condition. In the early part of last week there was a fall of snow five or six inches deep, and the weather is very cold. Yesterday the wind had changed to the south and it moderated, but this morning it was blowing from the north again, and the cold has greatly increased. If we are acting under the guidance of our heavenly Father—if we are doing our duty in obedience to His will, in faith—He will make our way prosperous, and we may go on without taking much thought for the morrow. I know, my dear friend, that we are nothing indeed, and have nothing; and whether we are permitted to carry on the work in which we are engaged with satisfaction and comfort, or whether anxiety, care and trouble attend it, it is not for us to say, What doest Thou? * * * *

Thy sincere friend,
JONATHAN RICHARDS.

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[*Transforming Power of Christianity.*]

[G. D. Pike, Sec. of Am. Missionary Assoc., whilst on a tour of inspection among the Western Indians, gives a cheering illustration of the transforming power of the religion of our Lord and Saviour Jesus Christ.]

CHIPPEWA AGENCY, MINN.,
Gull Lake, Sept. 11th, 1871.

OY-YEA-CA-GAW-BOW-E-QUAY.

My Indian landlady, who bears the above name, is an illustration of what can be done for her race. When Rev. Mr. Ayers came a missionary to the Chippewas in this vicinity he found her a girl of nine years, and took her from the wigwam into his family, and cared for her until she was nineteen. She is a full blooded Indian; her wigwam life was like that of a hundred others I see about me to-day, whose dwellings are made of poles bent together; these have the appearance of an inverted basket, covered with birch bark; the household furniture consists of a mat or two, a kettle and blankets. Like the women of her race, she was born to be a slave to some dirty, indolent man, who would beat her, despise her sex, and abandon her at his pleasure. No Chippewa Indian is under obligation to his squaw. He does not eat with her, walk the trail with her, or make her a companion, unless he wishes her to break his path in the snow or carry his luggage. She must catch his fish, gather his rice, raise his crops, if he has any, while he hunts and gambles and smokes. She has no word in a council, or honor of any kind whatsoever. There never was a slavery more abject than that of the Indian woman in America. Brother Ayer delivered *Oy-yea-ca gaw-bow-e-quay* from this slavery, by moulding her character in an intelligent, Christian home.

As I enjoy her hospitality in this wilderness, you cannot tell how I thank God for the missionary. Her table is exquisitely neat, the fare very sumptuous; her house seems always in order, and the ample bed she gives is clean and restful beyond comparison with any I have found in the Indian country. In conversation she is modest, intelligent, direct, discreet. She gives no evidence of foolish pride, or disposition to make an impression. She reads the papers and periodicals, writes a clear sensible letter, and acts as interpreter and correspondent for the vagabond tribe that live about her dwelling. Her husband is an industrious white man, who is as proud of his wife as any man I ever met. You need not ask what has made her to differ from hundreds of half clad, half starved, and wholly filthy squaws on every knoll about this beautiful lake. *Christianity* is the answer; and cannot Christianity do the same for ten thousand other Indian girls? There is great reason to hope it may. Why so little has been accomplished for the Indian, I fear, is because the plan for his salvation has not been sufficiently comprehensive, or else the missionary has been unable to carry out a comprehensive plan. If the Indian youth of the country could have the same discipline enjoyed by the person of whom I am writing, I doubt not a large number of them would make valuable citizens. The plan would be to open boarding schools at all the agencies, and gather all the youth into these schools, and retain them under Christian instructors, affording them all the benefits of the Christian family, and of industrial and educational agencies—the Sabbath-school and the church—until their characters become formed, even if they be kept under such discipline for half a score of years. Do this, and I believe the Indian problem will be solved. This has never been done to any extent. Perhaps it could not have been done, but the time has now come. The government will favor the movement, the Indian will allow his child to attend the school, and good men will labor and pray until the experiment has been thoroughly tried. Meanwhile large appropriations must be made to tide through life the adult Indian, who objects to no policy which gives him plenty to eat and smoke.

My landlady tells me she finds no society in the wigwam; its life, to her, has nothing but loathing. It would not be otherwise with

a large majority of these people if they could receive an education like hers.

Given these comprehensive plans for elevating the Indian, and religion will sink deep its roots, and bear rich fruits for the glory of the Master. * * * * *

Very truly yours, G. D. PIKE.

For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 243.)

(*Tyndale's New Testament, concluded.*)

A proclamation from the King in 1530 declared that "it is not expedient for the people to have the Scriptures in English," and that "they are books of heresie, and shal be clerely exterminated and exiled out of this realme of England forever." Truly, if we had space to recount the punishments and martyrdoms of readers and disseminators of the English Testament in Tyndale's day, we might understand the bitterness of the smile in which he wrote some of the notes to his version of the Old Testament. For instance, on Exodus xxxii. 35, he remarks: "The Pope's Bull slayeth more than Aaron's calf;" and on Deuteronomy xi. 19: "'Talk of them [the Lord's words] when thou sittest in thine house.' Talk of Robin Hood, say our prelates."

Attempts were made to decoy Tyndale into England, which were unsuccessful. At length the following artifice was employed: Henry VIII. and his council, says Offer, suborned and employed one Henry Phillips, who, having made the acquaintance of Tyndale, managed frequently to dine with him. After a time Phillips went to Brussels, and with great pains and expense obtained a warrant to apprehend Tyndale for heresy. After his return to Antwerp he called on Tyndale, who invited him to go and dine with him at the house of one of his friends. Phillips then, under a pretence of having lost his purse, borrowed of Tyndale all his money. "In passing through the narrow entry of the hotel, Phillips, with apparent courtesy, insisted on Tyndale going first; and as his victim was much shorter than himself, when they came to the door, he pointed down on Tyndale: immediately the officers whom he had placed there seized him, together with all his books and papers. He was in this penniless condition conveyed to the prison at Vilvoord."

During his two years' imprisonment he appears to have revised his New Testament once again for the press. In Ninth month, 1536, he was carried to execution. He cried out at the stake: "*Lord, open the king of England's eyes.*" He was then strangled, before burning.

Tyndale's dying prayer was answered very soon indeed. For Coverdale's Bible, which was substantially Tyndale's revised and completed, received the King's encouragement that very year, to be set before all the people. The crisis of the long struggle between those who would seal up and those who would throw open the Holy Scriptures in England was now over. But the victory was not yet completely won. For Romish intolerance, with the royal authority much on its side, and sometimes with seasons of success, contested every inch of ground over which the English Scriptures were spreading, year after year, till opposition generally died out before the steadily advancing truth.

Our search backward among books has now brought us to the basis of our English Bible, namely, to Tyndale's translation, which was complete for the New Testament and incomplete in the Old, but, so far as it goes, is the basis of the Bible which we now read in our own tongue. Matthew's Bible (1537), we saw, was Tyndale's translation completed with portions of Coverdale's, and so *as a whole* is the basis of our present version. Coverdale himself in the translation of his New Testament (1535), closely followed Tyndale. "The Great Bible" (1539) was a revision of Matthew's (and so of Tyndale's) by Coverdale. The Geneva Bible (1560) was based on "The Great Bible's" Old Testament and Tyndale's New Testament. The Bishops' Bible (1568) was the product of an endeavor to test and correct the "Great Bible." And our present English Bible (1611) is a revision of the Bishops' as little altered as the truth of the original Greek would permit, and following Tyndale's, Matthew's, Coverdale's and the Great Bible, when they agreed better with the text than the Bishops'. Westcott well says, that in Tyndale's translation "the general character and mould of our whole version was definitely fixed. The labors of the next seventy-five years were devoted to improving it in detail."

As *Tyndale's is the first English New Testament ever translated from the original Greek*, we can go back no farther in a direct line towards the Greek, among English copies of the Gospels. *Wyckliffe's* was not a translation from the Greek, but from the Latin Vulgate translation. So were the Roman Catholic versions, namely, the *Rheims* New Testament, published in 1582, by Roman Catholic exiles from England during Elizabeth's reign; and the *Douay* Old Testament, published in 1609, by the authorities of the Roman Catholic Church at Douay. But these English versions stand aloof from our line of inquiry. From Tyndale we may take a leap to a century and a quarter earlier, and find

*Wycliffe's Bible, about* 1380.

A beautifully printed volume is now in our hands, entitled, "The New Testament in English, translated by John Wyckliffe, circa MCCCLXXX. Now first printed from a contemporary manuscript formerly in the Monastery of Sion, Middlesex, etc. . . . Pickering: London, 1848;"—also another volume,* containing a revised reprint of the Gospels from the noble Oxford edition of Wyckliffe's Bible, the text from which these Gospels were copied being written before the year 1390; and also a reprint of another manuscript of about A.D. 1380,† compared with twenty-one other manuscripts.

JOHN WYCLIFFE was born in 1324, in the parish of Wye-cliffe, situated on the banks of the river Wye, in Yorkshire. At the age of 16 he went to Oxford, where he became distinguished for his learning. During his twenty years of study there, his industry was turned towards gaining a thorough knowledge of the Scriptures, and the right means of instructing the masses. At length he powerfully opposed the encroachments of the mendicant Friars upon the rights of the University, and overwhelmed them by his reasoning and learning. The University gratefully made him Master of one of its colleges. Soon he was presented to a valuable situation as rector in a town not distant; other honorable positions followed. In 1367 he defeated by his able arguments the claim of the Pope to continue to exact a certain tribute from the King. This increased his fame in England. Edward III. had already made him one of his chaplains. In 1372 Wycliffe was elected to the Professorship of Divinity at Oxford. He had long desired this place, and he now filled it with distinguished usefulness, promoting a critical knowledge of the Scriptures, and also vital and practical religion in his numerous students. His services were rewarded by the crown by presentation to the Rectory of Lutterworth; and he was employed by the Government as a Diplomatist in several embassies.

But the Pope had long been watching for opportunity to persecute him, for his open hostility to the papal pretensions and declaration of his religious opinions. A bill passed the House of Lords to arrest Wycliffe and his followers. The Commons and the Chancellor of the University remonstrated against the Lords carrying it into effect. Leaving his professorship at Oxford, Wyckliffe retired to Lutterworth, where he boldly wrote in defence of the truth, and in his work of completing and revising his translation of the Scriptures, till his death shortly after,—at the end of the year 1384.

The Romish Church sorely felt the influence of Wyckliffe's teaching and translation in turning men's minds away from the authority of "the Church" to the Scriptures alone. And forty three years after his death its grudge against him reached the vindictiveness of removing his remains from the cemetery of Lutterworth, burning them on a neighboring bridge, and throwing the ashes into the river Swift, which, as Fuller says, "conveyed them into the Avon, Avon into the Severn, Severn into the narrow seas, they to the main ocean. And thus the ashes of Wyckliffe are the emblem of his doctrine, which now is dispersed all over the world."

Though every copy of Wyckliffe's Bible or Testament had to be written by hand, the printing press being then unknown, a large number of copies must have been made. For about 170 of those copies are still in existence. By the time of 1520, Foxe testifies that "great multitudes . . . . . tasted and followed the sweetness of God's holy word almost in as ample manner, for the number of well-disposed hearts, as now. . . . Certes, the fervent zeal of those Christian days seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also by their expenses and charges in buying books in English of whom some gave five marks [= about $200], some more, some less for a book: some gave a load of hay for a few chapters of St. James or of St. Paul in English. . . . . To see their travails, their earnest seekings, their burning zeal, their readings, their watchings, their sweet assemblies, . . . . may make us now in these days of free profession, to blush for shame."

But Wyckliffe's was a translation from some old Latin copy of the Scriptures, the faulty one then acknowledged by the Romish church, and he faithfully translated the faults of that corrupt Vulgate into English. He had not the knowledge of Greek to translate, as Tyndale did, directly from that original, to which all our copies have been referring us as in the *Greek* language. Very few indeed in Europe knew Greek in that day. It was the fall of Constantinople in 1453 which largely occasioned the revival of learning, by scattering Greek refugees over Europe to teach their language and open up the rich stores of Grecian literature to scholars.

(To be continued.)

*Bosworth's Gothic, Anglo-Saxon, Wyckliffe, and Tyndale Gospels.

† In the English Hexapla.

## CHINESE HOUSES OF WORSHIP.

*The National Standard* accords to the city of San Francisco a Chinese population at the present time of twenty thousand. They have

almost exclusive possession of a portion of the city which is designated "China town." The following is clipped from the "Editorial Correspondence":

There are in San Francisco three Chinese Temples, two of which we visited. These Temples are by no means imposing structures in point of architectural beauty. They are approached by narrow alleys from the street; are ordinary buildings like those by which they are surrounded, such as are occupied as tenements, and for business purposes. The gods,—grotesque looking wooden images curiously and fantastically painted and ornamented—are quite numerous, and of varying magnitudes, occupying several apartments in each Temple. They are surrounded by innumerable joss-sticks from which the smoke of burning opium issues forth, which renders the Temples anything but pleasant places to be in. They are not used, as are our churches, as audience rooms for congregations of worshippers, but are open at all hours of the day and night, with persons constantly in attendance, and worshippers coming and going, continually. The walls are covered by Chinese characters which we could not read, and sought in vain to have interpreted. In one of the temples we found in front of one of the favorite gods a table laden with food —a roasted pig, ducks, chickens, etc., placed there for the gods to eat, but disposed of finally, we presume, in some peculiar way by the "Heathen Chinee" himself. As we stood there, half suffocated with the smoke, observing the gods and their ample supply of hearty food, before one of them a devout worshipper was kneeling upon a mat, and going through most peculiar gyrations, which we suppose had some significance to him, but were quite unintelligible to us. We read of such "heathen" worship in other lands, but it is a novel and not a pleasing spectacle in our own country. To be sure the material for missionaries comes to our own doors, and the missionary may be spared the trouble and expense of going abroad. But the "Christianization" of the Chinese here is likely to be a very slow process. We cannot say that we are surprised at their reluctance to embrace Christianity of the popular American California type.

A gentleman who accompanied us on our visits to the Temples very pertinently remarked that if he had come here from China to meet such a reception in a so-called Christian country as had been extended to the Chinese, he should stoutly refuse to be converted and take to Confucius with more enthusiasm than ever.

From "Words of Cheer for the Master's Workers."

### WHY FEAR FOR THY BROTHER?

"Peter, seeing him, saith to Jesus, Lord, and what shall this man do?

"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me."—John xxi. 21, 22.

Why fear for thy brother?
Thy work and none other
  Is pressing upon thee to-day;
Ere thou seek to conduct him,
To guide or instruct him,
  Be sure *thou* knowest the way.

Thou but poorly discernest
How deep and how earnest
  His love for his Saviour and Lord;
The founts of his feeling
Await their unsealing,
  Not alone in the fullness of words.

The path he is treading
Unseen, may be leading
  Through fresh fields of favor divine;
His eye may be clearer,
His feet may be nearer
  The city celestial, than thine.

Ah! little thou knowest
How largely thou owest
  The stature to which thou hast grown,
To his hushed prayers ascending
And fervently blending
  With thine at the heavenly throne.

Though he labor obscurely,
If singly and purely
  He strive but to honor his Lord,
His burden shall lighten,
His pathway shall brighten,
  In the smile of his Master's reward.

*Thy* work is before thee,
Soon, soon shall come o'er thee,
  The gathering shades of the night.
Art thou willing and ready?
Thy hand strong and steady?
  Thine armor all burnished and bright?

From "Words of Cheer for the Master's Workers."

### "CHRIST-LIKE."

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."—Col. ii. 6.

Christ-like, Christian, let it be
Watchword, countersign for thee;
When thy way is hedged about,
Christ-like leave the world without;
Seek in secret, strength to stand;
Then go forth, and hand in hand
Fight the fight of faith, for He—
He'll vouchsafe thy victory.

Christ-like, when self-love declares
Self-indulgence has no snares;
Christ-like, when thy pride of heart
Wou'd resent the scorner's smart;
Christ-like, when the place of power
Brings thee to thy trial hour;
Christ-like, aye, our pattern He
To the death upon the tree.

### GETTING RID OF BAD HABITS.

I once heard a minister say: "Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows—scratching away, and should ask what he was up to, and he should reply: 'Why, I am trying to remove the frost; but as fast as I get it off one square, it comes on another;' would you not say, 'Why, man, let your windows alone and kindle your fire, and the frost will soon come off.' And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates are to the 12th inst.

GREAT BRITAIN.—President Grant's annual message made a good impression, and was favorably received by the press. The London journals generally expressed satisfaction with the spirit in which it treated the relations between the two countries.

Some excitement has been produced in certain quarters by public meetings in which republican principles were avowed. Lectures have been delivered in several places by Sir Charles Dilke, in which he criticised the unnecessary cost of the civil list and of the royal establishment, and some of the other features of the present political constitution. Some of these lectures and other meetings of a similar character, were interrupted by the opponents of the speakers, and considerable disturbance ensued. A meeting was held at Birmingham on the 6th, in favor of the radical reform of the House of Lords, and the limitation of its power to defeat or suspend the progressive legislation of the House of Commons. Resolutions were adopted protesting against the principle of hereditary legislators, and demanding the withdrawal of legislative functions from the bench of bishops.

A strike of the telegraph operators commenced in Liverpool on the 8th, and was said to be extending to all the large cities, threatening much inconvenience to the public. On the 12th, however, the employees at one important point had resumed work, and others were about to follow the example.

The reported improvement in the condition of the Prince of Wales proved transient. On the 8th, an unfavorable change was announced by his physicians, and for several days from that time, all hope of his recovery was abandoned, and on the 11th and 12th, death was apparently very near. On the night of the 12th, however, it was stated that the prostration did not increase, and that his condition was somewhat more hopeful, although sleep was still almost entirely absent, and was much needed.

FRANCE.—The mention last week of President Thiers' message at the opening of the Assembly was received in advance of its actual presentation, which took place on the 7th. In it he announced that Great Britain had been notified of the intention of France to terminate the treaty of commerce at the stipulated time, but negotiations for a rearrangement of commercial relations will be continued. He warned the deputies not to forget to what wretchedness the Empire had led the country. France must look for complete reorganization to God and to time. It is her policy to maintain a dignified peace, and should war come, despite her determination to remain at peace, it should not be her act France, he said, sympathizes with the Pope in the maintenance of his spiritual independence, and will support him in case of need. He advocated a general compulsory military service in time of war, and the limitation of the annual contingent to 90,000 men in time of peace.

On the 8th, a motion was made for the removal of the Assembly and seat of government from Versailles to Paris. It gave rise to an animated debate, but a vote of "urgency" was refused by a small majority. A vote of urgency upon the question of a future form of government for France was also refused. The Commission of Pardons having rejected the appeal of the Communists condemned to death for the killing of Generals Lecompte and Thomas, leave was asked to present a resolution censuring the Commission for want of clemency, but a majority of the Assembly protested violently against the reception of the document, and it was returned to the mover.

The weather at Paris was extremely cold, and on the 9th the Seine was frozen over.

GERMANY.—A bill for reform in taxation was presented in the Diet on the 9th, the object of which is to relieve the burdens of the poor. It abolishes certain taxes, and makes important reductions in others which bear on articles used by the lower classes.

SPAIN.—Elections for the municipal councils took place on the 11th inst. throughout the country, and it was reported that the Republicans had elected their candidates in 23 of 48 capitals of provinces, and in 43 smaller towns.

DOMESTIC.—A postal convention has been concluded with Ecuador, to go into effect immediately; letter postage to be 20 cents per half ounce. A postal convention with Denmark has also been made, and will go into operation on the 1st of next month. It provides for a direct exchange of closed mails by steamer between the two countries, and also by the Hamburg and Bremen line. Letters, prepaid, 7 cts. per half ounce; unpaid or insufficiently paid letters will be forwarded, charged with the deficiency, and an additional fine of four cents, to be collected on delivery.

A degree of cold unusual so early in the season has been experienced generally throughout the country within the last two or three weeks. From private advices we learn that on the 22d ult., in southern Minnesota, the thermometer indicated —11°, and on the 23d, —20°. In the mountain region of Utah and adjacent territories, a terrific snow storm occurred about that time. At Little Cottonwood, the snow was reported about six feet deep on a level, and much drifted. At Alta City many of the houses were buried in snow, and the occupants had to dig their way out. Some lives were lost by snow slides. At Helena, Montana, on the 20th, the thermometer stood —30°, and at Quebec, on the 28th, —10°. The Hudson river was frozen over from Cattskill to Troy, on the 30th, and over 100 canal boats, with cargoes valued at half a million dollars, were caught and frozen in, either in the river or the canals connecting with it. On the St. Lawrence, several vessels were reported driven ashore by the ice, or in imminent danger of destruction. A violent storm prevailed on the coast of Cape Breton island on the 27th, doing much damage, both to shipping and on land. The Board of Indian Commissioners have received information that the Indians engaged in their usual buffalo hunt on the plains had suffered greatly by the snow storm. Two large bands of Sioux were hunting near a branch of Platte river, where the storm was very severe, and it was apprehended that some of them had perished, and that many of their ponies had been lost.

CONGRESS.—Several bills have been introduced in the Senate, among them one by Sumner of Massachusetts, to reduce taxation and abolish the office of Commissioner of Internal Revenue; and one by Ramsay of Minn. to reduce the rates of correspondence by telegraph, and to connect the telegraph with the postal service. The House has passed a bill to revise and consolidate the postal laws; one for the relief of purchasers of land sold for direct taxes in the insurrectionary States; and a resolution instructing the Committee on Education and Labor to inquire into the expediency of establishing a labor bureau in connection with the Department of Agriculture, with a view to the collection of statistics, and a more complete recognition of the rights of the laboring classes.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

### THE FIRST DAY SCHOOL CONFERENCE.

As I arrived in Wilmington in time for the morning session of the second day, having, with others, been deeply solemnized on the way, at the house of mourning in Cincinnati, I never felt myself more surrounded by pleading souls.

The spiritual atmosphere seemed freighted with petition ; not alone for a general blessing upon the Conference, but for a personal experience of the blessing, like the prayer of Jabez, "Oh that Thou wouldst bless me, and enlarge my coast!"

This earnest prayer found weighty and fervent utterance from day to day. It was felt almost more impressively still in some of those memorable silences, when the crowded meeting, filling all the sitting, and all the standing room of the house, to its utmost capacity, was hushed to profound stillness, and, as with the heart of one man, the great congregation bowed their heads and worshipped before the Lord.

One feature of the Conference was that which marks every organization and effort among men, the admixture of human imperfection and weakness. Words were spoken and sentiments advanced, which could by no means claim the endorsement of the body. But these things, while they produced regret, excited no discussion, and generally elicited no reply. Like ripples upon the surface, they were lost, in the deeper waves of feeling and expression with which the sessions did abound.

We might have gone home to criticise, and with anxious hearts to dwell upon these defects.

But for myself, I find it most profitable and most comforting, as I review those "seasons of refreshing" which our souls experienced, and the power of the Spirit which we witnessed in the declarations of Divine Truth and the overshadowings of Divine love, to believe and to acknowledge, "*It is the Lord!*" In this feeling, not with exultation, not without humiliation, I find the answer to *my* prayer, and I trust many went from that convocation to their widely scattered homes, with the heart-confession that "God had granted them that which they requested," that He had blessed *them* indeed, and enlarged the border of their spiritual inheritance.

In endeavoring to place a due estimate upon the proceedings and results of this gathering, we cannot disconnect it from the great movement in our Society and in the Christian world, to which so many hearts are turned with absorbing interest and solicitude. The living members of the Church of God have long been praying for a greater prevailing of the presence and power of the Holy Ghost. And has not the Lord been preparing His people for it, by wonderful visitations and manifestations like those to His disciples after His resurrection, showing them their slowness of heart to believe *all* that the prophets have spoken ; opening their understanding that they might understand the Scriptures ; explaining the things concerning Himself ; opening their eyes to see *Him* more fully, and en-

larging their hearts to a new and broader comprehension of His purpose and His commission to them to "Go teach all nations," to "preach the Gospel to every creature." And all this has not been without the charge also,—"Tarry ye, till ye be endued with power from on high."

The disciples' faith was growing, and their views expanding in those days when, as they walked by the way, or were in the chamber gathered, by the sea, or on the mountain, their risen Lord appeared to them, to calm their troubled thoughts with Peace, and to fill their longing and expectant souls with Promise.

Have we not sorrowed as they sorrowed, as we have followed our Lord to Calvary, but not yet to Olivet? Have we not longed as they longed? Have we not heard His gentle upbraiding for our unbelief, His evidences and His call to larger faith? The Church is being called to learn the teachings of the Pentecost, as well as of the Passover.

We are taught that while the Truth of God is eternal and unchangeable, we are not to be confined to the narrow bounds of our former or our present comprehension of it. We have assuredly learned that the Lord does speak in the "still small voice." Perhaps we have to learn to recognize Him more in the "sound as of a rushing mighty wind." Have we been perplexed in our thoughts, and almost baffled in faith because of "many voices?"

Perhaps we have to learn yet deep meanings of that Pentecostal scene, wherein "they heard, every man in his own tongue, *wherein he was born*, the wonderful works of God."

There are excesses. There are disorders. There are tendencies, the extreme consequences of which we may well dread, if they are not arrested. But they will be arrested. He whose warming sun melts down the snows, causing the swelling streams, as they break up their icy incrustations, to overflow their banks, will arrest the flood and set a bound which it cannot pass. If when the streams subside again into their proper channels, we find some of our fences gone, we shall regret it. They must be built again. But the streams will have brought enriching to our lowlands, which will repay the labor, many fold.

He who gives *enlivening* power, will give *restraining power*. He is calling us to higher faith in *Him*.

If the great tidal wave is suffered to break us from moorings to which we have fearfully clung, it will be that we may more trust, and more prove the all-sufficiency of our great Pilot. Harm cannot come to His children with *Him* in the ship. For the storm and the contrary winds which are caused by His Providence, will be stilled by His word.

Hearken, my own soul, to His expostulating language: "Why are ye fearful, O, ye of little faith?"

His Cause cannot fall, for He upholds it *Himself*. Let us stand in our allotted places, and go forward in our allotted ranks, as the dear Master assigns *us*, and

"*Have faith in God!*"

*Iowa.* J. B.

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For Friends' Review.

## BROOKLYN GENERAL MEETING.

(Concluded from page 258.)

12th mo. 12th.—On Seventh-day morning, the meeting-house was nearly filled, in response to the invitation extended to "a social conference of those who had found rest in entire consecration to God, and of those who desired it, or wished to inquire concerning it." D. B. U. and E. B. T. especially presented a view of the privilege of every child of faith, relying on the clear promises of God for a *present* salvation. A number of others also testified to their realization of rest in Christ as a *keeping* Saviour, against every temptation and trial. Several mentioned their having long struggled, with repeated failures, because of their not having *taken hold of the promise* accompanying God's command to be holy. In D. B. U.'s words, "It is no longer a debatable question, that God does command every one to be holy, and with this command assures us of power to be given for its fulfilment." Others, who had striven long to follow Christ in prayer and obedience, and who were well assured of the forgiveness of their sins, still confessed that they were not satisfied with their past attainment. Sometimes they were able to follow very close to the Saviour's side, but again they would fall short and find matter for repentance. They had heard of the higher life of perfect rest, and desired, were even determined to obtain it, but could not yet assert their possession of it. They were answered that this must be because they had not yet simply taken the word of promise as it stands, without looking for feeling upon it, but being sure that it *must* be true, as God has said it; so doing, it *will* be theirs. Another speaker felt that encouragement was also due to those who still felt themselves to be far off, and who listened with wonder to the accounts of such experience; they, too, may be of the flock of Christ's companions. They must not be disheartened, as though such things were not for them; but rather press nearer and nearer to Christ, who alone has the words of eternal life. This morning, as well as at the similar gathering on the previous day, D. B. U. asked for an expression of conviction or concern, first by all rising to their feet who believed in the attainment of an assured rest in Christ, and then, by those

who felt the need of it and desired to press forward to it. Many responded to these appeals. It was felt, however, by several, to be questionable whether any strength was added to the solemn impressions of the occasion by this mode of enjoined or almost *compelled* expression.

At the close of this session, Dr. Boardman (a highly esteemed Congregational minister) uttered his apprehension that we had not yet realized in these meetings all that the Holy Spirit would bestow upon us; and urged that all should, in the intervals, give their hearts to earnest supplication, without discussion.

At 2½ P. M., a large meeting gathered, very solemnly. L. W. read our Lord's supplication in the xvii. chapter of John. After a time of silent waiting, and prayer from a Friend on the floor, S. F. S. dwelt at some length on the lesson of the passage, Ezekiel xx. 37, "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." The *freeness* of the Gospel covenant, and the tender, far reaching love of the Good Shepherd, were set forth. C. E. T. then made an impressive appeal on behalf of the wonderful bounty as well as reasonableness of God's dealing with us for our salvation. The three fold cord of testimony was spoken of, as that which cannot be broken; the inspired Scriptures, which tell us of Christ, the attestation of a cloud of witnesses, and the Holy Spirit which speaks in every heart. The Lord Jesus stands at the door and knocks; if any man will open the door, He will enter in. N. F. narrated an incident to illustrate the long-suffering mercy of God. E. F. made touching reference to the prevailing efficacy of a Christian mother's prayers. Dr. Boardman spoke beautifully, from his own experience, on the same topic; holding that the love of God is infinitely greater than any human affection. J. H. D. then made a fervent appeal to all present, for themselves, and parents for their children, and children for parents, for present blessing of the Holy Spirit, that all might now attain salvation. Meeting adjourned just before dark, having been a season of deep interest and much feeling, many having been at times brought to tears.

Evening gathered again a large and attentive congregation, including many of other denominations besides Friends. The first exercise of the meeting was prayer from N. and E. F., and J. H. D. L. W. then quoted, as in a measure applicable to this occasion, the petition and declaration of Elijah, 1 Kings, xviii. 37: "That this people may know that thou art the Lord God." D. B. U. delivered an earnest and forcible discourse on the command, "Be ye holy, for I am the Lord your God." Without holiness no man can see God. No one can be saved from sin but as he is filled with holiness. Those believing in Christ already were exhorted not only to believe *in* holiness but *for* holiness. God commands it, the church needs it, the world expects it, and it is the promise of God to faith in Christ, which every Christian must lay hold upon as his possession.

C. E. T. followed; the burden consigned to her care was for the unconverted, for sinners. Touchingly these were called upon to behold the Lamb of God that taketh away the sin of the world. All were urged to put up the prayer of faith, not only for themselves, but to bring others also to the feet of the Good Shepherd. An incident from her own knowledge, of the work of grace in answer to the believing prayers of a mother for her erring son, was feelingly narrated. E. F. also spoke of God's wonderful love; the tender, yearning love of Christ for sinners. A simple but clear testimony was then given by a youth present, to his realization, at this time, of the gift of consecration, in Christ, in answer to the prayer of faith; and a glowing appeal followed from a young woman to all the young to come with her up the steps of faith to the house of God. After some other brief communications, J. H. D. reminded us, and especially the sisters by his side, that to-morrow will be the first day of the week, and that it was on that day, very early in the morning, that the women who had been with Jesus went with spices to his grave; but thanks be to God, he was not there, and the angel said, he is risen. No wonder that we have changed the day from the Sabbath to the first day of the week. Let us then, very early in the morning of the coming day, raise our hearts in supplication for a blessing, now, to many souls for whom Jesus died and rose again. As the meeting was about to close, Theodore L. Cuyler asked leave to express his gratitude to God for these meetings. They would be remembered in the prayers of the different churches of the city to morrow; and he asked that those churches might be remembered also in our prayers, that they might partake of the same baptism of the Holy Ghost; then might a fire be kindled in Brooklyn such as had never been before, and which might burn on forever. E. B. T. rose and feelingly pronounced the benediction contained in the 20th and 21st verses of the last chapter of the Epistle to the Hebrews. This was, especially toward its close, a very solemn meeting, evidently baptized by theHoly Spirit. Rejoicing seemed to fill all hearts, lifting them up as though entering early into the joy of the Lord.

On First-day morning, an overflowing as-

sembly gathered. As they were coming together, J. H. D. read the 3d chapter of Acts, commenting particularly upon the healing of the lame man by the apostles in the name of Jesus Christ. He then knelt in earnest and solemn supplication. L. W. preached at length upon the text, "Without faith it is impossible to please God." Faith was spoken of as closely related to belief, but involving more than ordinary intellectual belief; it incorporates love, confidence, submission, self-renunciation. There is one *object* of faith,—God. He has revealed Himself to man as Father, Son and Spirit. The *subjects* of faith are many, and are all dealt with in the Bible. Several forms of infidelity were effectively exposed; and he ended with a reference of the whole plan of salvation to the perfect love of God in Christ.

C. E. T. exhorted all to accept the truths thus set forth. An occurrence of which she was eye-witness, at the death bed of a child whose father had been opposed to religion, but was brought to Jesus while under the weight of his affliction, was so related as to affect many to tears. Supplication followed, and the meeting shortly concluded.

In the afternoon another social meeting took place, for conference upon the subject of entire dedication and holiness. D. B. U. and E. B. T. took the place of leaders of the meeting. Many rose in succession, and in a few words declared their realization of a present rest in full trust in their Saviour; with most it was a recent experience. One of those who so spoke had, yesterday, questioned the platform of those who asserted that they had found perfect rest in Christ. Again a request was made by D. B. U. that all should stand up who were ready to declare their desire and determination to trust the Lord fully, in total consecration to Him. As they stood, words of solemn encouragement and exhortation were uttered by D. B. U. and E. B. T. Some part was taken in the exercises of this meeting by Dr. Boardman and his wife.

At the evening meeting, the exercises were supplication from C. E. T., the reading of a portion of Scripture by D. B. U., a short discourse by N. F., and communications more at length by E. L. C., S. F. S., and C. E. T.; brief expression of feeling, exhortation and supplication from E. F., E. B. T., and others, and a very stirring appeal from J. H. D. At the close, the latter requested all to rise who were then ready to say in their hearts, "Whatsoever others may do, as for me and my house, we will serve the Lord." Almost all on the floor and in the youth's gallery stood on their feet. As they stood, J. H. D. spoke some words of encouragement and benediction, and the meeting was then dismissed. Although prepossessed against this mode of demonstration at a meeting for public worship, the writer felt the rise of so large a congregation, in response to such an appeal, to make a very solemnly impressive act and scene.

This evening, as we left the meeting house, a copy was handed to each, of a small pamphlet, containing "Extracts from the Writings of Early Friends." The present writer did not learn by whom the publication or distribution was made; but it was disavowed openly by the committee. The extracts chosen were upon subjects "chiefly those which were a source of almost constant dispute between the early Friends and their opponents." Such were, on account of the change of circumstances, unlikely to be very well suited to the present occasion; and yet it was to be regretted that a meeting, called under a desire "for a return to the zeal and earnestness of Friends in the early period of their history," should find reason even to *seem* to repudiate any of the doctrines of those early Friends.

Being obliged to leave Brooklyn on Second-day, Twelfth mo. 4th, the writer is indebted to the kindness of a friend in attendance for information that the meetings continued until the evening of Twelfth mo. 10th, the interest in them being sustained to the close Confession, both of spiritual need and of possession and rest as the reward of faith, was, under invitation and encouragement, made by many of those present from time to time. Exhortations of great fervor from ministers and others, and responses by many in more brief testimony of conviction and feeling, as well as, sometimes, ejaculations and songs of praise, filled the hours of assembly, with but very few and short intervals of silence. For account of any considerable changes in the conduct of the meetings that may have occurred during their later sessions, the writer would refer to other correspondents of the *Review*.

Looking back over these remarkable and deeply interesting gatherings, the writer desires to give his impressions in the light of calm reflection. From the stand-point of a total want of confidence in any routine, formalism, or traditionalism, and of fervent hopefulness in the revival of primitive zeal among Friends on the ancient foundation, these meetings seem momentous. Each one, at present, is so, not only in what it is, but in what it indicates for the near future of the Society, in its newly acquired relations of liberty towards the world. Let us earnestly hope and pray, that this liberty may nowhere so lapse as to furnish occasion for a more excessive proportion of the *human element* in the work of God; that none, after having begun well in the Spirit, may seek,

unwittingly, to be perfected by dependence upon things that are without. It becomes now needful to confess some *fear* of this, in the midst of the blessings from above realized at Brooklyn. May all those instrumental in this high work of revival trust very fully on the safe platform of being *altogether emptied instrumentalities*. Sometimes, then, it is believed, while looking for no new expedients to follow the exhaustion of the old routine, greater blessings yet may follow, as the reward of dependent faith;—not in the wisdom of man, but in the demonstration of power from God. H. H.

## A NIGHT ON VESUVIUS IN ERUPTION.

NAPLES, Nov. 2, 1871.

The remains of the lava-stream which broke out from Vesuvius at the beginning of this year, dwindled notably some four or five days since, so as to become almost invisible at night, and we were expecting a period of quiescence, when signs of fresh activity be came apparent, and on Tuesday two streams, issuing low down from new points of the ash-cone, descended along its sides, raising a large cloud of smoke and vapor. At night the direction and magnitude of these two glowing streams could be readily observed from Naples, and at the same time it was seen that the small crater (of this year) near the top of the cone, was blazing as though with a resinous flame, whilst at short intervals showers of red hot ashes were ejected from the mouth of the big crater. Vesuvius was, in fact, in regular process of eruption.

The night being exceedingly fine and the moon nearly full, we determined to take advantage of the opportunity for enjoying an experience as impressive as rare—namely, a nocturnal expedition to the summit of the belching cone.

A carriage brought D--, K—, and your correspondent, to Resina, at the foot of the mountain, by ten o'clock; and after a brisk walk up to the Hermitage, we found ourselves, at midnight, by the slowly advancing extremity of one of the lava-strea ns. Here we sat down in the comfortable hollows of the earlier lava of this year, warmed by the glowing mass, some thirty feet from us, whilst we watched its progress. The whole scene, as we then witnessed it, had something of an unnatural aspect—not in the sense of supernatural, but rather in the sense of artificial or of human workmanship. It resembled some vast pyrotechnic display; the mass of lava before us, with its cooling surface of cinders and its glowing cracks, was very like the smouldering embers of a huge bonfire; whilst above, the flambeau of the little crater and the constantly repeated showers from the larger mouth at this distance were like so many fireworks—the latter especially bearing a strong resemblance to the device known as "golden rain." At times a dense pillar of black smoke, accompanied by vivid flashes of lightning, burst forth from the summit of the mountain, and gave a more terrible tone to the spectacle.

Other thoughts arose as we advanced along the line of the lava-stream, and watched it flowing at a white heat, with perfect limpidity, from the rents in the side of the ash-cone, whilst a distant roar was heard marking each of the intermittent blasts from the summit. No one who has seen the tapping of an iron furnace could fail to be struck with the similarity of the scene there presented to that now witnessed on Vesuvius, the scale being immensely larger in the latter case. Here indeed, one could imagine, were the old giants at work in their iron forge; we heard the deep breathing of their bellows; we saw the sparks blown from the chimney; and below we watched the flowing out of the molten metal; then, as we listened, the notes of a distant band of quarrymen, chanting one of those strangely plaintive Neapolitan strains, came through the still air to our ears, like the buried chorus of the giant forge-men. Above us the moon was shining with a clear green light, and behind lay the beautiful bay, with the shadowy forms of Ischia and Capri faintly indicated, whilst a long crescent of fairy-lights, glimmering on the coast-line, marked the stretching roadway of Naples, Portici, and Resina.

Passing between the two new lava-streams, which were tending to meet each other at a point to the seaward side of the mound on which the Observatory is placed, we began climbing the steep side of the ash cone, in order to make our way to the great crater. After calming the fears of our porter (who carried our rugs and some refreshment) by a promise of some extra francs,—three were sufficient to induce him to come on whither he had sworn, in the most heart rending tones, that it was certain death to venture,—we proceeded steadily for an hour, and then rested on the level of the small crater. We could not now see the sources of either lava stream, but the free end of that which was issuing from a point almost in the Atrio del Cavallo,—and whose dreadful crawl, as it slowly but surely rolled on, overwhelming and destroying, we had stopped to watch as we passed at a distance of a few feet,—now appeared to have gained the other stream, and to have joined its current, so that the line which we had taken in ascending was completely closed in by a burning river. Whilst resting at this spot perhaps the finest effects were witnessed; for the volume of

smoke issuing from the small crater was now seen in its real magnitude, and what had looked like flame was clearly seen to be dense smoke, illuminated by the reflection of light within the crater. The big crater seemed to be now more energetic in its blasts; not only fine ashes, but huge white hot stones were tossed up at each gasp, and fell round about the edge of the cup, whilst the whole mountain shook beneath us, like a vessel staggering under a heavy sea. The bare crags of the old half-crater, Monte Somma, looked weird enough in the moonlight, and the impression was heightened by the hollow echo with which they sent back, after a pause, a response to the roar accompanying each jet of stones from Vesuvius: the broken-down, half-buried mother seemed to be sympathizing in the wild play of her offspring.

From this point we passed (at about three o'clock) on to the line where the fine dust-like ashes commence—about 100 feet from the lip of the great crater. Here our porter pointed out, in an agonized voice, that there were many red-hot stones lying round about us, recently ejected from the crater. His anxiety was not, however, so great as to prevent him from lighting his pipe at one of these masses, which measured 3 feet by 2 feet, and would have been unpleasant when falling from a height of some 400 feet. We were on the south side of the crater, where comparatively very few of these stones were falling; and, after a little consultation, D—— and I determined to ascend as far as the lip, in order to take one peep at what was going on within. Anxiously watching the direction of the stones shot up by two explosions which occurred as we ascended, we gained the desired edge, and looked into the crater. Nothing was to be seen but dense clouds of sulphurous smoke, which half choked us. We agreed to await one explosion, and then to retire. It came with a tremendous shock—much like that experienced when one is between decks of a man-of-war whilst a volley is fired. The white-hot blocks and stones and red hot ashes rose into the air from a spot not 100 feet in front of us, in a vast column, and fell luckily towards the other side of the crater: then we ran down hastily. As we descended over the fine ashes on the Pompeian side of the mountain, we watched other explosions, one of which scattered the side of the crater where we had stood, far and wide with ashes and glowing stones. Though it would be possible, by activity, to avoid being hit by any of the larger stones when a shower fell around you, yet I do not know to what extent it is considered reasonable to venture, and was therefore well pleased that none fell on the southern edge of the crater whilst we stood there.

A quick descent brought our party to Resina as the clocks were striking six, and after taking coffee and bread, we drove back to Naples.

One fact is worth notice with regard to the larger blocks blown into the air from the crater—they appear to ascend without any rotatory motion whatever, so that their angular, more or less square, outline is distinctly seen: in descending, on the contrary, they rotate rapidly, and thus assume a spheroidal appearance—making, at the same time, a hissing noise. Probably those in a more viscid state do actually thus assume a bomb-like form.—*Athenæum.*

## NOTES FROM NAPLES.

Naples, Nov. 13, 1871.

Vesuvius is, for the present, extinguished. It offered a very splendid appearance for two or three nights, and then went to what will be very likely a long repose. Prof. Palmieri, in his last Report, says—"The lava of the new eruptive phase, which was opened on the afternoon of the 31st of October, has spent itself, thus eluding the curiosity of many persons who had come to the Observatory to admire it. The small cone of the 13th of January has ceased also to be active, and emits only a little white smoke. The central crater alone is somewhat re-animated, sending out at intervals clouds of ashes and incandescent projectiles. The seismograph and the apparatus of variation have been somewhat agitated. About four o'clock in the morning a very small quantity of lava reappeared on the cone of the 31st of October, and the recent opening in the Atrio del Cavallo also sent out a little smoke. At the moment when I write the craters are silent, and the instruments are quiet; everything, therefore, shows a tendency to repose." The mountain may, however, be in full eruption, as far as we can judge from Naples, since it is covered with dense clouds. The long dry season of the summer and autumn has been followed by a deluge of rain, which has done considerable damage, and menaced much danger to many parts of the city which lie at the foot of the chain of hills called the Vomero. The water rose to the height of three or four feet in some houses; and, but for prompt assistance, a family of seven persons would have been swept away. This annual menace of danger might, however, be removed, were it not for the proverbial inaction and party-strife of the Neapolitans. Rome, too, is threatened with another inundation; and last week so great was the apprehension felt, that every preparation was made to meet another disaster. The Tiber rose in some places to twenty five palms above its ordinary level, surrounded the Pan-

theon, and looked in at the Ghetto; it subsided, however, rapidly, as, happily, snow has not made its appearance on the mountains. Again it has been raining for twenty-four hours, and reports from Rome are anxiously expected.—*Athenæum.*

THE CEREMONIAL.

Surely the coming of Christ in the flesh was the great epoch and CENTRAL FACT OF TIME. Types and ceremonies had their place before it, *pointing forward to it.* They are now but as finger boards beyond the goal, *pointing the wrong way,*—pointing to works, pointing to the law which made nothing perfect. Looking at the shadowy past beyond that sacred epoch, we behold them as shadows of good things to come. So far as they are allowed to stretch into the Christian era, they are but as shadows of the shadows—nothing more. John's baptism was the great, the fulfilling, the dying effort of THE CEREMONIAL. It prepared the way for the true Baptism, and, as the spent surges of ocean prostrate themselves at the base of some mighty rock, so THE CEREMONIAL laid itself down at the feet of CHRIST, reverently saying: "For thou *wast* before me."—*Thoughts about the Right.*

For Friends' Review.

NOTES FROM AN INTERLEAVED BIBLE. NO. X.

BY M. S. W.

*John* xiv. 15. A Karen woman wishing to join the Church of Christ, went to Dr. Judson, the Burmah missionary, who says: "I inquired whether she could *give up her ornaments* for Christ. It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read to her the apostle's prohibition, 1. Tim. ii. 9. She looked again and again at her handsome necklace, and then with an air of modest decision that would adorn beyond all ornaments, she took it off, saying, 'I do love Christ more than this.'"

xxi. 3. "On the night before Jesus was betrayed, He set forth to His disciples His approaching death, but that they might hope to see Him again and renew the intercourse with Him which death itself could not break, He promised to go before them into Galilee (Matt. xxiii. 7). But though expressly told to go into Galilee, they tarried in Jerusalem a whole week after the crucifixion. Then, though they did go, they appear to have forgotten the appointed mountain, and went to their home on the shore of the lake. There seven of them waited hoping He would meet them, but He did not come. At last the heart of impulsive Peter fails him, he could not say, 'I give up hope,' but he cried, 'I go a fishing.' If Peter had been on the mountain as Jesus appointed, his hope would have arisen into glad fruition instead of despair. Had Peter said, 'Brethren, hope still, we have found Him true; I will never cease to trust Him,' those who said, 'We also go with thee,' when he cried, 'I go a fishing,' would have replied, 'We, too, will trust Him.' But He had not forgotten them; if they had remembered His promise and fulfilled the conditions, they would have had rejoicing instead of sorrow. Even there he came to them, weary, cold and hungry as they were, He came and fed them with food of His own preparing.

Thus also do we find Him caring for us when we have failed to trust in Him, and blessing us when we have failed to obey His commands—meeting us when we have not climbed the appointed mountain—giving us good success in our labors. How often does His voice of infinite love cry to us, 'Children, come from the cold and darkness of faithless toils and defeated hopes, to the light of my grace, the comfort of my rest, the peace and joy of communion with me.'"

15–17. "Simon, son of Jonas, lovest thou me more than these?" "The word *agapas* which we translate lovest thou, and which is used by Jesus in the first and second questioning of Peter's heart, should not be confounded with *philo* contained in Peter's answer, and similarly translated; *agapas* expresses that reverential love grounded on high graces of character which is borne towards God and man by the child of God; *philo* expresses more the personal love of human affection.

Peter uses the less exalted word, and one implying a consciousness of his own weakness, with a persuasion and deep feeling of personal love. When our Lord repeats the question the third time, in condescension to Peter he adopts the word *phileis,* as if drawing to His loving heart, and admitting to this personal relationship the disciple whom He thus commissions to feed His sheep.

No exclusive primacy can be understood as conferred upon Peter, but rather that he should be comforted after his fall, and assured of the gracious forgiveness of his Lord; being reinstated as one of those whose blessed mission it was henceforth to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A. T.

25. "This," says Dr. Kitto, "is a very strong but significant hyperbole to express the numerous acts of Christ, of which it would seem only a small portion are recorded. Such hyperboles, similarly designed to convey a large meaning, are very common among the old Jewish writers, and were not unknown to the poets and orators of Greece and Rome. With the former it was very usual to say,

that if such and such things were done, the world would not be able to bear them. The following form of expression, slightly varied, is rather common to express something extensive: "If all the seas were ink, and all the reeds pens, and the whole heavens and earth parchment, and all the sons of men scribes, they would not suffice to write all the lessons which such a person composed," or, "all the wisdom which such another person possessed, or, "all the law which such an other person learned."

The author of Ecclesiasticus, speaking of Solomon's wisdom, says: "Thy soul covered the whole earth, and thou filledst it with parables." There is a remarkably similar hyperbole in Euripides: "If Jupiter wrote down the sins of mortals, the whole heaven would not have space to contain them." Gen. xi. 4. Num. xiii. 33. Deut. i. 28. Dan. iv. 20. Heb. xi. 12.

# FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 23, 1871.

THAT WHICH MUST REMAIN.—Quakerism (so called) includes, as an essential idea, the Headship of Christ in His Church, His Presidency in its meetings for His worship and service. The Society of Friends when assembled in the capacity of a church, appoints no president and prescribes no vocal service nor range of subject matter. A consistent, devout adherence to this idea is, as we conceive, vital to the system which is held by the Christian successors of George Fox. Inseparably connected with this idea, is our system of a gospel ministry, free, taught of Christ and of His appointing, and qualified and moved by Him, not only in a general way, but in every exercise of the gift. We fall into no uncharitableness towards the sincere professors of other folds, when we object to every approach among our people to anything like a stated ministry. A paid ministry is a concomitant of a stated ministry. Those, moreover, who expect preaching or vocal prayer from their preacher at stated times of man's appointment, will be likely to deem it necessary to have special education for the service, since they cannot command or control the Spirit's motion any more than they can "the wind which bloweth where it listeth." Not that we would plead for ignorance. On the contrary, we hold that it is a duty to embrace the educational advantages that open before us, and that the study of the Scriptures and religious knowledge are to be encouraged by all. In saying this we do not sanction study *for the ministry*, neither would we exempt from such cultivation of the God-given intellectual and spiritual faculties those who feel themselves called to evangelical work. More than this—we would encourage those who have the burden of the word, to such preparation for service as is to be found in earnest devotion when not in the public assembly. One of the brightest exemplars we have known (Rebecca Joues) records that to her the meeting always began on the day previous to the stated gathering. Thus sitting, when alone, under the shadow of the Lord, a weightiness of spirit was attained and maintained, which contributed greatly to the watering of the flock and to the edifying of the body in love. Let none bury their "talent"—let none fail to improve it. Of the simplest layman, as well as the prophet or evangelist, the Lord will require His own with usury. But no literary qualification will make a true effective gospel minister of one who is not called of God; and we know that the truth is often glorified through the instrumentality of the very illiterate. So far as it is practicable, educate all—but reverently bear in mind that it is the Lord's province to select His ministers, to qualify them, and to appoint the time and manner of their service. It is a patent fact that the most valiant of our pioneer Friends were zealous for educational influences, always subservient to that teaching, primal in importance and never to be dispensed with, which, being from above, is indispensable as the source of pure, peaceable, heavenly wisdom.

We are willing to re-assert these views, as it is a day of freedom and overturning when

> "The waster seems the builder, too,"

and earnest souls cannot be pacified and satisfied with *mere* conventionalism. But there are fundamental principles which are no mere conventionalisms or fashions of an epoch, nor a portion of the ceremonial and superseded past. These are ours sacredly to maintain, never to surrender:

> "A charmed life old goodness hath—
> The tares may perish, but the grain
> Is not for death."

Amid the overturnings that are sure to

come and which characterize these remarkable times, there is stability in the unchangeable truth, and the things that cannot be shaken are to remain. Practices and usages which do not embody any important principle, although time-honored and dear from long association, may be swept away by the current of progress, and yet the Lord's work be pursued with fresher life; but let us see to it that no retrograde step be taken, that no testimony to the spirituality of the gospel be yielded, that the foundation be not endangered in over-haste of building. We may then tranquilly acquiesce in inevitable turnings and overturnings, "act in the living present," and perform our appointed part in a history-making era.

"God works in all things; all obey
His first propulsion from the night!
Wake thou and watch!—the world is grey
With morning light!"

How our Brethren Fare.—The account furnished by a correspondent of the meetings at Brooklyn, is given as information. There were precious seasons of divine grace. Our correspondent reports some innovations which, as represented, are not in keeping with the practices of the Society of Friends. We have advocated the holding of these general meetings, under the authority of the church and conducted circumspectly, in the fear of the Lord, in accordance with the principles promulgated and reduced to practice by Fox, Penn, Barclay, Gurney, Grellet, Forster, Seebohm and a host of worthies whose lives have exemplified, through our whole denominational history, the religious standard which we approve. May that standard be ever maintained and exalted.

We have narrations from several correspondents, and there seems to have been a distinction between the series of meetings held under the direct auspices of the Yearly Meeting's committee, and those which followed, rather more of a popular character.

The Government and the Indians.—We are interested in learning that Superintendent Hoag recently visited Washington on business connected with the central Indian Superintendency, and three of the Associated Committee met with him there. Satisfactory interviews were had with the President of the United States, with Secretary Delano, and with the newly appointed Commissioner of Indian affairs, General Walker, (formerly of the census bureau.) Opportunity was afforded to present the several matters that had been referred to the care of the Washington committee, which are believed to be in train for satisfactory solution. The Superintendent left for the West on the evening of the 5th inst.

Freedmen's Schools in East Tennessee.—In our report of the proceedings of Indiana Yearly Meeting, we did not find space for the report to the Missionary Board of that body of the Superintendent of Tennessee schools, our friend Yardley Warner. This Friend, under a sense of religious duty, labored in organizing in East Tennessee among the colored people nine schools, one of them a Normal School. Aid, both pecuniary and in the way of counsel and sympathy, was desirable, and the Missionary Board kindly assumed the concern, appointing our Friend to the Superintendency, encouraging him to attend several of the Yearly Meetings, and solicit contributions. By his financial statement it appears that he collected from individuals in various localities, in money and material, $2,041.40. We give the substance of his report:

The operations in Christian labor in Tennessee and Alabama, which are now subject to your care, were commenced a year ago at Maryville. A large school with a Normal class is now flourishing there; and twenty-four other schools, partly or wholly under our supervision, which with seven temporarily suspended or under negotiations, make thirty-two in all requiring attention. They are mostly located on, or near the Virginia, Tennessee and Georgia Railroad. Those not accessible by public travel are reached by the freedmen sending conveyances, which they gratefully do, sometimes riding all night to accomplish it.

The general aims and working are:

1. To help them to right living, and self-development; to educt the whole Christian man, and especially to bring out teachers from their own ranks; to this end we take hold of the gifted ones, and in some cases assist them in boarding where they may attend the Normal classes.

2. We visit much in their families, and encourage them to train their children, and rule their houses and their business as becomes the Christian believer.

3. Their spiritual needs are sought out; our sympathies go with them therein; and, in many communities, great openness is manifest for the reception of Gospel Truth.

4. We labor to arouse them to exert themselves

to live economically, to clothe themselves properly, and lay up means to support their schools, families, and meeting houses. We use opportunities to teach them profitable farming, gardening, stock management, and choice of seeds and plants.

5. All our teachers, and especially our principal teacher and General Agent, William P. Hastings (and wife) at Maryville, are earnest and assiduous in impressing the plain truths of the gospel upon their minds, and to counteract noisy and unseemly ways of public worship; also in the First day schools to illustrate Bible history. These efforts are effective in gathering into the day schools.

6. The public mind is ripening for free schools. This tendency we foster, five of the counties in which we operate having voted for them. In those counties we co operate with the Superintendents, in general supervision, which is thankfully received: and certificates are granted in order to make way for it in the minds of teachers, and others in the employ of the commissioners.

We seek to reach the people in lonely and neglected places, where it is difficult to get schools, or where opposition to them still exists. In some such, our labors have been most interesting, and most signally blessed.

We supply all the schools which we have care of with books, &c., of the most approved kinds. A. S. Barnes & Co. generously donated five hundred dollars worth of books, including the most valuable and most recent hand-books on the theory and practice of teaching, for our normal pupils. This was done on the recommendation of Dr. Sears, acting Trustee, and Charles Macalister, Treasurer of the Peabody Educational Fund. We ask all the pupils to buy their books; but we make sure that they have what they want, and such as are not paid for, are kept by the teachers, when done with by one pupil or class, for another. This book business will be the most costly part of our work, as the schools become self-supporting. The principal part of our business in the free school counties consists in supplying books and stationery, training and recommending teachers, advising with, and working with, the public school officers, and in organizing and conducting the First-day schools, those schools being enumerated in order to exhibit the true wants of the concern, as well as to indicate what goes with the money. It will be seen that no small amount is needed for furnishing books alone, to 1,719 children whom we now supply, as follows: in self sustaining schools, eight; non-paying schools, three; part paying, seven; free or State schools, nine; organizing and partly supplied, three; organized and supplied, two. A prominent and laborious part of our care is to reconcile party feuds, and unite the people in neighborhoods, so that they may heartily combine and sustain one good school, instead of two or three crippled ones. These feuds are often denominational.

## DIED.

BUNDY.—In Carthage, Rush Co., Ind., on the 12th of Eleventh month, 1871, Alice, in the 3d year of her age; and on the 13th of the same month, John, aged 7 months; children of William and Mary Bundy, members of Carthage Monthly Meeting.

HOCKETT.—On the 12th of Eleventh month, 1871, in the 25th year of his age, Elbridge Hockett, a member of Newbury Monthly Meeting, Ohio. Being favored with Christian resignation, he frequently expressed that he was ready to go, and that every obstacle was removed; and he often exhorted those about him to be faithful, and prepare to meet him in heaven.

## GENERAL MEETING IN NORTH CAROLINA.

The Committee of North Carolina Yearly Meeting have made arrangements to commence a "General Meeting" on the 21st of First month, 1872, at 11 o'clock, A.M., at Deep River meeting house, Guilford county. The Committee will meet at the rise of the Quarterly Meeting at same place, on the day previous.

A cordial welcome will be given to all who may respond to the Macedonian cry: "Come over and help us." Those coming by railroad will be met and provided for at Jamestown Depot.

Isham Cox, *Clerk of Committee.*

12*th mo.* 11*th*, 1871.

## GENERAL MEETING AT WESTFIELD, IND.

The next General Meeting under the authority of Western Yearly Meeting's committee, in co operation with a committee of Union Quarter, will be held at Westfield, Ind., commencing at 11 o'clock Seventh day morning, First month 13th, 1872. Reduced fare is granted over the Peru and Indianapolis Railroad.

All who may feel drawn to attend the Meeting will meet with a cordial reception by Friends of that vicinity; and all necessary accommodation will be supplied upon their arrival at Noblesville, which is the nearest railroad point.

The committee are requested to meet two hours earlier that morning.

On behalf of the committee,

Wm. L. Pyle, *Sec'y.*

*Indianapolis, Ind.*, 12*th mo.* 13*th*, 1871.

## GENERAL MEETING AT GLEN'S FALLS.

A General Meeting has been appointed by the Committee of New York Yearly Meeting, with the co operation of a Committee of Saratoga Quarterly Meeting, to open at Glen's Falls, N. Y., on Fifth-day morning, First month 11th, 1872.

The meeting for worship at Queensbury occurs on Fourth-day, at 11 A.M., and Friends from a distance are invited to be in time to attend it.

The Committees of the Yearly and Quarterly Meetings will meet at the meeting-house on Fourth-day, at 3 P.M.

All who are drawn to attend the meeting will be warmly welcomed, and accommodations will be provided for them; and those who feel called to do so through an apprehension of duty are especially desired to be present, that the work of the Lord be not hindered.

Those expecting to attend are desired to address Wm. Carey, Gansevoort, Saratoga Co., N. Y., or Daniel S. Haviland, Glens Falls, Warren Co., N.Y.

A Committee will be at the depot at Glen's Falls on arrival of trains at 10 A.M. and 8 P.M., to receive visitors.

Robt. B. Howland,
Clerk of Y. M. Comm.
Charles R. Mott,
Clerk of Q. M. Comm.

## AERIAL VOYAGES.

The *British Quarterly* has an interesting treatise with this title, much too long for our pages, from which we make copious extracts:

* * * Let us now enter the car. The huge monster above us is swaying to and fro in the breeze, and struggling for freedom like some giant soul which has done its work on earth and is eager to reach its native skies.

The cords which hold us captive are loosed, and, as if by instinct, we grasp the nearest rope, or hold fast to the wicker work, to secure ourselves from the effects of our sudden translation—we might almost say projection—through the air. But the first feeling is one of surprise. We find ourselves perfectly stationary, whilst strange to say, the earth—the great solid globe on which we recently stood, with all its towers, and temples, its gazing crowds and spreading landscapes, is seen shooting downwards in space with frightful velocity! Worse still, glancing upwards, the sky appears to be falling, as if the ceiling of the universe had given way; and yonder big dark cloud, which seemed to be motionless when we took our seat, is now tumbling headlong upon us, and will infallibly crush our balloon like a moth. It requires some little consideration to correct this delusion, and satisfy ourselves that here, as in many of the moral and social phenomena of life, the change is with us, and not in the world itself.

As we rise, the view below grows more expansive, but, at the same time, it appears to flatten. The hills are planed down, the valleys are filled up, and the rich undulations and inequalities which contribute so much to the picturesque are in a great measure lost to the aerial eye. We seem to be hovering over a huge variegated ordnance map, tinted for the most part with green; its rivers looking like silver ribbons, its railways like ruled lines, its woods represented by patches of verdure, and its towns exhibiting grooves or gutters for streets, and kitchen areas for squares.

This effect is the more striking when we look perpendicularly down upon tall, slender objects like steeples, pillars, or elevated statues. The monument of London becomes a mere gilded speck on the pavement. The hapless column in the Place Vendôme, now overthrown by the hands of Frenchmen themselves, was described by an aeronaut as a kind of "pin stuck head downwards in a cushion." A view of the statue of Napoleon, as seen from on high, is given by M. Flammarion, and presents a ludicrous picture, the figure being crushed into a sort of black amorphous lump, which would be utterly unintelligible were it not that the shadow exhibits something of the human form, and not inaptly suggests some strong reflections respecting the fallen fortunes of the imperial dynasty. In fact, the landscape seems to be flattened as if some great roller had passed over it, and ironed out all the prominences in order to reduce it to one vast plain.

This appearance may be qualified by another, which, however, is not visible to every voyager. Without going so far as to imagine that the earth will display any portion of its convexity, we certainly should not expect it to assume a concave aspect to the eye. Yet, for the same reason that the sky above us looks like a great vault, and that the clouds overhead slope down towards the horizon, if sufficiently extended, the landscape beneath us should appear to be similarly hollowed were it surveyed from a corresponding elevation. In some degree, and to some susceptible minds, this curious impression is realized in a balloon. The central parts of the expanse below seem to sink and assume a dish-like form, so that, as M. Flammarion observes, we float between two vast concavities, the blue dome of heaven resting upon the green and shallow but inverted dome of earth.

But can we witness all this without a sensation of giddiness? Is not our enjoyment of the scene marred by a strong disposition to vertigo, such as is natural to human heads when raised to perilous altitudes? This tendency, however, is far less prevalent than might be expected in the car of a balloon. Professor Jacobi, who could not look down from a lofty building without dizziness, made his first, perhaps his only ascent, without experiencing the least swimming of the brain. The chief feeling of an aeronaut, according to M. Simonin, is one of elation; his sense of individuality becoming so triumphant that he glances down upon the poor wretched globe he has left grovelling in its sins and sorrows, with a species of pity which is probably very much akin to contempt! But this sentiment, according to M. Flammarion, may be combined with another of a much more equivocal description. "I also felt," says this gentleman, "a vague desire to throw myself out of the balloon. Though feeling convinced that it would be certain death, I was under the influence of a mild temptation to allow myself to fall, and my death became, for the moment, a matter of indifference to me." * * * * * *

We continue rising. The balloon will, of course, persist in doing so until the weight of the included gas and of the entire apparatus exactly balances an equal bulk of the surrounding air. Starting from the earth with all its buoyant power in hand, it would soon acquire a considerable momentum were it not controlled by the resistance of the atmosphere, which reduces its motion to a steady, uniform ascent. This presumes, however, that nothing transpires to alter its gravity. The addition of a few rain drops to the machine would infallibly slacken its speed, whilst the fall overboard of one of the passengers would convert it for the time into a runaway balloon. When Mr. Cocking severed his parachute from the great *Nassau*, the latter, huge as it was, bounded aloft with such

swiftness that whilst the poor fellow was descending to death, the two aeronauts seemed to be mounting to destruction, either by the bursting of the balloon or the stifling emission of gas.

In another way, also, too rapid a start may lead to dangerous consequences. In 1850, MM. Bixio and Barral took their places in the car of a balloon inflated with pure hydrogen. Their object in using this lightest of all aerial fluids was to climb to an elevation of thirty or forty thousand feet; but, not having made due allowance for its buoyancy, the machine, when released, shot through the air like a ball from a gun. The envelope expanded so rapidly that it bulged down upon the aeronauts and shrouded them completely, the car being slung at too slight a distance below. Struggling like men beneath a fallen tent, one of them, in his endeavors to extricate himself, tore a hole in the great bag, from which the gas poured upon them, producing illness and threatening suffocation. Precipitately they began to sink, and it was only by tossing everything overboard that they succeeded in landing safely on the earth. They had traversed a bed of clouds 9,000 feet in thickness, reached a height of 19,000 feet, and then performed the return journey, all in the space of little more than three-quarters of an hour.

Higher and higher we mount. Shall not we knock our sublime heads against the stars, if we continue to ascend in this indefinite way? How rapidly we move, and what curious effects vertical traveling may involve, a single illustration will suggest. Aeronauts may enjoy a spectacle which, at the first mention, might almost recall the retrograde movement of the solar shadow on the dial of Ahaz—namely, that of two sunsets in one day. An early balloonist, M. Charles, was very much impressed by this vision. When he left the earth for an evening excursion, the great luminary had just disappeared, but said the Frenchman, proudly, "he rose again for me alone!" "I had the pleasure of seeing him set twice on the same day." Nor was the spectacle such as the dwellers on the soil may command, by permitting the orb to sink behind some elevation, and then mounting it so as to bring him again into view—thus playing at bopeep with the lord of day. For, continued M. Charles, still more proudly, "I was the only illuminated object; all the rest of nature being plunged into shadow!"

But now, looking aloft, we observe a mass of clouds, towards which we are rapidly speeding. There are mountains of snow and great threatening rocks, against which it seems as if our fragile vessel would inevitably be dashed. The novice in aerial navigation almost instinctively holds his breath as he sees the distance narrowing between his frail skiff and these frowning piles, and awaits the awful collision. But they open as if by magic, and the balloon glides into the midst without a shock, or a tremor in its frame. We are then enveloped for a time in a sort of obscurity, but we have nothing to fear, for the machine might travel blindfold without dread of the slightest obstruction in these pathless expanses. Destitute of every object which could serve as a guide, we proceed until we emerge into sunshine once more, and then, looking down, we see the clouds through which we have entered closing like a trap door after us, and shutting us out from the dear old world, where we lead such a life of charmed misery.

Sometimes, however, it seems impossible to rise above the "smoke and stir of this dim spot, which men call earth."

In an ascent from Wolverton, in June, 1863, Mr. Glaisher passed through an extraordinary succession of fogs and showers and rain clouds; and though he soared to a height of 23,000 feet, the balloon was unable to extricate itself from its earthly entanglements. Following a fine rain came a dry fog, which continued for some distance; this traversed, the aeronauts entered a wetting fog, and subsequently a dry one again. When three miles in height, they imagined that they would certainly break through the clouds, but, to their great surprise, nebulous heaps lay above them, beneath them, and all around them. Up they clambered, but at an elevation of four miles dense masses still hung overhead as if to forbid any further progress, and two clouds with fringed edges specially attracted their attention, from the fact that they were unmistakably nimbi, although formations of this latter class are mostly creatures of the nether sky. On returning, a heavy rain fell pattering on the balloon at an altitude of three miles, and then, lower down, for a space of 5,000 feet, they passed through a curious snowy discharge, the air being full of icy crystals, though the season was high summer.

It is not often, however, that the atmosphere is in this nebulous condition throughout so large a portion of its depth. For days together terrestrials may be enveloped in fog and rain, and in that case must wait patiently until the clouds please to roll off, and drench some other locality; but if at such seasons we were to jump into a balloon, we might soon pass out of the watery zone and soar into the jocund sunshine. Continuing our ascent, therefore, through the dense tract of moisture we first entered, our machine at last lifts its head joyously above the surface, and, shaking off the cloudy spray, bounds into a new sphere, where the great giver of light glows with unadulterated ray. We are, in

fact, in a new world. We are completely cut off from our native earth by a huge continent of vapor, which appears to have been suddenly petrified into rock.

"Above our heads," writes Mr. Glaisher, "rises a noble roof a vast dome of the deepest blue. In the east may perhaps be seen the tints of a rainbow on the point of vanishing; in the west, the sun silvering the edges of broken clouds. Below these light vapors may rise a chain of mountains, the Alps of the sky, rearing themselves one above the other, mountain above mountain, till the highest peaks are colored by the setting sun. Some of these compact masses look as if ravaged by avalanches, or rent by the irresistible movements of glaciers. Some clouds seem built up of quartz, or even diamonds; some, like immense cones, boldly rise upwards; others resemble pyramids whose sides are in rough outline. These scenes are so varied and beautiful that we feel we could remain forever to wander above these boundless plains."

As we ascend, however, a serious question comes into play. To the first adventurer we may suppose that it would present itself with alarming force. Shall we be able to breathe safely in yonder upper regions, where the air is so thin that the lungs must work "double shift," as it were, to procure their necessary supply? At the earth's surface, it is well known that the atmosphere presses upon every square inch with a force of from fourteen to fifteen pounds. A column of air forty miles in height resting upon a man's hat, would, of course, crush it flat upon his head in a moment, were it not for an equal resistance within; and, but for the same cause (the equal diffusion of pressure at the same level), we should all go staggering along under our burden of thirty thousand pounds—such is our share of the atmospheric load—or, if laid prostrate, should find ourselves incapable of rising. But of course the pressure grows smaller as we ascend, for the simple reason that the height of the column above us continually decreases. Seeing, moreover, that we are adapted by our organization to existence at the bottom of this aerial ocean, it is natural to expect that at considerable elevations some sensible disturbance of our functions will ensue. At the height of three miles and three quarters the barometer, which stands at about thirty inches at the level of the sea, has sunk to fifteen inches, exhibiting a pressure of some seven-and-a-half pounds to the square inch, and showing that as much of the atmosphere in weight is below us as there is above. Reaching an elevation of between five and six miles, the mercury would be found to mark ten inches only, representing a pressure of five pounds to the square inch, and proving that two thirds of the aerial ocean had been surmounted, leaving a thin third alone to be traversed. The following table, as given by Mr. Glaisher, will, however, best express this decline of density:—

| | | |
|---|---|---|
| "At the height of | 1 mile | the barometer reading is 24·7 in. |
| " | 2 miles | 20 3 " |
| " | 3 " | 16·7 " |
| " | 4 " | 13·7 " |
| " | 5 " | 11 3 " |
| " | 10 " | 4·2 " |
| " | 15 " | 1·6 " |
| " | 20 " | 1·0 " less." |

One indication of increasing rarity in the air is to be found in the lowering of the point at which the water boils. On the surface of the earth ebullition takes place, as is well known, at 212° Fahr.; but at the top of a mountain like Mont Blanc, where the pressure is so much lightened, and the liquid therefore encounters so much less resistance to its vaporous propensities, it will pass into steam at a temperature of about 178°. At still greater elevations this point becomes so ridiculously reduced—if the expression may be employed—that we might plunge our hand into the fluid when in full simmer, or drink it in the form of tea when absolutely boiling. Of course, under such circumstances, it would be impossible to extract the full flavor of that generous herb unless the process were carried on under artificial pressure, and therefore the most gentle and legitimate of all stimulants must lose much of its potency if decocted at 20,000 feet above the level of the sea.

Another little circumstance is very significant. In opening a flask of pure water at the earth's surface, we should not expect the cork to fly out with an explosion as if it were a flask of Clicquot's sprightliest champagne; but this is what occurs when we reach an altitude where the external pressure is slight compared with the spring of the imprisoned air. * * * * *

(To be continued.)

Selected for Friends' Review.

## WATCH AND PRAY.

"Watch and pray, lest ye enter into temptation." To "enter not into the path of the wicked," to "avoid it, turn from it, and pass away," this is one of the modes of *watching*. Therefore our Lord insists upon it so much, knowing that in it our safety lies. But how many are there among us who can be said to watch and pray? Is not the utmost we do, to present ourselves once or twice a week before God in the congregation, or offer some short prayer morning or evening, and then go into the world with the same incaution and forgetfulness as if we had never entertained a serious thought? We go through the business of the day, *practically* quite forgetting that *all* business has snares in it, and therefore needs caution lest we deny our Lord. It is a fearful thing to deny Him in our works!

Let us ask ourselves this question, "How often do we think of Satan in the course of the day as our great tempter?" Yet surely he does not cease to be active because we do not think of him; and surely, too, his power and devices were revealed to us in the Bible, for the very purpose, that being not ignorant of them, we might watch against them. Are not many of us living in habitual forgetfulness that this world is a scene of *trial;* that all its employments, its pleasures, its occurrences even the most innocent, the most acceptable to God, may be so met and used by us, as to conduce to our ruin? We are warned to "be sober, be *vigilant.*" And assuredly our true comfort lies, not in disguising the truth from ourselves, but in knowing that though sin is always besetting us, God is for us, ready to give us the victory; that greater is He that is in us, than he that is in the world; and that He in every temptation will make *a way for us to escape,* that we may be able to bear it.

Be not deceived and overcome by an evil heart of unbelief. Make up your minds, firmly, that you will take God for your portion, and pray to Him for grace to enable you so to do. Avoid the great evils of leisure, avoid the snare of having time on your hands. Avoid all bad thoughts; avoid and abhor all corrupt books; avoid all bad company of every kind, and let no devil's wiles seduce you into it. Though you be laughed at for your strictness, though you be called a coward, or a child, or narrow-minded, or superstitious, fear not, brave and manly heart! falter not, fail not; stand firm, quit you like men, be strong!

"The secret of the Lord is with them that fear Him." Those who obey God and follow Christ have a secret gift given them by their Lord and Saviour, in proportion to their faith and love. They cannot describe it to others; they have not possession of it all at once; they cannot, perhaps, have the enjoyment of it at this or that time when they will. It is given but in small measure to those who *begin* God's service. It is not given at all to those who follow Him with a *divided* heart. But those who *give themselves up* to their Lord and Saviour, those who surrender themselves soul and body, those who honestly say, "I am Thine! now make me, do with me what Thou wilt!" who say so not once or twice merely, or in a transport, but calmly, and *habitually,* these are they who gain the Lord's secret gift, even the "white stone, and in the stone a new name written which no man knoweth, saving he that receiveth it."

---

SELF-CONCEIT is mostly blind to the merits of others, as well as to its own defects.—*Dillwyn.*

## ONE BY ONE.

BY THE AUTHOR OF "COMING."

"I will come again, and receive you unto Myself."
"The Master is come, and calleth for thee."

Not sweeping up together,
In whirlwind or in cloud,
In the hush of the Summer weather,
Or when storms are thundering loud;
But one by one they go,
In the sweetness none may know.

In secret love the Master
To each one whispers low,
"I am at hand; work faster;
Behold, the Sunset-glow!"
And each one smileth sweet
Who hears the Master's feet.

Have we not caught that smiling
On some beloved face,
As if a Heavenly sound were wiling
The soul from our earthly place?
The distant sound, and sweet,
Of the Master's coming feet.

We may clasp the loved one faster,
And plead for a little while;
But who can resist the Master?
And we read by that brightening smile
That the tread we may not hear
Is drawing surely near.

Or in the hush of the Summer weather,
In the golden afternoon,
As we watch by a friend's sick-bed together,
And murmur, "Better soon;"
—Sudden, the Master's feet
May be heard in the sunny street!

Till then no dream of dying
Had flashed through the sick man's heart,
But a sudden smile on his face is lying,
And the soul rises up to depart
At the sound of those gentle feet,
Which come up through the sunny street.

Or perchance he lieth sleeping,
With weary hand and head,
And does not hear our weeping,
Nor the sound of that solemn tread,
Telling the hour is come
For his returning Home.

Then we whisper low together,
"Behold, the Master's feet!
He comes through the sunny weather,
Up by the smiling street;
We had no thought, or fear,
That the hour had come so near:"

Then, trying to still our weeping,
With trembling lips we say,
"We must break on this silent sleeping,
We must prepare *His* way;"
And we stoop to murmur low,
"Art thou ready, dear, to go?

"The Master is come, and calleth
For thee; He is at the door;
Awake! for His shadow falleth
Already across the floor;
Art thou ready, dear, to go
With Him who loveth so?"

Then a sudden voice of gladness,
—As our earthlier voices cease;—
"After my years of sadness,
He bringeth tidings of Peace;
How beautiful are His feet,
Which shine from the Golden Street!"

And gently enters the Master,
Through the room His garments sweep,
And our trembling hearts beat faster,
And our eyes forget to weep—
Though we can hear Him say,
"Thou shalt be THERE to-day."

As one whom his mother comforts,
He lays the soul on His breast,
But He draweth the curtains closely
As it enters into Rest;
And none may see it go,
Away through the sunset-glow:

He hath hushed the worn frame sweetly,
He hath soothed the Death-alarms,
Till it lieth asleep completely
In the Everlasting Arms;
We know not the soul is gone,
Till the Lord is found alone.

* * * * *

Or when the storm-rain dasheth
Across the wintry night,
And the wild, red lightning flasheth,
Like Angels' swords of light;
And we pray for sailors' souls,
As the sea in thunder rolls:

Behold, as we kneel down trembling,
The thunder crasheth free,
The Door bursts open wildly,
And startled, we rise to see
—Serene, and still, and fair,
The Master standing there!

He looketh upon us sweetly,
With his well-known greeting, "Peace,"
And He fills our hearts completely,
And the sounds of the tempest cease;
But we know the hour is come
For one of us to go Home.

On all the sweet smile falleth
Of Him who loveth so,
But to *one* the sweet Voice calleth,
"Arise, and let us go;
They wait to welcome thee,
This night at Home, with Me."

—Not sweeping up together,
In whirlwind or in cloud,
In the hush of the Summer weather,
Or when storms are thundering loud;
But one by one we go,
In the sweetness none may know.

Not pressing through the Portals
Of the Celestial Town,
An Army of fresh Immortals,
By the Lord of Battles won;
But one by one we come,
To the Gate of the Heavenly Home:

That all the Powers of Heaven
May shout aloud to God,
As each new robe of Life is given,
Bought by the Master's blood;
And the Heavenly raptures dawn
On the Pilgrims, one by one:

That to each the Voice of the Father
May thrill in welcome sweet,
And round each the Angels gather
With songs, on the shining street;
As one by one we go,
To the Glory none may know.

THE WORD OF RECONCILIATION.—God was in Christ, reconciling the world unto Himself.

## O GOD! MY HEART IS FIXED!

My whole desire
Doth deeply turn away
Out of all time, unto eternal day.
I give myself, and all I call my own,
To Christ forever, to be His alone.

I leave the world,
Its wealth allures not me;
With God alone will I contented be
The creature shall no longer fill my mind;
In the Creator what I want I find.

Now, O my God!
My comfort, portion, rest!
Thou, none but Thou, shalt reign within my breast.
Call me to Thee! call me Thyself—oh, speak,
And bind my heart to Thee, whom most I seek!

Then let me dwell
But as a pilgrim here;
One to whom earth seems distant—heaven more near.
Let this my joy, my life, my life-work, be,
To die to self—to live, my Lord, to Thee.

I know this road
Through narrow straits doth wend,
Wherein my stubborn will must stoop and bend.
Jesus, I offer unto Thee my will—
Thy love can make it humble, sweet and still.

Thou art my King—
My King henceforth alone;
And I Thy servant, Lord, am all Thine own.
Give me Thy strength: oh! let Thy dwelling be
In this poor heart that pants, my Lord, for Thee!

—*Gerhard Tersteegen.*

## AN APPEAL.

By recent accounts from the South, we learn that the Freedmen, both old and young, are in a very suffering condition.

Many children are prevented from attending school by want of necessary clothing.

If any Friends would contribute new or part worn clothing, bedding, or shoes, they would be thankfully received.

And such donations sent to the office of Friends' Freedmen's Association, 116 N. Fourth street, would be immediately forwarded to suffering people.

On behalf of the Women's Aid Association.

SARAH LEWIS, Secretary.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 18th inst. have been received.

GREAT BRITAIN.—Contrary to general expectation, the Prince of Wales, since the date of last week's account, has continued to improve, and the latest dispatches state that convalescence appeared to be slowly but steadily progressing.

The strike of telegraph operators proved a failure, most of them having returned to work without attaining their object.

The Foreign Office of Great Britain has recently instructed its agents abroad to investigate the organization of the various branches of the International Society in the countries to which they are respectively accredited, and report thereon to their own government.

FRANCE.—In the Assembly on the 14th, the Minister of War made an explanation of the delays in the commission appointed some time since to in-

quire into the capitulation of French fortifications and armies during the late war. He said they had examined into the surrender of six fortresses of a secondary character, the commandants of which have been sentenced to punishment according to army regulations, and that they would shortly investigate the surrenders of Sedan and Metz.

The Chinese Embassy has sailed from Marseilles for Shanghai.

The Emperor and Empress of Brazil have arrived in Paris.

The Assembly, on the 12th, adopted, by a vote of 289 to 279, a recommendation from the committee having charge of the subject, for alienation to the State of the Crown Jewels.

A bill which was recently introduced in the Assembly, providing for the partial removal of the Chamber, has been rejected by the committee having it under consideration, by a majority of one. A majority of the Assembly is said to be still averse to a return to Paris. The committee on the reorganization of the army has agreed to exempt from compulsory military service all ecclesiastics and heads of commercial establishments.

A French committee propose to present to the British government a painting commemorative of the great efforts made by the people and authorities of that country to supply the French people with food, when sorely pressed by famine and distress at the close of the late war.

Two of the Orleans princes having been elected members of the Assembly, considerable opposition has been shown to their taking their seats. On the 18th a long and animated debate on the subject occurred. President Thiers was absent, but Casimir Periere, representing him, said that while he did not insist that they are under any binding engagement not to sit in that body, he cannot at present release them from their promise not to do so. A member moved that they be restored to all their rights, but this was rejected, as well as one to pass to the order of the day. A subsequent motion skilfully avoiding all advice and responsibility upon the subject, was adopted with two dissenting voices.

Switzerland.—The Federal Assembly has passed a bill interdicting the establishment of Jesuit communities or the employment of Jesuits as doctrinal teachers in Switzerland.

The tribunal of arbitration of the Alabama claims, under the late treaty of Washington, assembled in Geneva on the 15th inst., and after organizing, choosing as President the Italian representative, Count Selopis, adjourned to the 15th of Sixth month next.

Holland.—The lower House of the States General of the Netherlands has adopted the treaty recently negotiated with Great Britain for the transfer to the latter Power of the island of Sumatra.

The Solar Eclipse.—A dispatch received in London via the Southern and Red Sea telegraph cable, announced that the total eclipse of the 11th instant had been successfully observed in the southern hemisphere by the scientific parties sent out from Europe. For details we must await reports either by mail or on the return of the observers.

Japan.—Advices to the 22d ult. announced that an embassy was to leave Yokahama by the next mail steamer for San Francisco, on the 17th inst., to confer with foreign governments relative to the revision of treaties to be made next summer, as desired by foreign cabinets. The Mikado, it is said, is willing to open the whole country to foreign intercourse, but the request must come from the foreign governments unitedly to be effective. The embassy is sent out by order of the Mikado and the Japanese Parliament, that the ruling classes may study Western civilization for themselves, and not depend, as heretofore, on the reports of those of inferior rank. It is composed of the late Minister of Foreign Affairs, now Prime Minister, the Chief of the Privy Council, the Chief Minister of Public Works, Chief Minister of Finance and Vice Minister of Foreign Affairs, who will retain their offices while absent, accompanied by secretaries and other officers, and 21 young noblemen travelling for information. They are to proceed overland to Washington, visit the principal American cities, and then go to Europe and around the world.

The Mikado, in pursuance of his policy of popularizing his government, lately appeared in the streets of Yeddo in an English carriage drawn by four horses, with only four running footmen. He afterwards walked out unattended, and has forbidden the obeisances and ceremonies formerly required of those who met him or were passed by his official emblems.

Domestic.—A. T. Akerman, U. S. Attorney General, having resigned, George H. Williams, of Oregon, has been nominated and confirmed by the Senate as his successor.

The Joint Commission on British and American claims presented under the recent treaty, now sitting at Washington, has decided a test case of a British holder of bonds of the "Confederate Cotton Loan," who claimed that the United States having seized the cotton pledged as security for the loan, and therefore virtually the property of the bondholders, had thereby become responsible for the bonds and interest. The Commission dismissed the claim, deciding that the United States is not liable for debts contracted by the rebel authorities; that creditors of those authorities voluntarily assumed the risk of failure, and accepted their obligations subject to the paramount right of the government to crush the rebel government and seize all its property, whether pledged to creditors or not; and that such seizure, when accomplished, put an end to any claim to the property which the creditor might otherwise have had.

Congress.—The Senate has appointed a Committee of Investigation and Retrenchment, instructed to enquire into the expenditures of all branches of the government, and report whether any offices should be abolished or salaries reduced; what are the methods of procuring accountability in officers having the care of money; and generally how and to what extent the expenses may be reduced. The House passed an Apportionment bill, fixing the number of members of the House at 283, and providing that no new State shall be admitted with a population less than the ratio for one Representative; also a bill appropriating $2,000,000 for the purchase of additional ground and erection of a fire proof building in Chicago, for post-office, custom house and other U. S. offices, and U. S. Courts, the total cost not to exceed $4,000,000; and a bill making the necessary appropriations to carry out the treaty of Washington. A bill was reported from the Committee on Education and Labor, providing for a commission of three persons, to be appointed by the President, for two years unless their labors be sooner finished, to investigate the subject of the wages and hours of labor, the division of the joint profits of labor and capital between laborer and capitalist, and the condition of the laboring classes in the United States; the commissioners to receive a salary of $5,000 and to report to the President for transmission to Congress.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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### MEMORIAL OF HOPEWELL MONTHLY MEETING CONCERNING JOHN GRIFFITH, DECEASED, AN ELDER.*

Under a feeling sense of the great loss we have sustained in the death of our dear friend, John Griffith, we feel it right to record a brief memorial concerning him, in commemoration of the godly zeal and religious devotion by which he was actuated during a long and useful life.

Our departed friend was born in Frederick County, Virginia, and lived and died a valued member and Elder of this Monthly Meeting.

He was accustomed to regard it as not the least of his enumerated mercies, that (having lost his mother in his infancy,) he was blessed with a Christian father, who was concerned to train him up in the fear of the Lord, and to guard him with watchful care from the many dangers which so thickly beset the slippery paths of youth.

But little, however, is now known of his youth and early manhood, except that, from his own account, although he was in some measure given to the vanities and follies of his age, he was mercifully preserved from the commission of acts of gross disobedience to the Divine Law, feeling the restraining influence of the Heavenly Monitor which pointed out, "this is the way, walk thou in it," and secretly admonished him of any departure from the safe path of peace and self-denial.

His marriage to Rachel Hackney, a young woman of good understanding, and of deep, earnest piety, he accounted among his greatest earthly blessings, as by her consistent religious deportment, and tender Christian counsel, he was confirmed and strengthened in his Christian course.

As the cares of a growing family began to press upon him, in order to provide things needful for their comfortable support, he was also awakened to the higher responsibilities of the right religious training of those committed to his care. And as an unfailing source of help in the discharge of this duty, he diligently searched the sacred Scriptures for lessons of wisdom and instruction, endeavoring to impress upon their minds the solemn truths of the Gospel, and the ennobling principles of our holy religion, a godly concern he continued to manifest to the close of his life.

When the shades of life's evening were gathering around him, under a feeling sense that his day's work was nearly done, he earnestly addressed his descendants, quoting the impressive advice of Moses, the servant of the Lord, and pressed upon them its strict observance:

"Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; and these words I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of

*Approved also by Baltimore Quarterly and Baltimore Yearly Meetings.

them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

He desired that this counsel might be faithfully followed, regretting that it did not meet with more general acceptance and adoption in the world at large.

He further remarked, "I have been in the practice of reading the sacred Scriptures, and the Journals of deceased Friends, for many years, and found much comfort, encouragement, and instruction in so doing, and I feel it a duty to recommend the same practice to you, and in your families, and I have no doubt the same experience will be yours."

He spoke of the spiritual exercises through which he had often passed, and related the mental inquiry which had at times arrested his mind on his way to meeting, as to where he was going and what for?

"This," said he, "caused me to look closely into my motives, and earnestly desire the Searcher of hearts to examine mine, and cleanse it of every defilement. And when I have taken my seat, solemn has the occasion appeared to me under a feeling sense of my many weaknesses, and of my spiritual needs; yet I would have none discouraged; for, although we may at times experience poverty of spirit, and the buffetings of Satan, and feel as though we knew not whence good cometh, we should not despair, nor let go our confidence in the promises of God; for deliverance, if sought for, will surely come to our comfort and consolation."

Our dear friend was a diligent attender of all our meetings, and a devout worshipper when there.

No consideration of worldly moment was allowed to divert him from this important duty, or prevent him from making way for his family also.

He was, moreover, concerned to watch over the little flock of which he had been made overseer, as one that must give account, encouraging the faithful or desponding, and admonishing the careless and delinquent, as the case seemed to call for. He was deeply impressed with the sacred and dignified character of our high and holy profession as disciples of a crucified and risen Saviour, and of the necessity of practical holiness in the fear of the Lord.

Occasionally in our Meetings, in the latter years of his life, he would with much feeling, give vocal utterance to a sentiment or text of Scripture, endeavoring to impress the necessity of Saving Faith, of watchfulness unto prayer, and of the solemnity of the occasion when thus met professedly to worship God in Spirit and in Truth.

His zeal for the advancement of vital, practical religion among men, and in the upholding of sound Scriptural doctrine, was earnest, and to this end he labored by word and writing with those with whom he held social and religious intercourse.

Although largely abounding in Christian love and charity towards all, yet he did not fail to warn those in whom he discovered the insidious workings of a spirit of unbelief, of the fearful danger of making shipwreck of faith, and thereby endangering the salvation of their immortal souls. Numerous extracts from his epistolary essays might be given, showing his deep concern, aud plainness of dealing with such, in endeavoring to persuade them of the true Christian doctrine of salvation by grace, through faith in our Lord Jesus Christ, the Son and Sent of the Father,—the Saviour and Redeemer of the world.

He was deeply impressed, during its continuance, with the sin of slavery, and mingling much in business and social intercourse with slave-holders, opportunities were afforded him af pleading the cause of the bondsman, which he did not fail to improve. But whilst he sympathized with the slave, he also cherished feelings of love and commiseration towards his master, and we have cause to believe his labors were well received, and that he enjoyed in a remarkable degree the esteem and confidence of those among whom he labored. For many years before his death he declined voting for an adherent of slavery for any office of public trust, as a matter of religious principle.

He was also an earnest advocate of the principles of peace, and labored to promote it on Scriptural grounds and considerations of sound national policy.

Living on an exposed part of the battle field during the late civil war in our land, the officers and soldiers of the contending armies were much at his house, and he embraced these occasions to converse with them on the impolicy of all wars, and on their inconsistency with Christianity and the enlightened civilization of the age.

He patiently suffered the impressment of his goods, to which he, in common with others, was subjected, for the support of the armies, but with innocent boldness denounced the system, in the presence of armed bands, and was wonderfully sustained and supported on these trying occasions.

Our dear friend was also much concerned to see love and unity uniformly cultivated in our religious organization, and did not fail to raise his voice in warning and remonstrance against all that tended to weaken or destroy our bond of union. And in the several disturbing questions which from time to time agitated our beloved Society during his active participation in the concerns of the church, he was ever watchful and prompt in

detecting innovations, either in doctrine or practice, upon our established order. It was a favorite sentiment with him, and upon which he loved to discourse, that, "There is no division in the Truth," holding that those who were grounded and established therein, would see eye to eye, and unitedly labor to "maintain the unity of the spirit in the bond of peace."

He was indeed a man, fearing God and hating covetousness; zealous of the Law and the Testimony, and daily concerned to walk honestly in the sight of all men, thus endeavoring to show in life and conversation the practical fruits of holiness

But it is not our design to eulogize the character of our departed friend, but to magnify the grace of our Lord Jesus Christ, which rendered him a bright example of faithfulness and dedication in his day, and enabled him to adorn the Christian principles he upheld.

He retained his faculties unimpaired to the last, and his faith and trust in his Saviour firm unto the end.

His death occurred on the 18th of the 3d month, 1870, in the 92d year of his age, after a short illness. And having faithfully served his day and generation, according to the will of God, he peacefully passed away under a full assurance of acceptance in his beloved, and of an inheritance among them that are sanctified, in the Kingdom of Heaven.

Signed by direction and on behalf of Hopewell Monthly Meeting, held 10 month 4th, 1871.

AARON H. GRIFFITH, } *Cle-ks.*
MARY WRIGHT, }

For Friends' Review.

## OUR CHAOS.

Had our blessed Saviour, on the occasion of His appearance as a man among men, commanded His disciples to "be perfect," as He was perfect, the precept might have been ever after adduced as evidence that example, rather than independent enlightenment and decision,—that precedent rather than princi—ple, was the Divinely authorized means of governing the world. By directing their attention on the other hand to an invisible and ever progressive standard,—our conception of the infinite purity and power of the Heavenly Father,—he enforced the necessity of individual investigation, and established the doctrine of individual responsibility. It is impossible for the unregenerate human mind to divest itself of the impression that power in some way resides, and is therefore to be sought for in creaturely attainment, rather than in a spiritual and essentially progressive union with the Divine Creator. We wander at best in an inveterate and deceitful confusion of truth and beauty, until the supernatural power of faith in Christ shall subordinate the earthward to the heavenward nature, and lift us out of the inherited limitations which prevent us from recognizing the essential unity of the diverse aspects of truth. We must, more or less, have chaos in ourselves, and discordance with one another, until we learn, on this inward ground of coherency and assurance, to distinguish between cause and effect in every definite portion of our experience.

The rule of theology here becomes the rule of all science, and the test of all art. As there is no safe beginning, so there is no worthy ending, but in God; and every assumption, and every aim which deliberately falls short of acknowledging His omnipresent power and goodness, is self-refuted and self-defeated, in the view of any who have become acquainted with the source and course of true inspiration. The manna of the wilderness which lasted but for a day, is an enduring type of practical wisdom, so long as that wilderness journey itself remains an unfulfilled type. The perishable creatures can only be truly estimated and safely pursued in their graduated and ever varying subordination to the Eternal Creator, and to one another in Him. What this subordination at any particular juncture may be, mortals cannot of course be expected to decide for one another, since the leadership of mind is itself a variable phenomenon, imperfectly symbolized in any natural or artificial distinctions, and only to be demonstrated as the lines of distinction in science and in society shall be viewed from that centre of divine illumination and life,—that "fulness of God,"—in which they meet and terminate. It is enough for all practically to remember that subordination, mediate or immediate, and not self-preservation, is "the first law" of the better nature wherein obedience becomes the sole conceition of endless life and perfect order. "Let us hear the conclusion of the whole matter. Fear God and keep His commandments, for this is the whole duty* of man."

---

YOU will find among your acquaintances that the best cultivated men are the least conceited; the pedantic are men of less understanding; when they get into a higher level there comes along with culture more and more of childlike simplicity.—*Dr. McClintock.*

THE soul's economy is to spend for power and not for pleasure.

*There is in this text a hiatus which our translators have filled with the word *duty* as here quoted. Adam Clarke says: "The word *duty*, added here by our translators, *spoils* if not *perverts* the same. —ED.

For Friends' Review.

## TERMS OF MEMBERSHIP.

I ask for a short space in the *Friends' Review* in which to express some thoughts suggested by the article on Birthright Membership, in the last number. And, first, it is a most encouraging sign of the times when such subjects are allowed to be discussed in the Society's journal, at all. The English Government has been saved from revolution and overthrow many times, by the opportunity that is given for the free and full expression of opinion in the public press, and by the lesson which her statesmen have (reluctantly) learned, that it is better to yield to public opinion in the matter of reforms, than to wait until insurrection becomes imminent. So in the constitution of Religious Society: the great security against an unwise radicalism becoming rampant, is that the men who are in high places should promptly listen to and candidly consider the proposals for reform, and act upon the principle of yielding a cheerful assent to those demands which have reason and justice on their side. In the Society of Friends, the question of birthright membership and the kindred ones regarding the proper conditions of membership, are of such a character as must in time be attended to, because the welfare of the body depends upon their just solution; and it is equally unwise to repress consideration and discussion by an unyielding conservatism, as to press for change with the restless anxiety which characterizes the party of so-called "progress." The world of religion, as well as of politics, tends to divide itself into these two parties—those who, unreasoning and unreasonable, hold by the traditions of the past; and those who make the equally fatal mistake of thinking that all good is to be obtained by forward movement. And he who endeavors to average his course between these two, and to observe a "just mean" of opinion and practice equally removed from both, has no more chance of being in the right, simply because his eye is not single to *Right* itself. *There is such a thing as Right* and it is something independent of party lines and the movements of men. The seeker after Truth has his eye fixed,—not forward upon those who are in the advance, nor backward upon the party of conservatism—but *upward* to the free and open Heaven where only she dwells. And as in olden time ten righteous men were enough to save a city, so now, the health and success of Religious Society depends upon the number of these, the candid seekers after Truth itself, who are found within it.

The problem of Church membership and the constitution of the Church, has been wonderfully simplified in my own mind by the reflection that the commission given to the disciples of Christ, although necessarily involving the establishment and government of the Church, yet in the simple form in which He uttered it, had no reference to the Church, but only to individuals. "Go ye into all nations, &c." is a commission, not to found a Church, but to evangelize the world. The duty of the Church, then, in the formation of its constitution, is similar to the apostolic commission in this, that it is related in the first place to the condition of individual men. True, these men when they have experienced the saving power of the Gospel which is preached by the Divinely commissioned messengers, will undoubtedly constitute the Church of Christ, and as such will have some outward form and organization; but the questions that arise regarding the form, and the rules and conditions of membership, are of necessity secondary in time and in importance. It is not, primarily, the construction or reconstruction of Churches that is to occupy our attention, but the re-construction —the conversion of sinful men, and then the training and education of those who are added to the Church. When these primary duties are seen to be what they really are, —the all-embracing and all important functions of the body,—all other questions will sink into comparative unimportance. In fact, they will become of easy and ready solution. The temple will be built up without the sound of axe or hammer: for its members being living stones, will be fitted together easily and naturally, and the whole design and structure of the building will, as it were, develop itself according to the Pattern in the Mount.

I would therefore suggest that all these questions, now more and more pressing for solution, and which cannot be ignored without danger to the structure, should be answered in the first place by the considerations I have named. Let them be put in their proper position and viewed in just perspective in relation to the primary object and commission of the Church of Christ. The common-sense maxim of business occurs to me as expressing the idea I wish to convey: "Take care of the cents, and the dollars will take care of themselves." Let our first care be of individuals; let us not fail in our duty as "witnesses for Christ" in all the relations in which we are called to work for Him; and then we may rest assured that those individuals, converted under the faithful preaching of the Gospel of Christ, and cherished and nourished up by the fellowship of believers, and by the care of overseers and elders, will spontaneously *crystallize* into the form of a Church, and settle without difficulty all the questions that arise regarding its construction

and laws. Rather let us say, they will be imbued with the Holy Spirit of their Head and corner-stone, and find that His law written on their hearts and minds, by its power, will almost supersede the outward law of the Church, as affecting the conduct of the members. So also with the qualifications for admission into the visible Church. They will be identified, as far as the fallibility of human judgment will allow, with the simple qualification which admits into the mystical body of Christ Himself. When the eunuch asked at the hands of Philip that he might be admitted to the privileges of Church membership, the answer was, "If thou believest with all thy heart, thou mayest;" and upon his passing this test, the door was thrown open, and he was received into fellowship and went on his way rejoicing.

W. S. Hilles.

## CORRESPONDENCE.

66 Calle de Matamoras, Matamoras, Mexico,
12th mo. 1st, 1871.

*Esteemed friend Wm. J. Allinson;*—After a long journey mingled with the usual incidents of southern travel, we have landed upon Mexican soil. Whilst there are many interesting things connected with the scenery, there are many, also, to remind us that man is fallen, and the missionary can see as much to deplore in the irreligion of Mexico and the Texan border, as in almost any heathen land. In Brownsville, where there are 5,000 people, only about 30 to 40 attend the only Protestant meeting in the village. The white residents who have removed from the States have intermarried with Catholics, and those who have any sympathy with religion, go with their wives. There are dear laborers among the few Protestants there, and they greeted us warmly and gave us much aid and sympathy. The present revolutionary difficulties and paralyzed state of affairs cutting off communication with the interior, or making it hazardous, whilst the field of labor here at Matamoras seemed so ready for the sowing of the gospel, with other providential interpositions seeming to make it best for us to remain at Matamoras, upon prayerful deliberation and counsel with Christians who know the condition of public opinion, we have concluded to make it the centre of our operations. I think, so far as I have been able to observe the state of affairs, that we must depend very largely upon tract distribution, and illustrated papers particularly, to open the work. The people are showing their taste for reading, and, with so much bad literature ready for circulation, we must endeavor to throw good reading within their reach, at low rates, and by free tract distribution where it can be done to advantage. There may open other wide doors for usefulness, but I think at present the printed pages, pointed and full of energy, must be our chief means. They can reach those whom we cannot, and remain when we are elsewhere. I hope Friends will second our work in this direction. Whilst by the kindness of the American Tract Society, Friends can furnish us with good tracts cheaper than they can procure them for home use, we require them in large numbers, to give to those who need them more than most in our native land. They can be sent to us by mail to Brownsville cheaper than they can be shipped, unless in very large quantities. Shall we not see them coming ready to supply the dearth in good literature here? We are here ready to work; how long shall we be without tools? I by no means recommend a careless purchase of all accessible tracts in Spanish, for I believe much money is misapplied in that manner in the circulation of Engl sh tracts. Let them be brief and pointed, and if the proper ones can be found, *illustrated* and attractive in appearance. There can be good selections made at the head depositories from those issued by the American Tract Society, as most of them are translations of well known English tracts, except those written by Henry C. Riley, missionary at Mexico, and they are all good. The Star of Bethlehem, and illustrated children's tracts, should be supplied to us very largely, as they will reach both old and young, and will be more readily received than larger tracts. I learn that the *British Workman* is issued in Spanish, and also a paper called "El Almacen del Infancia," or the *Infant's Magazine*. Both of these, I believe, are printed in London. Will Friends in England who love to circulate these in English, send us a supply for the children of Tamaulipas, of these Spanish translations? We can see even the ragged orange boys sitting on the sidewalk reading "Ali Baba or the Forty Thieves," and other works of the Blue Beard and Gulliver style. Shall we not offer them some better food for their infant minds? I regret that no peace tracts are accessible in Spanish, for in no place are they more needed than in revolutionary Mexico. We must have some if we have to publish them ourselve. Matamoras has a population of 18,000, more than half of whom are pure Mexican Indians, descendants of the vassals of Montezuma. They have been converted to the Catholic faith by the efforts of Jesuit priests, and taught the Ave Maria and other forms of Catholic prayer and confession, but in point of morality and elevation they are but little higher than they were when in rebellion and sedition

they dwelt under Aztec rulers. Unlike the wild Indians of the United States, they submit to be servants of the wealthier ones who may boast of a small mixture of Castilian blood. Hewers of wood and drawers of water in literal reality, they live in reed huts, or houses built of mud and sticks, in degradation, vice and crime. Efforts for their education were in progress by the Juarez government and I would hope ultimately it will be accomplished.

Truly thy friend, SAMUEL A. PURDIE.

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*Dear friend Wm. J. Allinson.*—I give two items, a prosody-note in a verse in Whittier's "Chicago," and an Erratum, which I suggest should be printed in the same type as thy quandom, "Condensations." As regards said "Condensations," why not let *the thing* remain, even if the name is abandoned? They were interesting and useful; and one can often put, in a short, unpretentious, small-typed *item*, some important fact or thought which would otherwise be omitted. Beware of all censors who wish thee to make the *Review* a *less interesting* paper. I believe in making it *attractive*. If all solid and solemn, many would not read it *at all*. As it is, young and old both like it; and those attracted by literary or other light matter, often listen to a sermon (so to speak) from it before they are aware, and listen attentively, too.

Whittier's poem on "Chicago," was inserted in Friends' *Review* as it was printed in the advance-sheet of the *Atlantic Monthly*. Before the magazine was issued, the poet changed one of the verses so as to read,

"And build *as to Amphion's etrain*,"

instead of,

"As Thebes to Amphion's strain,"

thus avoiding the liability to a mispronunciation of Amphion. If every reader would give the right accent to this word, (on the second syllable), the first reading might be the better. There is no objection to the three syllable foot to "Amphi," which this reading requires, if the first two syllables are spoken rapidly.

In giving the statistics of Indiana Yearly Meeting, the *Review* stated inadvertently the number of members in 1869 instead of 1871. The latter number is 17,200, an increase of 2,028 in the two years.

Truly thy friend, T. C.

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DELAWARE CO., PENNA.

*My dear friend Wm. J Allinson.*—I wish to express my great satisfaction with the course of the *Review*, in *sympathizing* with the General Meetings and other evidences of life and interest. Doubtless some extravagances may attend them; but a large crop of *grain*, with many weeds, is better than a soil too barren to grow *either* weeds or corn. A little reminder of the beauty of silent waiting,* and of the preciousness of our testimonies to the spirituality of the Gospel Dispensation, may be useful now and then. . . . .

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For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 270.)

§ 13. *The Anglo-Saxon Gospels, A. D.* 995.

In this same book with Wyckliffe's, and also in a separate form, we find an Anglo-Saxon version of the Gospels.

It is printed from Anglo-Saxon manuscripts still preserved, which Bosworth is satisfied were written about the year 995.

For a specimen of this version, and of the speech of our forefathers, we give the first three verses of Matthew, chapter iv.:

"Tha wæs se Hælend gelæd fram Gaste on westen thæt he wære fram deofle costud. And tha tha he fæste feowurtig daga and feowurtig nihta, tha ongan hyne syththan hingrian. And tha geaealæhte se costnigend, and cwæth, Gyf thu Godes sunnu sy, cweth thæt thas stanas to hlafe gewurdon."

By this book, and in Anglo-Saxon literature generally, it is seen how needless it was to borrow many words from the Latin and Greek, for which our own English afforded equivalent, and to us more expressive terms. For instance, for centurion we have in our Anglo Saxon the word *hundredman;* for disciple, *loerning-cnight*, a learning-youth (knight); a man with the dropsy was called *wæter seoc man* (water sick); for parable, *bispel*, an example near by; resurrection, *ærist*, a rising again; Sabbath, *reste dæg*, rest day; scribe, *bocere*, booker; treasury, *gold hord;* commandment, *bodeword;* iniquity, *wrongwiseness*,—as righteousness was formerly *rightwiseness;* miracle, *wonder-token;* conscience, *inwit;* &c.

We know not who translated the Gospels into Anglo-Saxon. The Venerable Bede in 735 occupied his dying moments in completing his Anglo-Saxon version of the fourth gospel. But there is no evidence that the copy in our hands is from Bede's version, or that his is preserved to this day.

There is beautifully recorded in a letter† from Cuthbert, a scholar of the Venerable Bede, an account of his master's last hours. Cuthbert writes to a fellow scholar that about Easter in the year 735, Venerable Bede "felt

* See "Watch and pray," page 285.

† The letter is given entire in Dr. Giles' Life (prefixed to his edition of the works) of Bede. Westcott's phrase is selected above.

that his end was approaching and looked forward to it with ceaseless gratitude, rejoicing that he was counted worthy thus to suffer. He was chiefly busy with two English translations of Excerpts from Isidore, and of the Gospel of St. John. Ascension-day drew near. His illness increased, but he only labored the more diligently. On the Wednesday, his scribe told him that one chapter alone remained, but feared that it might be painful for him to dictate. 'It is easy,' Bede replied. 'Take thy pen and write quickly.' The work was continued for some time. Then Bede directed Cuthbert to fetch his little treasnres from his casket, 'pepper, kerchiefs, and incense,' that he might distribute them among his friends. And so he passed the remainder of the day till evening in holy and cheerful conversation. His boy-scribe at last found an opportunity to remind him, with pious importunity, of his unfinished task: 'One sentence, dear master, still remains unwritten.' 'Write quickly,' he answered. The boy soon said, 'It is completed now.' 'Well,' Bede replied, 'thou hast said the truth: all is ended. Take my head in thy hands, I would sit in the holy place in which I was wont to pray, that so sitting I may call upon my Father.' Thereupon, resting on the floor of his cell, he chanted the *Gloria*, and his soul immediately passed away, while the name of the Holy Spirit was on his lips."

We have now traced back the gospels to the tenth century in our mother-tongue. We have to go to other tongues, and find them earlier. We have not yet come back to the original Greek, which has been alluded to so often, nor yet to the Latin Vulgate from which Wyckliffe made his version. This Anglo-Saxon version was made from the Latin, and, it is evident, from an *earlier* translation than the Vulgate, even a "*Vestus Italica*" (old Italic), like that on which the Vulgate itself was based. But we will here take a passing look at

§ 14. *The Vulgate* (or Roman Catholic Latin) *Bible, A. D.* 384.

This translation was made chiefly by Jerome, and is the only Bible which the Church of Rome acknowledges to be authentic. The decree of the council of Trent, declared in 1546, to this effect, is as follows:—

"Moreover, the same most holy council considering that no small advantage would be added to the church of God, if, out of all the Latin editions of the sacred Scriptures, it be designated which one must be held as authentic; hath decreed and doth proclaim, that this ancient and common (*vulgata*) edition, which by long use of so many generations in the church itself hath been approved, be held as authentic, in public readings, arguments, praises, and expoundings; and that no one dare or presume, on whatever pretext, to reject it."

The council further ordained that an edition of the utmost possible accuracy should be printed. But it was not until forty-three years afterwards that an edition—that of Pope Sixtus V.—was published bearing the papal sanction. Meanwhile, though revised editions were issued by some scholars, the Roman Catholic world had to remain in doubt as to which of so many differing copies of the Vulgate was the one sanctioned as authentic. In a bull dated Third month 1st, 1589, Pope Sixtus V. formally sanctions the edition prepared under his care, and states that he himself, *with his own hand*, had corrected the proof sheets; and that all copies henceforth used must be made to conform implicitly with the wording of this.

It was a shock to any one's belief in papal infallibility, that the Vulgate of Sixtus V. when it came out was found defaced with a multitude of acknowledged errors. Hug, himself a Roman Catholic, says, "Many passages were found covered over with small bits of paper on which the corrections were printed; others were erased, or merely altered by a pen." Nor were the copies uniform in these corrections.

Ashamed of these mistakes, Pope Gregory XIV. began, and Clement VIII., in 1592, completed, a revision of the Latin Bible, which should take the place of the edition of Sixtus. Clement now proclaims that *this* is the *authorized* Bible.

But how was the church to get over the difficulty of pronouncing the work of one pope faulty and erroneous, by giving forth a correction thereof to take its place? The same Roman Catholic scholar says, "In this dilemma, Bellarmine is said to have found out a middle course, and to have proposed that all the blame should be laid upon the printer, so as to vindicate the reputation of Sixtus' edition and his successors." The preface which Bellarmine framed to effect this shift, is stated to have been the cause of his being canonized as a saint.

This Vulgate, as finally revised under the authority of Clement VIII., has kept its place throughout the Romish Church, as its authorized Bible. It is *substantially* the version of Jerome.

Sophronius Eusebius Hieronymus, whom we call Jerome, was born at Stridon in Dalmatia, A. D. 329. A zealous student, he obtained distinguished learning. When in Rome he was applied to by Pope Damasus as being the right man to make a Latin version of the Scriptures, which should take the place of the various disagreeing old Italic versions then in use. He received the

proposition with serious hesitation, "For who," he said, "whether learned or unlearned, who should take the book into his hand, and find what he read differ from that to the taste of which he had been accustomed, would not immediately cry out against Jerome, calling him a falsifier and guilty of sacrilege, because of his daring to add, change, and correct anything in ancient books." His apprehensions were realized, for the new version made out by him, though conforming as much to the prejudices of the time as he could allow it to be, was received with disfavor by many, and it was only very gradually that it was generally received. The date, A. D. 384, given above, is that of Jerome's *gospels*. His translation of the Old Testament from the Hebrew was finished about 404.

(To be continued.)

# FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 30, 1871.

THE DATE OF THIS ISSUE should be to all of us suggestive of a reflective pause, an intelligent glance at our bearings in life's voyage, in examination into our accounts in matters temporal and spiritual, of our debits and credits, to see that we owe no man anything but to love, and more especially to scrutinize our hearts, and consider whether we are yielding due returns of gratitude, fidelity and faith to Him who crowneth the year with His goodness. and to whom we are indebted for all. What answer shall we give when He demands of us: "What hast thou done with my corn and my wine? and how have we occupied the precious talent of our time"

"'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven.'

We may put to our own hearts this searching question, not for such hopeless despondence as the honest answer may suggest. We are apt to speak of the *irrevocable* past, when we remember the wasted moments and years which had been pregnant with opportunities to glorify God in our bodies and in our spirits which are His: but prolonged existence is continued mercy, is opportunity renewed, and when, in retrospect, the blotted pages of memory advise us that our former days were evil, let us, o that account, seek all the more diligently to "redeem the time." How pertinent are the words of Dr. Young:

"To day is yesterday returned; returned
Full powered to cancel, expiate, raise, adorn,
And re-instate us on the Rock of Peace.
Let it not share its predecessor's fate,
Nor, like its elder sisters, die a fool."

The obituary records of the year solemnly admonish us that, with many who hailed its cheerful opening, *the books are closed*, and that there is no device, work, nor knowledge in the grave. To the rest of us this lot is hastening, but, through the extension of great mercy, the books are yet open, and the recording angel stands ready to blot out the obnoxious past, that our sins and our iniquities may be remembered against us no more, and to write a fresh entry that shall make more glad those who are already beatified, and cause the stars of morning and all the sons of God to sing together and shout for joy. The perpetual, all-availing atonement is sufficient to wash away the evil past, and the unsearchable depth of Divine goodness and love is sufficient to adopt into sonship all those who return te the Father's house in penitence, humility, faith, and newness of life, craving to be made as one of his hired servants.

A retrospect of the year which expires tomorrow, will show us many congegrations waning, declining, with threatening of extinction, and "*the life of life*" low and sluggish. It will show us also, in many extensive districts, a wonderful shaking of the dry bones, as the testimony of Jesus, which is the spirit of prophecy, has spoken the mandate: "Come from the four winds, O breath, and breathe upon these slain, that they may live." In view of all this, must we not take courage and rejoice in hope? Where human interference and *un* wisdom has intruded upon the Divine work, imperfection has of course resulted; but the praises of redeemed souls will rise above the confused noises and unbidden voices of human excitement. When the little stream from under the threshhold swells till it becomes a river to swim in, some barriers of usage and routine may give way, but the Lord is over all, and though we cannot now see what He doeth, the Church shall understand hereafter in her days of restoration. Be it that there

has been fire not of His kindling, we must not ignore or fail to recognize His shining footprints. As it were but yesterday, we saw with adoring thankfulness the vitalizing power of His grace permeating a district in central New York of more than twenty miles in diameter, the people exclaiming in amazement: "What hath God wrought!" More recently a movement of remarkable energy was impressively felt in a large city on the Hudson. In another city of four hundred thousand inhabitants, the work has been revived in the midst of the years, and crowds of recently careless ones, forgetful of sect and of self, now swell the chorus:

"Salvation! oh salvation!
The joyful news proclaim!"

This is hardly a theme for the statistician, or we might write a list of meetings where the Lord has blest His instrumentalities and added unto the Church those that were saved. Has the testimony to a pure spirituality sometimes been diluted with "human inventions?" Have the broad rivers and streams been ruffled by the intrusion of "galleys with oars?" We regret whatever has not been of the Divine ordering, but we can rejoice in the controlling power which is greater than the excesses of His weak creatures, and

"We smile to think God's greatness
Flows around our incompleteness,
Round our restlessness His rest."

We have been comforted, even as we were ready to quail at the overturnings which are so unfavorable to slumber, by the sweet faith of a beloved correspondent in a former number:

There are excesses. There are disorders. There are tendencies, the extreme consequences of which we may well dread, if they are not arrested. But they *will be arrested.* He whose warming sun melts down the snows, causing the swelling streams, as they break up their icy incrustations, to overflow their banks, will arrest the flood and set a bound which it cannot pass. If when the streams subside again into their proper channels, we find some of our fences gone, we shall regret it. They must be built again. But the streams will have brought enriching to our lowlands, which will repay the labor many fold. He who gives *enlivening* power will give *restraining power.* He is calling us to higher faith in *Him.* If the great tidal wave is suffered to break us from moorings to which we have fearfully clung, it will be that we may more trust, and more prove the all sufficiency of our great Pilot. Harm cannot come to His children with *Him* in the ship. For the storm and the contrary winds which are caused by His Providence, will be stilled by His word.

When the year now opening shall have run its course, where will be those who are to day the readers of the *Review?* and where will he be who holds the pen, and those who now contribute to its columns, those who yearn for each number as it is issued, that it may carry with it to the thousands of Israel comfort, instruction, edification, and a blessing? As the future is unknown to us, and here we have no continuing city, it becomes us rightly to seek one to come, one having foundations, with God for its builder and maker. The seeming foundations laid by man, are to be shaken and tested, and as says the apostle: "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another; for every man shall bear his own burden." A proper consciousness of the individuality before God of every soul, should lead to that true unity among the brethren which is communicated not laterally, but is only known through union with Christ the Head. "He that is joined unto the Lord is one spirit." In the truth there is freedom, individuality, holy sonship and brotherhood, and a union cemented by that which compacteth and supplieth every joint and cannot be shaken or disjointed, because the Divine oneness embraces the many members in one body. There is no need to be afraid with any amazement, for He who is the fullness of Him who filleth all in all will never fail to care for the church which is His body, nor permit all the powers of darkness to wrest any soul who trusteth in Him out of His heavenly Father's hand. The prophet Isaiah announced of the Lord Jesus, that "His name should be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." "The government shall be upon his shoulder," and His subjects shall not be scattered nor His church disbanded. Of His peace not only, but of the *increase of his government* there shall be no end. It is to be established with justice and with judgment for ever, and the prophet declares: "The

zeal of the Lord of hosts shall accomplish this." So be it! To His care we may safely trust "the bride, the Lamb's wife."

TEMPERANCE.—Indiana Yearly Meeting, at its late session, encouraged its members to more active efforts in this important cause. Acting upon this the Book and Tract committee at Richmond have given increased attention to this department of Christian work. The agent, our Friend Joseph Dickinson, wishes us to extend notice that they have made selections from the publications of the National Temperance organization, and and of the American Tract Association and other tract publishing houses, and have now on their shelves about thirty varieties of temperance works. Members of Indiana Yearly Meeting are notifiedthat they can be supplied with these, on enclosing with their orders the amount required to pay the postage.

SKETCHES FROM LIFE, OR ILLUSTRATIONS OF THE INFLUENCE OF CHRISTIANITY, Third Series, American Tract Society, 12mo. pp. 515.

This is a desirable volume. Neat in typography and binding, the contents well deserve the care bestowed upon the exterior. It is well adapted to meet the demand of the season for holiday presents. It is filled with brief narratives, (all of them strictly authentic,we trust,) highly instructive and profitble, fraught with interest of a deeply serious character. We wish that it may meet with extensive patronage and that the seminal truths with which it abounds, may in many souls bring forth fruit unto life eternal.

*H. D. the writer of a notice of a late General Meeting* is needlessly grieved with having accidentally omitted from the list of ministers the name of our beloved Friend, C. E. Talbott. We think that no one could suppose the omission designed, and it is not worth while to correct it. We doubt the necessity of publishing a list of the laborers present on such occasions. It is best to be very simple, and to keep in view that the work, is the Lord's and that all the honor is to be credited to Him. Our dear Friend would concur with us in this sentiment.

GENERAL MEETINGS are to be held as follows: At Glen's Falls, N. Y., on Fifth-day, 1st month 11th, 1872; at Walnut Ridge, Rush county, Ind., on Sixth-day, 1st month 12th, 1871; at Westfield, Ind., on Seventh-day, 1st month 13th, 1872; at Deep River, Guilford county, N. Co., on First-day, the 21st of 1st month, 1872. (See notiees).

*Friends' Meeting in Boston* is held at the rooms of Young Men's Christian Association, Tremont Temple, Tremont street, on First days at 10½ o'clock, A. M.; on Fourth-days at 3½ P. M.

*Friends' Meeting House at Chicago* is located on 26th street between Indiana and Prairie Avenues. Meetings for worship are held on First-days at 10.30 A. M. and on Fourth days at 5 o'clock, P. M. The First-day school is held at the rise of the meeting.

CHANGE OF CORRESPONDENT.—The P. O. address of ELIJAH JAY, (correspondent of Spicewood Monthly Meeting, Western Yearly Meeting, *see page* 187), should be Sheridan, Indiana. The name of the correspondent of Saline Monthly Meeting, Ill., should be *Lemuel* Lewis, not *Samuel*, as erroneously printed in minutes of Indiana Yearly Meeting, on page 200 of current volume.

*The New York Pocket Almanac* has been received and is for sale at 107 N. 10th Street.

*Received for Maryville Meeting House.* From Brooklyn $6; from E. P. G. $30; B. F. L. 10.

*Quarterly Meetings in First Month*, 1872. *From N. Y. Pocket Almanac.*

| | | |
|---|---|---|
| 1st. | Mo. | 6th. Southern, N. Carolina Y. M. |
| " | " | " Ash Grove, Western Y. M. |
| " | " | 13th, New Garden, N. Carolina Y. M. |
| " | " | 17th, Farmington, N. York Y. M. |
| " | " | 18th, Cornwall, " " |
| " | " | " Salem, New England. |
| " | " | 20th, Deep River, N. Carolina Y. M. |
| " | " | " Honey Creek, Western Y. M. |
| " | " | " Sand Creek, " " |
| " | " | 24th, Adrian, Ohio Y. M. |
| " | " | " Westbury, N. Y. |
| " | " | 25th, Dover, N. England Y. M. |
| " | " | 27th, Winneshirk, Iowa Y. M. |
| " | " | " Fairfield, Indiana Y. M. |
| " | " | " Blue River, Western Y. M. |

MARRIED.

SHEARMAN—HILLES.—On the 14th inst., at Friends' Meeting House, Wilmington, Del., Isaac H. son of David S. and Hepsa H. Shearman of Phila., (former deceased) to Susan W. daughter of William S. and Sarah L. Hilles, of Wilmington.

DIED.

NEWSOM.—On the 17th of 9th month, 1871, near Carthage, Rush County, Indiana, Thomas C. son of Luke and Cynthia Newsom, in the 26th year of his age. A member of Carthage Monthly Meeting.

FISHER.—Of paralysis, 12th month 6th, 1871, in the 83d year of his age, Hiram Fisher, a member of Cherry Grove Monthly Meeting, Ind.: prepared, through mercy, it is believed, for a transition to everlasting rest and peace.

DEATH finds us 'mid our playthings—snatches us
As a cross nurse might do a wayward child,
From all our toys and baubles. His rough call
Unlooses all our favorite ties on earth;
And well if they are such as may be answered
In yonder world, where all is judged of truly.

THE chains of habit are generally too small to be felt till they are too strong to be broken. —*Dr. Johnson.*

GENERAL MEETING, BLOOMINGDALE.

*To Wm. J. Allinson, Dear Friend;*—The General Meeting held at Bloomingdale, 5 miles north of Rockville, Park county Ind., commenced at the appointed time and continued with increasing interest for three days; one meeting being held each morning, one each evening, and one First day afternoon. They were all seasons of Divine favor, the spirit of prayer pervaded the various gatherings and many earnest and touching petitions were offered at the Mercy seat, for the things that we stand in need of. In some of the meetings the Gospel message flowed freely, in calling the unconverted to lay hold in faith of offered salvation, and in exhortations to those who had accepted their Saviour, to walk worthy of their calling.

At the meeting on Second-day morning, the services were mainly directed to parents and heads of families, and much timely and appropriate counsel was given.

At the last meeting on Second-day evening, the services were chiefly directed to the youth, much being said for their instruction and encouragement, and the Meetings closed under a living sense that the Master of all rightly gathered assemblies had condescended to be with us and bless us.

By order of the Committee.

WM. L. PYLE, *Secretary.*

PRECAUTIONS IN VISITING INFECTED ROOMS.

When the great philanthropist, Howard, was asked what precautions he used to preserve himself from infection in the prisons, hospitals and dungeons which he visited, he responded with his pen as follows:

"I here answer, once for all, that, next to the free goodness and mercy of the Author of my being, *temperance and cleanliness* are my preservatives.

"Trusting in Divine Providence, and believing myself in the way of duty, I visit the most noxious cells, and while thus employed *I fear no evil.*

"I never enter a hospital or prison before breakfast; and

"In an offensive room, I seldom draw my breath deeply."

No better precautions than these need be given. The answer of Howard should be indelibly impressed on every memory.

WHEN your endeavors are directed toward doing good to an individual—in other words to do him service—if there be any option as to the mode or way, consider and observe what mode is most to his taste. If you serve him, as you think and say, in a way which is yours, and not his, the value of any service may, by an indefinite amount, be thus reduced. If the action of serving a man not in the way he wishes to be served be carried to a certain length, it becomes tyranny, not beneficence; an exercise of power for the satisfaction of the self-regarding affections, not an act of beneficence for the gratification of the sympathetic or social affections.—*Jeremy Bentham.*

AERIAL VOYAGES.

Whilst urging his way aloft, therefore, the novice will probably call to mind some of the accounts he has read of poor animals which have been tormented and philosophically murdered in the receiver of an air-pump. He will remember how miserable butterflies and other insects have been unable to use their wings, and, after a few flutterings, have fallen motionless; or how helpless mice, after gasping for a time in hopeless distress, have expired, unwilling martyrs to science. And can he enter such an attenuated atmosphere as the one above him without undergoing some of their agonies, though in a milder and less fatal form? For, on ascending a lofty mountain, the traveller is soon reminded that his lungs are dealing with a much thinner fluid than they inhaled below. Long before he reaches the summit he finds that his drafts upon the atmosphere are increased in consequence of its tenuity, and that the requisite supply can only be obtained with much pulmonary toil. His head begins to ache, a feeling of nausea is frequently induced, and sometimes he experiences the taste of blood in the mouth, or the scent of the same fluid in the nostrils. With throbbing temples and tottering limbs, he drags himself to the peak, and then probably throws himself upon the rock utterly exhausted, his first sentiment being one of relief that the ascent is well over, and his next one of regret that the descent is not already accomplished.

But in estimating the results in such a case, we must remember the great physical exertion which has been incurred. Every traveller who plants himself upon the summit of the Dôme du Goute, must have lifted as many pounds avoirdupois as he weighs, to say nothing of his baggage and personal accoutrements, to a height of some 15,000 feet in the atmosphere by the sheer force of his own muscles. To carry one's own body about is scarce regarded as porter's work, but what particularly stout man would ever dream of reaching the Grand Plateau, or even attempt to scale the Great Pyramid, without a troop of attendants to drag him to the top? In a balloon, however, all this expenditure of strength is spared. The aeronaut arrives at an elevation far higher than the tallest peak in Europe without squandering as much force

as would be required to grind an ounce of coffee. Here, therefore, the influences of rarefied air may be tested without any of the complications arising from previous fatigue or present muscular exhaustion.

Now, the results, as noted by different voyagers, are by no means accordant. In his first ascent, Mr. Glaisher found his pulse throbbing at the rate of a hundred per minute, when he had reached a height of 18,844 feet. At 19,415 feet his heart began to palpitate audibly. At 19,435 it was beating more vehemently; his pulse had accelerated its pace, his hands and lips were dyed of a dark bluish hue, and it was with great difficulty that he could read his philosophical instruments. At 21,792 feet, (upwards of four miles), he seemed to lose the power of making the requisite observations, and a feeling analogous to sea sickness stole over him, though there was no heaving or rolling of the balloon. Of course, we may well suppose that different individuals will be differently affected. There are some terrestrials who suffer little from sea-sickness, whilst there are others who can scarcely cross the bar of a river without incurring the agonies of that complaint. But Mr. Glaisher seems to be of opinion that the balloon voyager may speedily master the *maladie de l'air*, and become quite at home at any elevation hitherto attained. It is a matter of simple acclimatization. In his own case, he found that he could breathe without inconvenience at a height of three or four miles, whereas his first sallies into that region, as we have seen, were productive of considerable discomfort; and though he regards an altitude of six or seven miles as the frontier line of natural respiration, with a possible reserve in favor of its extension, he hints that artificial appliances may, perhaps, be devised for freighting the aerostat with the fluid in suitable quantity, and so enlarging the sphere of atmospheric enterprise. We are not certain whether this hint has reference to an apparatus for condensing the air; but it is a pleasant fancy, whether practicable or not, to picture a couple of excursionists feeding their lungs by compressing the thin medium around them into pabulum of the needful density.

There is another enemy, however, to encounter, and it is probably to this more than to the attenuation of the air that the painful effects in question are attributable. We allude to the extreme cold of the upper skies. The atmosphere has its polar regions as well as the earth. There frost builds no solid barriers, it is true, but his invisible ramparts are a surer defence against intrusion than bulwarks of granite. Even at a height of three or four miles, explorers are apt to find their extremities benumbed, and their faces turning purple or blue. In a night ascent in 1804, Count Zambeccari, who subsequently met his death in consequence of his balloon taking fire, was so severely handled by the frost that he lost the use of his fingers, and was compelled to have some of them amputated. On one occasion, Mr. Coxwell, having laid hold of the grapnel with his naked hand, cried out in pain that he was scalded, which is precisely the punishment inflicted by metallic objects upon all who grasp them incautiously in arctic latitudes, when the temperature is exceedingly low.

Combining, therefore, these two causes, the rarefaction of the upper air, and the crushing influences of frost, we may readily understand why so many bold adventurers have been smitten with asphyxia when pushing their way into such untrodden solitudes. When Andreoli and Brioschi ascended from Padua, in 1808, to a prodigious height, the latter sank into a state of torpor, and shortly afterwards the former found that he had lost the use of his left arm. In the instance already alluded to, when Zambeccari was so mangled by the cold, he and Dr. Grassetti both became insensible, and their companion alone retained the control of his faculties.

On one memorable occasion, Mr. Glaisher and Mr. Coxwell rose to a region which had certainly never been visited before, and most probably will not be speedily visited again. The precise elevation they reached could only be guessed; but it could scarcely be less than 35,000 feet, and might possibly extend to 37,000 feet, or seven miles. This famous ascent was made in 1862 from Wolverhampton. When the aeronauts had soared to a height of some 29,000 feet about five-and-a-half miles, Mr. Glaisher suddenly discovered that one arm was powerless, and when he tried to move the other, other, it proved to have been as suddenly stripped of its strength. He then endeavored to shake himself, but, strange to say, he seemed to possess no limbs. His head fell on his left shoulder, and on his struggling to place it erect, it reeled over to the right. Then his body sank backwards against the side of the car, whilst one arm hung helplessly downwards in the air. In a moment more, he found that all the muscular power which remained in his neck and back had deserted him at a stroke. He tried to speak to his companion, but the power of speech had departed as well. Sight still continued, though dimly; but this, too, speedily vanished, and darkness, black as midnight, drowned his vision in an instant. Whether hearing survived, he could not tell, for there was no sound to break the silence of those lofty solitudes. Consciousness certainly remained; but the mind had ceased to control the body, and the reins of

power seemed to have slipped forever from his grasp. Was this the way men died? And did one faculty after another desert the soul in its extremity, as servile courtiers steal away from the presence of royalty when its last hour has arrived? Soon after consciousness disappeared.

Fortunately, this insensibility was not of long duration. He was roused by Mr. Coxwell, but, at first, could only hear a voice exhorting him to "try." Not a word could he speak, not an object could he see, not a limb could he move. In a while, however, sight returned; shortly afterwards he rose from his seat, and then found sufficient tongue to exclaim, "I have been insensible!" "You have," was the reply; "and I too, very nearly!"

At the time Mr. Glaisher was smitten with paralysis, Mr. Coxwell had climbed up to the ring of the balloon, in order to free the valve-rope, which had become entangled. There, his hands were so frozen that he lost the use of them, and was compelled to drop down into the car. His fingers were not simply blue, but positively black with cold, and it became necessary to pour brandy over them to restore the circulation. Observing on his return that Mr. Glaisher's countenance was devoid of animation, he spoke to him, but, receiving no reply, at once drew the conclusion that his companion was in a state of utter unconsciousness. He endeavored to approach, but found that he himself was lapsing into the same condition. With wonderful presence of mind, however, he attempted to open the valve of the balloon, in order that they might escape as fast as possible from this deadly region, but his hands were too much benumbed to pull the rope. In this fearful extremity, he seized the rope with his teeth, dipped his head downwards two or three times, and found to his relief that the machine was rapidly descending into a more nial sphere. Fortunately, the voyagers reached the ground in safety, without feeling any lasting mischief from their audacious excursion; but it would be difficult to invent a scene better calculated to make the nervous shudder than that of a balloon floating at a height of nearly seven miles, with its occupants awaking from a state of insensibility to discover that their limbs were utterly powerless, that the rope which might enable them to descend was dangling beyond their reach, and that there they must remain until the cold, which had turned every drop of water into ice, should eat away the feeble relics of vitality that yet remained in their frames.

We proceed. We are now cruising in the full glare of the sun. The rays of that luminary beat upon us with scorching force; but whilst the head seems to be in the Sahara, the feet may be in Spitzbergen. For here, as on the top of a snow-clad mountain, the temperature of the air is one thing, the direct heat of the sun quite another. The difference may amount to thirty or forty degrees in an ordinary ascent, and of course, becomes more noticeable the higher the flight. The thin air and scanty vapor of the upper regions furnish us with flimsy clothing; whilst in the nether world we wrap the dense medium round us like a mantle, and keep our caloric within our frames.

Is there any law, however, by which the decrease of temperature can be expressed? Seeing that the atmosphere is divided, as it were, into various stories, these being formed of changing currents, or fugitive strata of clouds, each with its peculiar charge of heat, is it possible that any fixed principle of decline can be detected?

Take a few results. On leaving the ground, where the temperature was 50° (in the afternoon of the 31st of March, 1863), the thermometer indicated 33½° at one mile, 26° at two miles, 14° at three miles, 8° at 3¾ miles, where a bed of air heated to 12° was entered, and then at an elevation of 4½ miles. the instrument had fallen to zero. In descending, the temperature rose to 11° at about three miles in height, it sank to 7° in passing a cold layer, afterwards increased to 18½° at two miles, to 25½° at one mile, and finally settled at 42° on the ground.

Again, on starting (17th July, 1862), the temperature at the surface was 59°, at 4,000 feet it was 45°, and at 10,000 it had sunk to 26°. For the next 3,000 feet it remained stationary, during which time the aeronauts donned additional clothing, in anticipation of a severe interview with the Frost King; but to their great surprise, the thermometer rose to 31° at 15,500 feet, and to 42° at 19,500 feet by which time they found it necessary to divest themselves of their winter habiliments. Sometimes, indeed, the changes of temperature experienced are startling and unaccountable. At an elevation of 20,000 feet, Barrel and Bixio, whilst enveloped in a cloud, found their thermometer at 15° Fahr. Above this cloud, at a height of 23,127 feet, the instrument had sunk to 38° below zero, making a difference of not less than 54° of heat between the two points. Judging from this observation, might we not expect to find all the moisture at those cheerless altitudes curdled into ice? and if our globe is sheathed in an envelope of frozen particles, is the fact wholly without meaning in reference to the aurora and other meteorological phenomena?

From such capricious data, it would seem impossible to extract any definite law; but it has been assumed by many that, taking all things into account, the temperature de-

creases one degree for every 300 feet of elevation. Putting the matter more exactly, there is, according to Flammarion, a mean abatement of one degree for every 345 feet where the sky is clear, and of one degree for every 354 feet when the heavens are overcast; the decline being quicker when the day is hot than when it is cold, and in the evening than in the morning. Mr. Glaisher, however, feels compelled to repudiate this theory of a steady, constant diminution of heat. The results of his midday experiments amounted to this :—

"The change from the ground to 1,000 feet high was 4° 5m with a cloudy sky, and 6° 2m with a clear sky. At 10,000 feet high it was 2° 2m with a cloudy sky, and 2° with a clear sky. At 20,000 feet high the decline of temperature was 1° 1m with a cloudy sky, and 1° 2m with a clear sky. At 30,000 feet the whole decline of temperature was found to be 62°. Within the first 1,000 feet the average space passed through for 1° was 223 feet with a cloudy sky, and 162 feet with a clear sky. At 10,000 feet the space passed through for a like decline was 455 feet for the former, and 417 for the latter; and above 20,000 feet high the space with both states of the sky was 1,000 feet nearly for a decline of 1°. As regards the law just indicated, it is far more natural and far more consistant than that of a uniform rate of decrease."

It should be carefully observed that these conclusions refer to ascents by day; and that by night the temperature augments within certain limits, as Marcet showed and as numerous experiments have confirmed.

Scarcely less interesting is the question as to the moisture in the atmosphere. Does it decline according to any graduated law? From a large number of observations it has been concluded that the watery vapor increases up to a certain elevation (varying the season of the year, the hour of the day and the condition of the sky), and then, having reached this maximum, we find that the air grows continually drier the further we climb. Upon this simple fact much of physical happiness of our globe depends, for it is the moisture in the lower regions which arrests the efflux of caloric, preserves it for home consumption, and assists the earth in the kindly production of its fruits. * *

But did we say we were in absolute solitude? If so imagine the startled look of an aeronaut when, on issuing from a cloud, he sees before him, at a distance of some thirty or forty yards, the figure of another balloon! If a feeling of horror creeps over him at the sight, he might well be pardoned, for his first thought would doubtless be that it was some phantom of the air sent to allure him to destruction, as the Flying Dutchman is reported to do with mariners at sea. One remarkable feature, however, instantly attracts his attention. The car of the stranger is placed in the centre of the huge disc, consisting of several concentric circles—the interior one being yellowish white, the next pale blue, the third yellow, followed by a ring of greyish red, and, finally by of one light violet. That car, too, is occupied. Its tenants are engaged in returning the scrutiny, and their attitudes express equal surprise. By-and by, one of them lifts his hand; but that is just what one of the aeronauts has done. Another motion is made, and this is imitated to the letter. A laugh from the living voyagers follows. They have discovered that the stranger is an optical apparition, for on examination it is found to correspond with their own machine, line for line, rope for rope, and man for man, except that they, the living ones, are not surrounded by a glory as if they were resplendent saints.

This beautiful phenomenon is due to the reflection or diffraction of light from the little vesicles of vapor, and must not be confounded with the ordinary shadow of the balloon which, under fitting conditions, and in a more or less elongated form, generally appears to accompany us like some spectral shark in pitiless pursuit of an infected ship. * *

## INDIAN DEPARTMENT.

*(Letter from Little Raven.)*

CHEYENNE AND ARAPAHOE AGENCY, Nov. 8, 1871.

*Mr. Marmaduke C. Cope:*—Dear Sir—Little Raven desires me to say to you that when he visited you and the kind friends he met at your house, and heard the good words you gave him for himself and to carry back to his people, his heart was glad, very glad. He says he never has forgotten the kind words nor never will forget, the kind words he heard on that occasion, and the great interest taken by all to make his visit pleasant. He says he has thought of this ever since at night when he lays down and in the morning when he rises, he remembers that you told him never to forget that in Philadelphia they had many good friends who were doing all they could for all the Indians, and were always pleading with the good Spirit for the Arapahoes. He says on his return he told his people all you had told them, and he told them that hereafter they must all try and travel in the good road that their kind friends had pointed out to them. Before returning home he heard that the people across the big water were stricken with cholera, and he became anxious to see his people; but on his

return he found them all well, and he thin k the Great Father has heard the good talk and taken pity on the Arapahoes. The Arapahoe chiefs have listened to your talk and have kept their young men from going on the war path. Little Robe and Stone Calf of the Cheyennes have also been doing all they could with the Cheyennes, but some of the young men will not listen to them, and recently they made a raid against the Utes, when the Utes killed two of their young men and took one a prisoner. Raven says he would like you to write him as soon as you receive this, and he will answer on receipt of your letter. In this manner you will be able to hear from him, and he will know what you and his friends are doing for him and his people. Raven says he will not tire or wear out in trying to better the condition of his people.

his
LITTLE x RAVEN.
mark.

For Friends' Review.

## FATHER, HOLD ME!

From play, my Cathie turning,
Comes often to kneee,
Pleading, with childlike yearning,
"*Father, hold me!*"

Upspringing in the morning,
She to my arms would flee;
When weary in the evening,
"Father, hold me!"

And so, Father in Heaven,
My arms reach forth toward thee
At morning, noon and even;
"Father, hold me!"

When active scenes I enter,
Whatever they may be,
Be thou my orbit's center;
"Father, hold me!"

From every way of error,
From snares I do not see,
In every hour of peril,
"Father, hold me."

In winter's storms, nights' darkness,
More closly let me be
Encircled to thy bosom,
"Father, hold me."

I love to clasp my Cathie;
O may it, *can* it be
My Father hears *as gladly*
My own heart-plea!

*Far more!* Through Christ my Saviour,
His hand outstretched I see,
In *Infinite* compassion
To welcome me.

I feel the the precious holding
Of everlasting arms;
His own warm love enfolding
From this world's harms.

With deepening faith and longing,
To that embrace I flee;
In life, in death, forever,
"*Father, hold me!*"

*Iowa.* J. B.

A GENERAL MEETING is appointed by the committee of Indiana Yearly Meeting on General Meetings, to be held at Walnut Ridge, Rush county, Indiana; to commence on Sixth-day the 12th of 1st month, 1872, at 2 o'clock, P. M.

The Meeting House is four miles south of Charlottesville Station on the Pittsburg, Cincinnati and St. Louis railroad, forty miles vest of Richmond.

Those coming will be met there with conveyance, on the arrival of the train.

They are due from the East at 8 o'clock, A. M., and 5 o'clock, P. M.

From the west at 11.30 A. M., and 8 P. M.

MICAJAH C. BINFORD.

## GENERAL MEETING IN NORTH CAROLINA.

The Committee of North Carolina Yearly Meeting have made arrangements to commence a "General Meeting" on the 21st of First month, 1872, at 11 o'clock, A.M., at DEEP RIVER meeting house, Guilford county. The Committee will meet at the rise of the Quarterly Meeting at same place, on the day previous.

A cordial welcome will be given to all who may respond to the Macedonian cry: "Come over and help us." Those coming by railroad will be met and provided for at Jamestown Depot.

ISHAM COX, *Clerk of Committee.*

12*th mo.* 11*th*, 1871.

## GENERAL MEETING AT GLEN'S FALLS.

A General Meeting has been appointed by the Committee of New York Yearly Meeting, with the o operation of a Committee of Saratoga Quarte ly Meeting, to open at Glen's Falls, N. Y., on Fifth-day morning, First month 11th, 1872.

The meeting for worship at Queensbury occurs on Fourth day, at 11 A.M., and Friends from a distance are invited to be in time to attend it.

The Committees of the Yearly and Quarterly Meetings will meet at the meeting-house on Fourth-day, at 3 P.M.

All who are drawn to attend the meeting will be warmly welcomed, and accommodations will be provided for them; and those who feel called to do so through an apprehension of duty are especially desired to be present, that the work of the Lord be not hindered.

Those expecting to attend are desired to address WM. CAREY, Gansevoort, Saratoga Co., N. Y., or DANIEL S. HAVILAND, Glens Falls, Warren Co., N.Y.

A Committee will be at the depot at Glen's Falls on arrival of trains at 10 A.M. and 8 P.M., to receive visitors.

ROBT. B. HOWLAND,
Clerk of Y. M. Comm.
CHARLES R. MOTT,
Clerk of Q. M. Comm.

## GENERAL MEETING AT WESTFIELD, IND.

The next General Meeting under the authority of Western Yearly Meeting's committee, in co-operation with a committee of Union Quarter, will be held at Westfield, Ind., commencing at 11 o'clock Seventh-day morning, First month 13th, 1872. Re duced fare is granted over the Peru and Indianapo lis Railroad.

All who may feel drawn to attend the Meeting

will meet with a cordial reception by Friends of that vicinity; and all necessary accommodation will be supplied upon their arrival at Noblesville, which is the nearest railroad point.

The committee are requested to meet two hours earlier that morning.

On behalf of the committee,

WM. L. PYLE, *Sec'y.*

*Indianapolis, Ind., 12th mo. 13th, 1871.*

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 25th inst.

GREAT BRITAIN.—A notice has been issued from the American legation in London to the effect that it is desirable that all citizens of the United States intending to travel on the Continent should provide themselves with passports.

The Prince of Wales continued to gain strength. The London journals express great admiration of the manner in which, during his alarming illness, the news was supplied to the American press. Physicians' reports issued at 5 and 6 A. M., were published in morning editions of American papers printed before daylight, and the noon and 6 P. M. bulletins appeared in early editions of the evening papers. It should be remembered that Washington being 77° of longitude west of London, noon at the former place is a little more than 5 hours later than at the latter; yet, making due allowance for this difference, the promptness of transmission and publication remains very remarkable.

The Earl of Ellenborough, formerly Governor General of India, died on the 21st, aged 81 years.

FRANCE.—Prince Bismarck has sent a dispatch to the German Minister at Paris, setting forth the feeling of exasperation caused in Germany by outrages perpetrated on German soldiers in France; and threatening to seize hostages in the unoccupied provinces, unless in future, assassins, who escape into neighboring provinces, shall be delivered up to the German officers by the French authorities; and declaring that unless these outrages cease, the army of occupation will be increased, and the burden of its support, which is paid by France, be doubled. This dispatch has excited the French press to the expression of renewed bitterness against Germany.

The Duke d'Aumale and the Prince de Joinville, the two Oorleans princes, took their seats in the Assembly on the 19th, without producing any sensation. The Assembly adjourned on the 23d to the 5th prox.

The work of trying the Communists is still going on as fast as possible, and additional courts are to be created, to dispose the more rapidly of the remaining cases. To the 20th inst., 14,378 persons had been tried; of these, 2,022 had been convicted and sentenced, and 12,356 discharged.

President Thiers, in receiving a deputation of French Protestants, promised them that religious equality should be maintained.

SPAIN.—The Ministry recently chosen has resigned, and a new one has been formed under the presidency of Sagasta.

PORTUGAL.—The press of Lisbon shows anxiety on account of the increased emigration of workmen to tha United States, and recommends remedial measures.

ITALY.—The army budget has passed the Committee on the Budget. The Minister of War, while maintaining that the military establishment of the country should be fully provided for, declared that there was no reason to fear aggression on the part of France, for an aggressive policy was opposed to her interests. Although there was no danger of war, still, he said, the nation should always be prepared for evil.

JAPAN.—Advices received at San Francisco by steamer from Japan, represent the social and political revolution there as making astonishing progress. The government is said to be considering the policy of sending twenty-one young women, daughters of daimios, to America to be educated. The Mikado has visited a number of foreign residents, and appeared to enjoy his visits. The Buddhist priests in the country have been informed that their temples will be closed, and that they must enter the army as soldiers, or earn their living in mechanical occupations.

HINDOSTAN.—Accounts have been received that great damage has been done by floods in Bengal, and that a dangerous rising has taken place among the Sepoys at Goa.

DOMESTIC—CONGRESS.—The Senate has passed the House bills appropriating a total sum of $4,000,000 for public buildings in Chicago; 250,000 for the expenses of the Geneva Commission, and $62,000 for those of the mixed Commission at Washington. Resolutions were adopted asking for information respeting U. S. naval vessels sent to San Domingo, also for information respecting the present relations of the United States with Spain and thetreatment of American prisoners in Cuba; and others directing the Committee on Retrenchment to investigate several specific cases of defalcation and alleged maladministration. Sumner of Massachusetts introduced a joint resolution, which was read and laid over, proposing an amendment of the Constitution limiting the President ofthe United States to a single term of office. The Amnesty bill from the House was discussed, but not disposed of. of. The House passed the bill for a commission of three persons, to be appointed by the President with the sanction of the Senate, to be selected solely on the ground of character and capacity, and one of them to be practically identified with the laboring interests of the country, to investigate the subject of work, wages and the relations of labor and capital. The President, on the 19th, sent to both Houses he report of the commission appointed to devise rules tand regulations for the reform of civil the service, with a message stating that the rules prescribed by the Commission had been adopted by him, to go into effect on the 1st prox., but that without further Congressional legislation they would not be binding on his successors, asking for all the strength Congress can give him to enable him to carry out the reform in the civil service recommended by the Commissioners, saying that the law providing for the Commission authorized, he thinks the permanent organization of a primary board, under whose supervision nominations of applicants for office shall be conducted, but that no appropriation has been made to continue such board, and recommend an appropriation to continue it another year. The Commission provides for a system of preliminary examination of applicants for office, and for opportunies of promotion based also upon examination.

# FRIENDS' REVIEW.

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For Friends' Review.

## JUDICIOUS LITERATURE.

BY JOHN OSBORNE.

Extract from an essay on the question, "What books are suitable for Sabbath School Libraries?" written for Salem Quarterly Conference of First-day Schools, at Weare, N. H., Tenth Month, 18th, 1871.

As a general fact, a library of books for children forms a very considerable adjunct of every earnest Sabbath School. I would therefore call your attention to the question, Of what kind of books should these libraries be mainly composed? * * *

All children find delight in reading and listening to *stories;* and hence they are a very convenient medium for imparting moral lessons to the young. * * *

Our duty is to inquire whether this class of books is really suited to the work of developing the intellectual, moral and religious capacities of the child; whether there are no objections on account of influences adverse to these true objects; and whether there are not other attainable books which would more fully and truly serve the great end in view, and which would be less liable to such objections.

The first of these inquiries may be quite fully answered by the consideration of the second—whether there are no objections to this kind of reading for young people, on account of influences adverse to the true development of the intellectual, moral and religious capacities of the child. It seems to me, a very forcible objection is implied in the term, "*light* reading," which is of frequent application. It is, in most part, trifling, airy; and, not calling into action the powers of the mind, it is barren of results as a stimulus to those powers, and takes no hold upon the reader except as a temporary excitement. From first to last of each story, the reader's attention is held by the one cord of curiosity; and when the sequel is reached, it stands in full satisfaction of the effort—the interest in the details of the work subsides, and the excitement of the curiosity or of the emotions still calls for more of the same kind. And it may be justly feared that the *lesson* intended to be conveyed often retains but a slight hold upon the memory, in consequence of the *greater interest* which pertains to the story. A writer who has been largely engaged in Sabbath School work, and who should know whereof he speaks from ample opportunities for gaining information, said, in a recent article on the subject, that a combination of five parts of piety to ninety-five of story makes a very acceptable Sabbath School book. If we accept this statement, then how much of piety shall we conclude is really impressed upon the mind of the youthful reader, whose attention is wholly absorbed by the story? The evil effects of light reading are thus very clearly set forth by Coleridge:

"It cannot but be injurious to the human mind never to be called into effort; the habit of receiving pleasure without any exertion of thought by the mere excitement of curiosity and sensibility, may be justly ranked among the worst effects of habitual

novel-reading. Those who confine their reading to such books dwarf their own faculties, and finally reduce their understandings to a deplorable imbecility. Like idle morning visitors, the brisk and breathless periods hurry in and hurry off in quick and profitless succession ; each, indeed, for the moments of its stay, prevents the pain of vacancy, while it indulges the love of sloth ; but all together they leave the mistress of the house (the soul, I mean) flat and exhausted, incapable of attending to her own concerns, and unfitted for the conversation of more rational guests.

A further objection to fictitious literature for the young is the depreciation of *truth* in the mind of the child, which must result from the habitual reading of narrations which he knows to be untrue—the mere inventions of fancy. Or, if he is deceived into the belief that such narrations are those of fact, the probability is that he will eventually discover the fraud, and thus the moral mischief will be doubled. For, if untruthfulness is made use of to instruct him in the highest concerns of his immortal nature, and further, if he finds he has been allowed by those who have his moral culture the nearest at heart, to regard those untruths as facts, how sadly must his estimate of the sacredness of truth be lowered thereby ! And a high regard for truth, with the necessarily associated abhorence of falsity in every form, must ever be esteeemed a chief element of a sound and upright moral character. Whatever depreciates the sacredness of truth in the mind injures the character in a vital part. Who can tell how much of the falseheartedness, treachery, fraud, hypocrisy, and counterfeit representations of all virtues, and all commodities, which are now so rife in the world, proceeds, directly and indirectly, from this one source ? It is a question which appeals forcibly to all who are engaged to provide proper reading matter for the young.

But in other ways is the moral life invaded, and its true development hindered by fictitious reading. It is a mental dissipation ; and as in that of strong drink, in its relation to the physical system, the desire is nourished by that which it feeds upon, till, by continued indulgence, the taste and habits of thought become vitiated ; and the victim loses all relish for such reading as will enrich and strengthen the mind, and develop its powers for active usefulness. And the rapid increase of fictitious literature, with the corresponding declension of the average taste of reading people, which brings it more and more in demand, must be viewed with alarm, *not only* as indicating a growing disrelish for more substantial mental food, but still more because this kind of literature is made a medium for ministering to positive vice. The baser passions of depraved natures are being fed with excitement through this very channel. Many a crime might be traced to poisonous works of fiction, as its real inciting cause.

Of course, I would not intimate even a fear that any books of a positively corrupting tendency ever find way into a Sabbath School library. But the idea which I would enforce is that the tastes and mental habits, even of very young persons, may become so vitiated by a constant diet of fiction—be it the purest and most harmless—as to lead them to shun the real, soul-nourishing fruits of knowledge, for the false glare and excitement of stories ; and that through this perversion of the mental powers they may be led on, step by step, in the downward road, where worse and worse influences successively meet them. Again, having in view the great amount of evil which flows through numerous channels from fictitious reading, it certainly becomes all Christians to labor for a reform in the reading habits of the people ; and, still more imperatively, to guard against any action which would tend to hinder such a reform. Make the fountains pure, and the stream will be pure; and a very considerable source of literary taste is the Sabbath School library.

We now come to the remaining inquiry which has been stated as incumbent upon us. Whether there are not other attainable books which would more fully and truly serve the great end in view—the development of the intellectual, moral and religious capacities of the child—and which would be less liable to objections on account of adverse influences. I cannot better introduce the consideration of this inquiry than in the following words of Thomas Dick.

" A taste for knowledge, a capacity to acquire it, and a pleasure accompanying its acquisition, form a part of the constitution of every mind. The Creator has implanted in the human mind a principle of curiosity, and annexed a pleasure to its gratification, to excite us to investigation of the wonders of creation he has presented before us, to lead us to just conceptions of his infinite perfections, and of the relation in which we stand to him as the subjects of his government. We all know with what a lively interest most persons peruse novels and romances, where hair-breadth escapes, mysterious incidents and tales of wonder are depicted with all the force and beauty of language. But the scenes detailed in such writings produce only a momentary enjoyment. Being retraced as only the fictions of a lively imagination, they pass away like a dream or a vision of the night, leaving the understanding bewildered, and destitute of any solid improvement. In order to improve the intellectual faculties while we gratify the principle of curiosity, it is only requisite that we direct the attention to facts instead of fictions ; and when the *real scenes* of the universe are presented in an interesting aspect, they are calculated to produce emotions of wonder and delight even superior to those excited by the most highly wrought tales of fiction and romance."

Again, the same author says :

" What can be more delightful to a being furnished with such powers as man, than to trace the

secret machinery by which the God of nature accomplishes his designs in the visible world, and displays His infinite power and intelligence—to enter into the hidden springs of Nature's operations, to follow her through all her winding recesses, and to perceive from what simple principles and causes the most sublime and diversified phenomena are produced!"

And further:

"The contemplation of such objects has an evident tendency to enlarge the capacity of the soul, to raise the affections above mean and groveling pursuits, to give man a more impressive idea of the *dignity* of his rational and immortal nature, and of the attributes of that Almighty Being by whom he is upheld, and to make him *rejoice* in the possession of faculties capable of being exercised on scenes and objects so magnificent and sublime."

But, will it be said that such pursuits are adapted only to the mature mind? The principle of curiosity "appears at a very early period of life," and nothing is more eminently suitable to gratify it, and to promote its profitable activity, than instruction concerning the various forms and processes of nature, with their manifold beauties and sublimities, and with the ever recurring evidences of wise and beneficent design in their creation and various adaptations, which constantly lead to the contemplation of the great Author and Controller of them all. There is not wanting among learned people the ability to bring these highly interesting facts of the visible creation within the comprehension of the child through the medium of books, and in such a way as to yield abundant delight to the young mind; and, were there a general call for them, such books would be forthcoming. Whoever will contemplate this theme must see that it admits of unlimited expansion. No such abundant variety can be produced in the field of fancy as is everywhere spread so invitingly before us in that of fact.

But God has not left us His creation alone, as a manifestation of himself—of His limitless power, wisdom, beneficence and love. In the *Bible* we have "a diversified combination of the most sublime and interesting subjects and events." These should also be presented to the mind of the child in a clear and attractive form; and often an increased efficacy may be given to such presentation by connecting it with that of facts gathered from the natural world, in such a way that each shall be an explanation or illumination of the other.

Narratives of real occurrences, illustrative of all kinds of moral lessons, may be found in inexhaustible supply, leaving no real excuse for resorting to fiction as a means of enforcing such lessons. And in biography, especially in narratives of the early lives of those who have truly earned the position of greatness by lives of purity, and of devotion to beneficent work, there is abundant entertainment, combined with valuable instruction for young people.

If the subjects which have been indicated are calculated to minister delight and instruction to the adult mind—if they yield that knowledge which becomes a permanent well-spring of pleasure and of gladsome service to God and man, it is plain that we should endeavor to give the children the same blessed enjoyments. The pleasure of the child is more than doubled if it is manifestly shared in full measure by the parent. And through the increase of pleasure in the pursuit of knowledge comes a corresponding increase of acquirement. Moreover, in this intimate association of the parent with the child in the work of mental development lies the true safeguard against numberless evil influences which beset the ordinary path of childhood. This blessed opportunity of the parent to shut out evil thoughts and influences from the mind of the child, by filling it with those which are pure and ennobling, cannot be neglected with impunity. The Sabbath School and the children's library should be but aids and substitutes in the execution of this true parental office. Therefore, while we should labor through these instrumentalities to endue the tender minds of the children with such pleasures and such instruction as will be a never-failing source of blessing to them, we should show them that we rejoice in the same happy acquirements. We should lead them as by the hand in pleasant paths wherein we walk in accordance with our highest professions.

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For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 296.)

§ 15. *The Gothic Translation, A. D.* 360.

"If you should ever feel disposed to investigate the origin and structure of the English language which you speak, you will find that Ulfila's version affords the best and most ample materials for the inquiry."

So says Palgrave in his history of the Anglo-Saxons. And it is that same Gothic version of the gospels by Ulphilas that we have now before us. It is taken from a manuscript written in letters of *silver*, with some of the lines in gold-letters, on reddish purple skins,—now a highly valued treasure in the Royal Library at Uppsala in Sweden. The manuscript is about fourteen centuries old. A few leaves are missing. This portion of Scripture, with nearly all of Paul's

epistles and fragments of the Old Testament, deciphered out of old parchments *which had been written over again* with other writing, over a thousand years ago, comprises about all that remains to us of the ancient Gothic language in writing.

The Goths, for whose benefit their pastor Ulphilas made this translation from the original Greek, were a rude race dwelling then west of the Black Sea, south of the Danube. Of these, the West Goths (Visigoths), came they who afterwards settled in Spain. The Gothic language, though it preceded the Anglo-Saxon, cannot be called its mother-tongue, but rather its eldest sister. It is one (long since dead) of our own Germanic family of languages, to which belong not only the English and German, but the languages of Denmark, Sweden, Norway, and Iceland. These all are sisters in the same family of speech.

These Goths early professed the Christian religion, through the instrumentality of Christians whom they took as captives in their frequent irruptions into the Roman territory. Ulphilas, born in A. D. 318, became one of their most eminent bishops. He had, as the head of an embassy, journeyed to the Emperor Valens and obtained his consent for the West Goths to cross the Danube and dwell in Mœsia when they were hard pressed by the East Goths,* who in their turn had been expelled by the advancing Huns. Ulphilas wrote in Latin, Greek, and Gothic. But in order to write in Gothic, so as to give his people the written gospels, he had to make an alphabet especially for that language. It was formed from the Greek alphabet, except a few letters borrowed from the Roman. He is said by ancient authors to have translated the New Testament, and the Old Testament except the book of Kings, into Gothic, from a *Greek* text. It is calculated that this work was completed before A. D. 360. It became a proverb among the Goths, "Whatsoever is done by Ulphilas, is well-done;" so distinguished were his talents, attainments, and good deeds. He died at Constantinople when he was seventy years of age.

It is clearly shown by internal evidence also that the Gothic version was made from a Greek manuscript. So we have now found the Greek gospels in existence within three centuries of the time when we think they were written. But what about our early Greek manuscripts of the Gospels?

§ 16. *The Sinaitic Manuscript, about A. D.* 330.

We read that early in the life-time of Ulphilas, whose work we have just been considering, the Emperor Constantine ordered fifty copies of the whole Scriptures to be carefully and beautifully made on choice parchment for use in various parts of his empire. Ulphilas *may* have had one of these to translate his Gothic version from. At any rate, some think it almost safe to say that *we* have one or two of them, in the manuscript within a few years discovered in a convent of Mount Sinai; who yet do not think the same to be true with regard to the very similar manuscript now preserved in the Vatican library at Rome. The exact and splendid *fac simile* copies of both the Sinaitic and the Vatican manuscripts are here before us*. Eusebius, the first ecclesiastical historian, after Luke, whose writings remain, states that he was ordered by the Emperor Constantine to cause fifty volumes of Holy Scripture to be prepared, which was accordingly done, on beautiful skins, by skilful and elegant penmen, in the year 331. There are certain readings of the New Testament text which are known to be approved by this Eusebius, which coincide with those of the Sinaitic manuscript in a marked manner. And the readings of this manuscript agree in a striking manner with those defended by Origen, who lived from A. D. 186 to 253. The beautiful, almost purely white antelope skin on which the Sinaitic Bible is found written; the very regular, delicate and beautifully neat execution of each letter by some practiced penman; and various other indications, plain enough to experts among the best palæographists, but not briefly to be explained to the uninitiated, make it very credible to schol-

*The East Goths (Ostrogoths) afterwards became masters of the greater part of Italy; and it was in Italy in the fifth century that the Gothic silver manuscript before mentioned is understood to have been copied.

*Also of the *Alexandrine* MS. of about A. D 450. Cyril Lucar brought the original from Alexandria in Egypt to Constantinople, having been Patriarch of the former, and going to be Patriarch of the latter city. He sent it as a present to the king of England, Charles I, in 1628, "as a jewel of that antiquity," says Aubrey, not "fit to be kept amongst Infidels. Mr Rosse desired K. Cha. I. to be at ye chardge to have it engraven in copper plates; and told him it would cost but £200, but his Maty would not yield it. Mr. Ross sayd 'that it would appeare glorious in History, after his Matys death.' 'Pish,' sayd he, 'I care not what they say of me in history when I am dead.' H. Grotius, J. G. Vossius, Heinsius &c., have made journeys into England purposely to correct their Greek Testaments by this copy in St. James's. Sr Chr. Wren sayd that he would rather have it engraved by an engraver that could not understand or read Greek, than by one that did." The original is now one of the chief treasures of the British Museum. Portions of Matt., John, and 2 Cor. are wanting. The expense of executing this fac-simile edition, performed in 1786 under the editorship of Dr. Woide, was guaranteed by the British Parliament. See further concerning the Alexandrine in Prof. Chase's article in the *Friends' Review of 7th month*, 10, 1869.

ars that the Sinaitic manuscript is one of those fifty of A. D. 331.

With absorbing interest many of us have read the account of Tischendorf's discovery in 1859 of this precious manuscript of the Old and New Testaments (together with copies of the Epistle of Barnabas and a part of the Shepherd of Hermas),—first in the *Friends' Review* for 12th month 17th, 1869, by Tischendorf himself, the discoverer, and afterwards in a clear and singularly valuable treatment of the whole subject of New Testament Manuscripts in four numbers of the *Friends' Review* for 5th month, 1869, written by Professor Thomas Chase.*

We are thus relieved of any need to dwell long on this section ; and the reader is earnestly referred to those articles. The Sinaitic manuscript, he will learn, has been presented through Tischendorf to the Emperor Alexander of Russia, and now rests, an imperial treasure, in St. Petersburg. Tischendorf was employed to superintend the execution of an exact imitation of this superb manuscript, making it a *fac simile* in every letter and in the resemblance of the paper itself to the parchment of the original. In 1862 the Emperor celebrated the 1000th anniversary of the Russian empire,setting forth an impression of some 300 superb copies of this fac-simile, which is, we cannot doubt, the most distinguished monument of that princely event. The work is in four volumes, which are in our presence to inspect.

Here, then, in this tangible evidence, which our eyes see and our hands handle, we trace back the existence of the Gospels to about the year 330. Here now is another means of doing the same thing, in

§ 17. *The Vatican Manuscript, about A. D.* 330.

The Vatican Codex appears almost a twin-brother of the Sinaitic, and it is "the glory of the great Vatican Library at Rome." It was there four centuries ago, but its previous history is now unknown. The date of its writing is estimated from a variety of internal evidences of antiquity, as in the case of the Sinaitic. The manner in which the letters of both these manuscripts are formed, is nearly the same ; so that the Pope borrowed of Tischendorf the types which had been cast for printing the fac-simile of the Sinaitic, and printed this copy of the Vatican manuscript with them. Tischendorf, the best living authority in such matters, considers that the Vatican manuscript was written by one of the copyists of the Sinaitic.

For all that we would say on this head, the reader cannot anywhere do better than turn to vol. xxii, No. 46 (7th month 10, 1869,) of the *Friends' Review*, and read Professor Chase's article on the Vatican Manuscript. And let him also notice, there acknowledged, the generosity of the English Friends who principally have given us these costly fac-similes of the Sinaitic, Vatican, and Alexandrine manuscripts.

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We have now, in plain sight, by this series of palpable evidence, traced back the existence of the four gospels in what is said to be the original Greek, to about the year 330, when the Sinai and the Vatican manuscripts were copied out from yet earlier copies,—or possibly (though we would not say *probably*) from the original autographs which the evangelists personally wrote or dictated. We may say *possibly*, for we know it to be a fact that books even of paper are now in preservation which are over 300 years old ; and if Matthew, Mark, Luke, and John wrote on parchment, the same parchment could have been preserved 300 years, that is, till after the time of Eusebius and Constantine. For we see that parchments written upon in their time,—for instance, the Vatican Bible, the Vatican Virgil, and the Sinaitic Bible,—are still in sound and strong condition at the present day, being fifteen centuries old. But it appears likely that the original autograph Gospels were written upon *papyrus*, which furnished the usual writing surface of that time, unless great durability was required. But even papyrus manuscripts several centuries old are still in existence. And so the autograph Gospels, even if written on papyrus, *could* have been preserved only 300 years, or down to the time of Eusebius. But we may soon see reason to be glad that our Sinaitic and Vatican manuscripts were probably *not* copied from the evangelists' own writing.

(To be continued.)

*The best treatise on the Sinaitic MS. and on Palæography in general that I am aware of in the English language, for the general reader, is in those choice papers. Tischendorf's own little book relating the particulars of his discovery, and published by the American Tract Society, may also be read with great interest.

## THE ICEBERG LAKE OF THE ALETSCH GLACIER.

It is often very difficult to understand why scenes apparently of no very different physical character should produce such very different effects on the mind of almost all who visit them. There is nothing of which the traveler in Switzerland sees so much (except snow mountains) as he does of ice,—the gigantic ice-needles of the innumerable glaciers and the brilliant blue of the crevasses forming probably the most striking details in every grand scene he visits, and certainly contributing a great proportion of the coloring to landscapes which, except under the

magical effects of sunrise or sunset, are apt to be a little cold. Yet, though ice on the greatest scale, acres of ice, and often innumerable rivers of that exquisitely transparent Prussian-blue which the fissures in the ice present, are visible in almost all the grander Alpine scenes, there is, as far as we know, but one place in all Switzerland where the predominant effect it produces is one of "sweetness and light,"—not awful, not threatening, not desolate, not gruesome, not even intoxicating with the sense of power, but tranquillizing, serene, soothing, and yet full of the stimulus of new suggestion. That place is the unique little lake—quite alone, as far as we know, in its kind,—into which the ice-cliffs of the greater Aletsch glacier break down, immediately to the north of the Æggischhorn and south of the mountaineers' pass between the Trugberg on the east and the Mönch and the Jungfrau on the west. The Märjelen lake, as it is called, is usually covered by a little fleet of miniature icebergs, —icebergs of from two to five feet high, on the largest of which a man might by possi bility contrive to take a little sail, but from which he would be much more likely to be top pled over into the ice cold water beneath. The lake is usually visited from the pleasant Æggischhorn hotel, situated on the northern heights of the valley of the Rhone, from which it is an easy walk of about an hour and a half distant. The visitor at that hotel has but to climb the height behind him, that is, the slight remainder of the ridge which separates the valley of the Rhone from the view of the southern side of the Oberland range, and as he passes the neck of the chain, he comes suddenly in sight of the vast sweep of the Aletsch glacier on his left, and of the Viescher glacier on his right, and sees the blue waters of the Märjelen lake and its little flock of shining icebergs lying in the hollow some thousand feet or so below him; while the great summits of the Jungfrau and the Monk,—great, though comparatively insignificant if you have seen the far grander front they present to the north,—close the broad northward sweeps of snow and curves of glacier to the west, and the grand peak of the Oberaarhorn towers up from the northern sources of the Viescher glacier to the east. The prospect is a very grand framework for a very lovely picture. For the effect of these minute floating icebergs of all shapes,—some grotesquely mimicking the shape of a swan, with graceful bended neck, some of a guinea-pig furnished with a sort of button by way of a rudimentary tail, others of them, again, resembling those beautifully balanced rocks, touching only at a point, in which you may see a constant vibration, without any single danger of a broken equilibrium,—as they drift steadily eastward from the blue ice-cliffs of glacier from which they have been detached, is one of exquisite purity and lovliness. Each of them is a block of shining crystal, an island of light, defined at its base by a circle of the deepest liquid blue, where the under-surface emerges from the water of the lake. The general effect is of a miniature Arctic sea set in the most splendid of Alpine frameworks,—an Arctic sea so tiny that it is robbed of all its terror, while all the striking associations and all the elements of pictorial beauty remain. The glacier cliffs which bound the little lake on the west are some fifty or sixty feet in height, and are hollowed out in many places by its dashing waters into ice-caves which run deep into the great glacier and reflect back a halo of that transparent dark blue which ice in dark shadow gives, so investing the mouth of each of these winding sub-glacial passages with a soft cloud of beauty. The lake itself is bordered, except at the glacier end, by a broad margin of rugged beach, the rudeness and barrenness of which at first offends the eye, but seems to fit better into the scene as one notices how thickly all those slopes of mountain which are not precipice are strewn with huge boulders of similar rock, to which nature has already given the softest clothing of moss and flowers, and that only the frequently shifting level of the lake's cold water prevents her from giving the same beautiful surface to this desolate little shore itself. Indeed the moment you pass the neck of the ridge between the Rhone valley and the Märjelen lake, the mountain side, which even on the south is in August sparsely strewn with the brilliant little autumn gentian that outdoes both sky and ice in the depth of its marvellous blue, becomes on the north side so richly starred with clusters of this most brilliant of Alpine flowers and with patches of the Alpine ranunculus in all shades, from the faintest pink to bright rose color, that one hardly knows which is the more beautiful, the spots of moss and flower at one's feet, or the grand mountain hollow itself, in which the little lake and its fleet of drifting icebergs is the central gem.

There is, too, a singular sense of sweetness and tranquillity in the deep silence of the place, which the great Alpine solitudes, refreshing as they are, fail to give. Partly this is due, though it may seem paradoxical to say that a sense of tranquillity can be due, to the ear; yet it is certainly true that a deaf person cannot know the delight of deep silence. Usually the natural sounds which haunt a scene of mountain and glacier such as this, are the bells of the mountain cattle, the falling of avalanches, and the rush of the torrents. And here, too, you may hear

occasionally the tinkle of a bell on a goat in search of the scanty pasturage, and the rush of one of the little avalanches which even in late autumn continue to fall from the range to the west of the Aletsch glacier. There is, however, no noisy torrent in the neighborhood of the Märjelen lake, and the characteristic sound which most often breaks the silence of a long day spent in this weird little valley, is that of the plash of the wee pinnacles of ice as, melting beneath the sun, they topple from the tiny bergs into the water, and the hollow thunder caused by the detachment of larger masses in the caverns at the western end. These liquid thunders, connected as they are with the lazy and dreamy interest of watching the new shapes into which the parting blocks of ice break up, and the diverging directions in which the divided ice islands take their course after the separation, heighten, by rendering you aware of, the deep silence of the place, the more that these toy convulsions of nature constantly suggest the more terrific phenomena of similar disruptions of the true ice mountains on the great Arctic sea. In part, too, the peculiar sweetness and tranquillity of the scene arise from the fresh variety, the chequered character which the little moving fleet of crystal islands gives to the depths of ordinary Alpine solitude. Usually, in the recesses of the Alps, all, except the rushing torrents, which fatigue both eye and ear by the very uniformity and violence of their motion, is absolutely still and frozen. There is no motion except that of the clouds, unless a herd of cows or goats happens to be feeding near. The characteristic part of the landscape is its motionlessness, excepting only such motions as are incessant and violent. There is no softness, no drifting, nothing indolent or languid in the whole landscape. Everything that is not terrible from its stillness is terrible from its intensity of force. But the lapping of the water of this little lake against the lonely and lazily drifting icebergs, and the soft bubblings which follow the dropping of a little minaret or dome into the lake, just supply this element of indolent and variable motion, break the sublime uniformity of every high Alpine scene, and gratify the eye with changing shapes as well as changing tints. Then, again, there is the peculiar coolness of the scene, which adds to the impression of a sweet tranquillity. All glacier scenery is cold, but by no means cool. There is nothing so exciting, bracing, so full of stimulus as the air which blows over a great glacier. But it gives anything but that sense of soft refreshment which we attach to the idea of coolness on a hot August day. For coolness we need, not the bright gelid atmosphere which braces to exercise, not the vast slopes and plains of ice which chill and overwhelm us, but the softer sights and sounds which suggest the melting of cold into warmth, the tempering of warmth by cold, and shelterings from sun and wind alike. Such sights and sounds you have beside this little lake as the transparent blocks of ice crumble under the sun's rays and the current ripples gently against them as they drift ashore. Nothing more refreshing, more soothing, more fascinating, not only in spite, but in consequence, of the grandeur of the frame in which it is set, is to be found in Switzerland. The man wearied by toil at home, and, perhaps, a little too high-strung by the sublimity usually before him in Switzerland, finds just the relaxation he needs by the side of these glittering little toy icebergs on the lonely tarn. If he has carried hither the hot thoughts and tangled questionings which the hurry of the world at once raises, and prevents from settling into any order and clearness in his mind, he will almost feel disposed in this strange spot to say, with the traitor Judas of Mr. Arnold's poem, as he reveals to St. Brandan his respite from torment for a single hour on every Christmas Eve,—

> "I staunch with ice my burning breast,
> With silence balm my throbbing brain;"—

for in all the brilliant and stimulating scenes of Europe's great "playground," we know of none where the solitude is at once so grand and gentle, so deep and yet so fascinating, where miniature beauties of both ice and flowers are so weirdly blended with majestic forms, as in the little iceberg lake of the Æggischhorn.—*Spectator.*

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For Friends' Review.

## PEACE AND POWER.

President Finney, of Oberlin, says, "There is a great difference between the *peace* and *power* of the Holy Spirit in the soul. The disciples were Christians before the day of Pentecost, and as such had a measure of the Holy Spirit. They must have had the *peace* of sins forgiven and of a justified state; but yet they had not the induement of *power* necessary to the accomplishment of the work assigned them. They had the *peace* which Christ had given them but not the *power* wh ch he had promised. This may be true of all Christians, and right here is, I think, the great mistake of the church and the ministry. They rest in conversion and do not seek until they obtain this induement of power from on high. Hence so many professors have neither power with God or man, they prevail with neither. They cling to a hope in Christ, and even enter the ministry overlooking the ad-

monition to wait for the promise of the Father."

He gives as reasons why so few are the recipients of this promise, "that although they pray for it, yet they are not fully consecrated to the Lord's work, that there is still lurking in their hearts some remnants of selfishness, uncharitableness, ambition, revenge, prejudice, still resisting conviction for sin, refusing to make restitution for injuries done, a want of watchfulness unto prayer, too much business and study and too little prayer, with indolence and impatience in its performance, and lastly *unbelief*, not even believing that they will receive what they pray for. They ask for much but receive but little for want of faith and patience. But let any one bring all the tithes and offerings into the Lord's treasury, let him lay all upon the altar, and prove God herewith, and he shall find that He will open the windows of Heaven and pour him out a blessing that there shall not be room enough to receive it."

# FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 6, 1872.

SATISFIED DESIRE.—Why is it that any should travel through the journey of life heart-sick with unsatisfied cravings? We have to do with One so good, so exhaustless in His stores of blessings, that David in that "incomparable Psalm of praise," Psalm 145, after describing the Lord as of great mercy, good to all, His tender mercies over *all His works*, exclaims: "Thou openest thine hand and satisfiest the desire of every living thing." What limitless bounty is here described! Adam Clarke says: "What a hand is this, that holds in it all the food that meets the desires and necessities of the universe of creatures! A very large volume might be written upon this." How true that He is a faithful Creator. Although his creatures include innumerable myriads, whether of a high or low order of being, whether large in dimensions or microscopic or infusorial, He understands and satisfies all their needs, and still His capacious hand remains full of blessings, and He is rich unto all that call upon Him, so that it were a denial of his infinity for any to say: "My way is hid from the Lord," or to deem that His treasury of goodness is exhausted. Thus cares He for the homeless beasts of the forest, for the sparrows valued at so many for a farthing, and even for beings so inconceivably minute that they are invisible to any human eye. In wisdom hath He made them all, in wisdom He satisfieth their desires.

Why then should man, created in the Divine image, ransomed through mercy with a price inexpressible, yield to discontent, when the well-spring of delight is accessible to him? Ask in faith, nothing wavering, ask in the name of Christ, who when He ascended up on high received innumerable gifts for man, ask, *not amiss*, and not for sensual pampering, and be assured: "The Lord is nigh unto all that call upon Him, to all that call upon Him in truth; He will fulfil the desire of them that fear Him, He also will hear their cry." "He satisfieth the hungry soul and filleth the longing soul with fatness." The apostle Paul says: "My God shall supply all your need, according to His riches in glory by Jesus Christ." "Thou wilt keep him," (said Isaiah,) "in perfect peace, whose mind is stayed on thee, *because he trusteth in thee*."

Unsatisfied desires we shall assuredly experience, so long as our aspirations are carnal—so long as our petitions are for something to expend upon our lusts—so long as our will is unconformed to the holy WILL which is our sanctification. Short of this there is no assurance of hope. The unconverted soul whose trust is earthly, has no guaranty of that which will *satisfy*. "Let not that man think that he shall receive any thing of the Lord."—"The FEAR of the wicked, *it shall come upon him*; but the desire of the righteous shall be granted." The meek and loving disciple trusting in and resting upon the Lord Jesus who is his sole desire, who lives and walks in the Spirit, will bring forth the fruits of the Spirit, prominent among which are peace and joy; satisfying fruits, which no man taketh away and which afford a perpetual under-stratum of comfort and consolation even amid affliction and adversity. It sufficeth to such a man that he knoweth the way unto the Father, that he has familiar access to the place of prayer—and that He who, far more than any earthly parent, knoweth to give good gifts to His children, will not fail to give of His good Spirit to them that ask Him. Enriched with this, they will be satisfied wit

His holy will, knowing that it will ultimate for the best. The sweetness of complete resignation will effectually preclude repining. The peace bequeathed and given by the Author of eternal salvation, will sweeten, hallow and glorify existence even during probation, and

"The soul that on Jesus has leaned for repose."

has a blessed certainty that in the hereafter, on awaking from the slumber of the grave, it "shall be *satisfied in His likeness.*"

A most congenial utterance for all them that are saved, is the finishing passage of David's marvellous hymn of praise: "My mouth shall speak the praise of the Lord, and let all flesh bless his holy name forever and ever."

MOVEMENTS IN JAPAN.—Accounts from Japan represent a "religious revolution," or more properly a revolution respecting religion. Buddhism has prevailed for centuries, and Buddhist temples and priests have been liberally endowed and supported by the government. More recently, however, the Shintoo religion became the acknowledged superstition of the Empire, and its dilapidated temples are restored, while the Buddhist gods have been dethroned, and their rich shrines suppressed. Their priests, who were very numerous, have been notified that their temples must be closed, and that they must earn their maintenance as soldiers or as mechanics. The mere exchange of one phase of paganism for another, interests us little, save inasmuch as the unsettlement of the people in a false faith, might, in the providence of God, be auxiliary to the introduction of a better. The national policy is becoming greatly more liberalized. Why should not the blessed religion of our Lord and Saviour Jesus Christ shine upon the darkness of this benighted region, and the Name which is above every name be brought to the knowledge of the people? Were the professed disciples of the Prince of Peace fully imbued with the spirit of the golden rule and exemplars of His holy precepts, surely many would be enamored of the beauty and incomparable excellence of His teachings, who now are repelled and disgusted by our avarice, fraud, contentions, violence and inconsistencies.

The Mikado may be moved to abolish the stringent laws against Christians, but this will not abolish the evil impression produced by the wickedness of those who call themselves Christians, nor establish the love and faith of Christ where his divine perfections are unknown. How lamentable the evil example which obstructs the light, and how culpable are those upon whom the effulgence of the gospel day has shined, but whose unholy lives dishonor the most holy Name by which they are called.

ERRATA.—The last number of the *Review* was disfigured with numerous typographical errors, quite beyond our control and owing to some disturbance and change of hands in the printing office at a most inconvenient moment. We will only specify the omission of the signature R. R. to the paper "Our Chaos," and in the last line of the foot-note on same page,

"*Spoils if not perverts the same,*" should read "spoils if not perverts the sense."

And on page 303 the second line of poetry should read: "Comes often to *my knee.*"

*A long anonymous essay*, written on *both sides* o the paper, remains unread.

DIED.

EVANS.—At her residence, in Germantown, Philadelphia, on the 5th of Twelfth month, 1871, Catharine, widow of our dear Friend, Thomas Evans, in the 70th year of her age; a beloved member of Frankford Monthly Meeting.

UPDEGRAFF.—On the 24th of Third month, 1871, in his 76th year, at the residence of his son-in-law George Kinsey, near Mount Pleasant, Ohio, Nathan Updegraff; a beloved member and Elder of Short Creek Monthly Meeting.

During the last few months of his life, as health and strength declined, he was led to take a solemn review of his past life; which, in the estimation of his fellow men, had been one of great uprightness and consistency. He was a diligent attender of meetings, and strongly attached to the doctrines and testimonies of our religious Society, as well as a firm supporter of its discipline. In this time of close proving, he endured much mental conflict; requesting the prayers of his friends, and especially lamenting his sins of omission in restraining the Spirit, when he had felt called upon to confess Christ before men: saying, "he had suffered loss as well as others" in these things. In this time of extremity, God was graciously pleased to hear his cry, and enabled him, as never before, in simple faith to accept Christ as his righteousness, sanctification, and redemption. As he thus confessed Him with his mouth, every doubt was removed; the love of God was shed abroad in his heart, and in the assurance of faith he exclaimed, "Now I can say the blood of Jesus cleanseth *me* from all sin." And spending the little remaining strength in laboring for the salvation of souls, and in calling upon those around to join him in praising the Lord Jesus Christ, he died, rejoicing, as those only can, who rest all their hopes on His atoning blood.

CROMWELL.—On the 8th of Twelfth month, 1871, at his residence in Monroe, N. Y., William Cromwell, an Elder, in the 72d year of his age. In early life this dear Friend engaged in business in New York, where, in 1825, he married Caroline, daughter of Joshua Underhill. His house and his heart were ever open, not only to the wide circle of his friends, but also to strangers and to friendless ones, whom he frequently sought out and made partakers of his genial hospitality. Warmly attached to the principles and testimonies of the Society of Friends, he regarded all its members as brethren beloved, while his heart went out in catholic sympathy to all those who loved the Lord Jesus Christ in sincerity. He delighted especially in welcoming the messengers of the Lord, and was ready to spend and be spent in furthering their mission. He was an active manager of several benevolent institutions, not heeding cold or storm when duty called him to labor in them.

About three years since he removed to the home of his childhood and place of his birth, among the beautiful mountains of Orange Co. It was not without much feeling that his connection with the meeting to which he had been closely united in love and in discipline for half a century, was severed by his membership being transferred to another Monthly Meeting, where also he continued to manifest his deep interest in the welfare of the Church of Christ. The consolations of Christian faith and hope did not fail him in his last illness. He seemed at times to have almost a foretaste of the joys of heaven: his thoughts were filled with love to every creature. His mouth was often opened in prayer and praise, and he testified that he had nothing of his own to rely on, but that "all is of Grace, through the great Justifier."

HARVEY.—On the 10th of Tenth month, 1871, Enos, son of Isaac and Sarah Harvey, in his 19th year; a member of Springfield Monthly Meeting, Ohio.

The daily walk of this dear young man was exemplary. He was favored with the assurance that his peace was made, and he was enabled to bear his sufferings patiently, often acknowledging that the Lord was helping him; he was frequently heard in prayer, and very near the end broke forth in rapturous strains.

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A General Meeting for Divine worship has been appointed to be held under the care of a Committee of Ohio Yearly Meeting, in Friends' meeting house, in Alliance, Ohio, to commence at 3 o'clock P. M., on Fifth day, the 18th of First month, 1872. We cordially invite Friends of our own and other Yearly Meetings to unite with us in this concern for the promotion and extension of the cause of Christ in the earth, and if it is the Lord's will to qualify and send, we shall rejoice to see many earnest laborers in his vineyard present on that occasion.

Four daily trains pass through Alliance going east, and as many going west; and also three daily trains going south, and as many going north. Necessary attention will be paid to strangers, in conducting them to the meeting-house or homes, on their arrival at Alliance depot.

The Yearly Meeting Committee are requested to meet promptly at Alliance meeting house, on 5th day, the 18th, at 1 o'clock P. M.

On behalf of the Committee,
JOHN BUTLER.

GENERAL MEETING AT GLEN'S FALLS.

A General Meeting has been appointed by the Committee of New York Yearly Meeting, with the co operation of a Committee of Saratoga Quarterly Meeting, to open at Glen's Falls, N. Y., on Fifth-day morning, First month 11th, 1872.

The meeting for worship at Queensbury occurs on Fourth day, at 11 A.M., and Friends from a distance are invited to be in time to attend it.

The Committees of the Yearly and Quarterly Meetings will meet at the meeting-house on Fourth-day, at 3 P.M.

All who are drawn to attend the meeting will be warmly welcomed, and accommodations will be provided for them; and those who feel called to do so through an apprehension of duty are especially desired to be present, that the work of the Lord be not hindered.

Those expecting to attend are desired to address WM. CAREY, Gansevoort, Saratoga Co., N. Y., or DANIEL S. HAVILAND, Glen's Falls, Warren Co., N.Y.

A Committee will be at the depot at Glen's Falls on arrival of trains at 10 A.M and 8 P.M., to receive visitors.

ROBT. B. HOWLAND,
Clerk of Y. M. Comm.
CHARLES R. MOTT,
Clerk of Q. M. Comm.

GENERAL MEETING AT WESTFIELD, IND.

The next General Meeting under the authority of Western Yearly Meeting's committee, in co operation with a committee of Union Quarter, will be held at Westfield, Ind., commencing at 11 o'clock Seventh day morning, First month 13th, 1872. Reduced fare is granted over the Peru and Indianapolis Railroad.

All who may feel drawn to attend the Meeting will be supplied upon their arrival at Noblesville, which is the nearest railroad point.

The committee are requested to meet two hours earlier that morning.

On behalf of the committee,
WM. L. PYLE, *Sec'y.*

*Indianapolis, Ind., 12th mo. 13th, 1871.*

GENERAL MEETING IN NORTH CAROLINA.

The Committee of North Carolina Yearly Meeting have made arrangements to commence a "General Meeting" on the 21st of First month, 1872, at 11 o'clock, A.M., at DEEP RIVER meeting house, Guilford county. The Committee will meet at the rise of the Quarterly Meeting at same place, on the day previous.

A cordial welcome will be given to all who may respond to the Macedonian cry: "Come over and help us." Those coming by railroad will be met and provided for at Jamestown Depot.

ISHAM COX, *Clerk of Committee.*

*12th mo. 11th, 1871.*

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A GENERAL MEETING is appointed by the committee of Indiana Yearly Meeting on General Meetings, to be held at Walnut Ridge, Rush county, Indiana; to commence on Sixth-day the 12th of 1st month, 1872, at 2 o'clock, P. M.

The Meeting House is four miles south of Charlottesville Station on the Pittsburg, Cincinnati and St. Louis railroad, forty miles west of Richmond.

Those coming will be met there with conveyance, on the arrival of the train.

They are due from the East at 8 o'clock, A. M., and at 5 o'clock, P. M.

From the west at 11.30 A. M., and 8 P. M.

MICAJAH C. BINFORD.

# CORRESPONDENCE.

A dear Friend in announcing the appointment of a *General Meeting* to be held at Alliance (see notice) writes: "I do it under a prayerful desire that the result may be for the promotion of the cause of truth and righteousness in the earth, and that all our sittings may be owned by the Lord, conducted under the immediate influence of His teachings, and that all undue zeal and excitement may be kept down, and that sobriety and truth may so balance the minds of friends and others in attendance that the true dignity of the Christian character may so shine forth that beholders may see its beauty, and flock to it because of its loveliness.

"Whilst I often rejoice that there is a stirring in the minds of the people, and an awakening from that lethargy and indifference into which many having fallen, who in some instances were apparently sleeping the sleep of death, yet I have of late had my fears lest a false zeal and self-righteousness should mislead many and settle them in a superficial and false rest, or lead on to fanaticism or a species of ranterism. I hope better things, and greatly desire that the watchmen and true standard bearers may be faithful at their posts, holding up the light and standard of truth unflinchingly, and that both right hand and left-hand errors may be guarded against, and the straight and narrow way alone exalted, and the way of the cross preached as the only sure way to come to Christ the Saviour of men."

*Letter from S. A. Purdie.*

66 Calle de Matamoras, Matamoras, Mexico,
12th mo. 15th, 1871.

* * * We are now on Mexican soil, and owing to several important reasons, we have decided to remain at present in Matamoras. We have found some remarkably kind Mexican Protestants here, but no Spanish-speaking missionaries but ourselves within 200 miles. There seems to be great eagerness among the people for any reading matter, and everything is very dear of the kind. I know of no more open field of missionary labor, especially in the line of books, papers and tracts, and there is a large reading population within reach of us. Matamoras has 18,000 inhabitants, of whom 12,000 are readers, not 100 of whom ever saw a tract or Protestant paper, or anything of the kind. I think they will be easy to obtain access to, and very few are as strongly attached to Catholicism as many imagine. The poorest natives live in deep degradation and poverty, and we cannot reach them with tracts. Our hearts are deeply pained by the sight of them, and their children, which seem to be very little cared for; they lie and roll about among the hairless dogs, equally naked, on terms of apparent equality in dirt and suffering from cold.

* * * We are in great need of tracts, books and papers for immediate use. I suppose thou would like to supply us with some tracts and illustrated papers, and I send a few pages of the foreign Catalogue of the American Tract Society, with some tracts I especially wish marked. Thou can order them to be sent to us by mail. * *

A full set of children's tracts in Spanish, including postage, are sent for one dollar, but they agree to grant another set, so that with eight cents additional postage will send us two complete sets, including 732 pages of tracts in 32 mo. besides the cards and 32 numbers of the illustrated paper "Estrella de Belen." These combined are equal in amount of reading matter to some 2,000 pages of ordinary tracts, and will be thankfully received by us and the people of Mexico. We are waiting now empty-handed. Our grant of 500 volumes by the American Bible Society has failed to come to hand, and we know of no tracts on the way. All matter sent to us by mail should be directed to "Brownsville, Texas," as we can get them from thence, with less risk of loss.

Thy friend, Samuel A. Purdie.

[It is proposed that donations be sent to Robert Lindley Murray & Co., 15 Broadway, New York. It is desirable that Friends should promptly and liberally supply publications in the Spanish language. —Ed.]

For Friends' Review.

## THE CONFERENCE AND THE PUBLIC.

"Let your light shine before men."

I propose to collect a few extracts from the newspaper notices of the First-day School Conference at Wilmington, to show how it impressed outside observers.

The correspondent of the *Cincinnati Gazette* says: "The action of the Conference, thus far, has been entirely free from that acrimonious spirit which sometimes, I am sorry to say, marks that of other denominational conventions.

"As I sat, to day, looking over the crowded audience room, I was deeply impressed b t he general intelligence, singular earnestness, and intellectual appearance which characterized the assembly. These grand old faces, marked deeply by the lines of care and anxiety, seemed to me as indices of the struggles, maintained by faith against the passions and sentiments of the world. But what most deeply impressed me, was the sweet, old, motherly faces that graced elderly *women;* such faces as we love to think bent over us in our cradles; such faces as we know inspired

us with what little good came to us in our youth; and such sympathetic, lovable faces as we would fain imagine will bend over us and soothe our dying moments. They seem to bear the impress of successful struggle with sorrow and chastening, and to have come out of the contest with the dross burned away, leaving behind for our view only the high, noble characteristics of true womanhood.

"I shall never forget my impressions of these antique, Martha Washington faces, looking out so kindly from the drab bonnets which enclosed them."

The correspondent of the *Cincinnati Commercial* speaks of the simple attire of the delegates as giving welcome relief to eyes tired with the flummery and extravagance of the day. "Especially in the modes of dressing their hair, do the young ladies here commend themselves to the approbation of eyes tired with the monstrosities that thrust themselves upon the sight in 'the world.'" "Over all the faces present there is an air of quiet thoughtfulness, and a placid expression that betokens lives of serenity, and habits of self-restraint."

The correspondent of the *Cincinnati Times* writes: "I very much doubt whether any church in the land could call together as many active, energetic Christian men and women in a like work as the Society of Friends have now here in attendance upon the First-day School Conference. * * A new era has dawned upon this church. The warm heart of the church is reaching out and seeking work in the great field ready for the harvest. The Society of Friends organized in this place, and others in the country, are good and living examples. With earnest, practical Christians in the lead, who work wherever they have found work to do, they have added largely to their numbers and their usefulness. From a mere handful they have become the leading church in the place. We often meet with solemn Christians, but it does us good to meet, as here, happy and joyful Christians.

One peculiarity of this Conference, distinguishing it from all other like organizations, is the freedom and ease with which the ladies take part in the discussions. Some of the most graceful speakers in the Conference are ladies. There is something brave in a woman who is not a believer in "woman's rights," and feels as if she had no personal wrongs to redress, arising to speak before an intelligent audience of a thousand.

Another peculiarity which impresses the stranger in these Quaker gatherings is the periods of *silence*. Ordinarily there are speakers enough, but a time comes in each meeting when an angel appears to whisper to every man, woman, and child, "silence." And there was yesterday and today such silence as never was experienced in any other place but in a Quaker meeting. If an angel had hovered over the assembled body, the tremor of his wings could have been heard. Indeed, the happy faces looked as if they expected such a joyous event. This *silent worship*, or communion of the Holy Spirit, is often observed and enjoyed by the Friends throughout an entire meeting. There is always a waiting for the moving of the Spirit. The true Quaker, as he comes into his quiet meeting, can always repeat the lines,

> 'Though few in number, Father, Lord,
> Still in Thy name we come,
> To wait for Thy inteaching Word,
> Though human lips be dumb.'"

AMICUS.

## ADDRESS.

*Of the Temperance Executive Committee of Indiana Yearly Meeting of Friends, to the members of its various Monthly Meetings.*

*Dear Friends:*—Experience has amply demonstrated that the use of intoxicating drink leads to its abuse, and forms the first step to all the evils resulting therefrom, and that the only safeguard against intemperance is entire abstinence from alcoholic liquors. The experience of millions in all ranks and conditions of life, as well as the testimony of the most eminent amongst the Medical Faculty, proves, that abstaining from these stimulants is in full accordance with health of body and vigor of mind. This being the case, and in view of the fearful extent of misery, destitution, crime and sin produced by the use of this subtile poison, we would respectfully suggest to every follower of the self-denying Jesus, whether the time has not fully arrived when it becomes his duty, to abstain from the use and countenance of that which is unnecessary for his health or comfort, but which is productive of so much evil; whether the declaration of the Apostle Paul—"if meat make my brother to offend, I will eat no flesh while the world standeth," and further, "We then that are strong ought to bear the infirmities of the weak,"—does not apply with peculiar force to every Christian professor touching the use of alcoholics. If there is one duty inculcated more than another in Scripture, it is, that we should take up our daily cross and follow Christ. If we are really concerned for the advancement of His kingdom on earth, shall we not be willing to deny ourselves of that which is not conducive to our moral or physical well being, if by so doing we may show a good example to our weak and erring brother? We hope every Christian will ponder this question as

one who will have to give an account to the Judge of all the earth.

As a distinct religious organization, our Society has invariably borne testimony against the manufacture, sale and unnecessary use of alcoholic liquors by its members; no one can doubt that this course has resulted in much good, in that it has served like a shield of protection and warning to our members against the dangerous influence of the drinking customs of the world. But the question presents itself, have we, as a Society, discharged our duty to those outside the church in this respect? Have we taken that aggressive action against the spread of intemperance which is clearly obligatory upon every follower of Him whose mission upon earth was to oppose all evil? When we remember it has been declared, "to him that knoweth to do good, and doeth it not, to him it is sin," we fear our skirts are not entirely clear of the blood of our brother in this matter. The appalling fact that the use of intoxicants is the most fruitful source of misery, pauperism, licentiousness and crime—that it leads to more declensions from the Christian Church than all other causes—that it is the greatest stumbling block which it has to contend against in its labors to evangelize the world, should arouse every professor of the name of Christ to activity, in banishing from society the causes and practices which lead to intemperance. "Bear ye one another's burdens, and so fulfil the law of Christ" and "abstain from all appearance of evil," are scriptural injunctions which apply with peculiar force to every professing Christian in reference to this subject. It is only as we are made willing to follow the example of our divine Master in laboring to remove evil and sin from the world, that we can maintain the vitality and efficiency of the militant Church.

Our late Yearly Meeting was deeply impressed with the necessity of inaugurating measures with a view to remove the evils of intemperance from our midst; hence the appointment of an Executive Committee on Temperance. This Committee is fully sensible of the responsibility which rests upon it, and earnestly desires the lively co-operation of the members of our Yearly Meeting. As in the promulgation of anti slavery and peace principles we have found that agitation was necessary, so in the cause of Temperance we would recommend that vigorous, but direct, agitation, and thorough organization should be adopted. In order to accomplish this, we would suggest, that each Monthly Meeting appoint, at the earliest opportunity, a good effective Temperance Committee, for the purpose of holding public meetings, the distribution of tracts, and every other suitable and judicious means for the inculcation of total abstinence principles—that said Committee shall introduce this cause to children attending First day and Mission Schools—that teachers therein be requested to circulate among their pupils the "Youth's Temperance Banner," published by the National Temperance Society, New York, and the "Band of Hope Review," published by S. W. Patridge & Co., London, Eng.,—that Friends generally should use their influence to secure the appointment of teachers in our public and private schools who are in favor of total abstinence—that the Monthly Meeting Committee shall seek to co-operate with other religious bodies in this work—that a pledge of total abstinence shall be adopted in order to form a common bond of union between one Society of Christians and another—that as suitable occasion offers, all ministers of the Gospel be solicited to take an interest in this good work—that Friends labor to secure the nomination and election of persons to fill public offices who are in favor of a prohibitory law—that our members generally should faithfully and prayerfully labor with the intemperate condition of life, to endeavor to reform them—that said Monthly Meeting Committee shall correspond, through their Secretary, with the Executive Committee whenever necessary to secure full concert of action throughout the Yearly Meeting on this subject—and in order that the Executive Committee may be enabled to procure Temperance literature to distribute among children and others, and to defray expenses necessarily incurred in the prosecution of the work, the various Monthly Meetings are desired to open voluntary subscriptions, and forward what may be obtained to Daniel Huff, Treasurer of the Executive Committee, New Garden, Wayne county, Indiana.

On behalf of the Executive Committee.

JOHN BELL, *Corresponding Secretary.*
*Richmond, Indiana,* 11 *mo.* 1871.

N. B.—It is desired that this Circular be read in the Monthly Meeting.

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LETTER FROM CONSTANTINOPLE.

CONSTANTINOPLE, Oct. 19th, 1871.

*Editor of "The American Missionary,"*

*Dear friend:*—I know not if you will care to insert a few words from an old teacher, now in another and distant field, but from my present standpoint, I look over to your work with exceeding interest—an interest perhaps greater than I ever felt before, though I thought I felt enough when in the midst of it.

It seems to me, as I look at it from here

the grandest and best missionary work ever done in this world since the gospel was first preached to our race.

It is not that I undervalue any missionary enterprise—certainly not the one with which I am now connected—but the opportunities in your work are so wonderful, the door is so wide open.

I never realized, till I came here, what a *wondrous* advantage it was to have a great missionary work which can be done in the English language. I never realized before what an unspeakable boon has been conferred on the colored race by introducing them to this language. It is literally the key of knowledge. He that possesses it may, without college or tutor, make himself acquainted with all that is best worth knowing, with all that can be known of truth, through human instrumentality. Even the massive-minded Germans are eager for English literature, and as fast as education and civilization work their way over the earth the necessity for knowing English is everywhere felt. Yet it is a difficult language to acquire. The colored people are spared this task.

I never felt disposed to thank slaveholders for anything, but I do most heartily thank God that since He permitted slavery, He permitted it on the largest scale the world ever saw, where the English tongue was spoken.

Consider the difficulties of our work here. We are met by a Babel of languages, of which the most laborious missionary rarely conquers more than two. When, with much pains and patience, we have acquired enough to make ourselves understood, there is still a great barrier between our minds and those of the people, and after years of patience we are not in possession of the power for good, that every teacher who goes from the North to the South carries as his or her national inheritance. A blessing so great yet so common is like light or air, least recognized though most used.

Then when in our schools children have learned to read in their mother tongue, what have they gained? A great deal truly, if they can read the Word of God. But who, even the most devout among us, would be content to have that blessed Volume for his sole library? We are largely indebted to other books for the intelligent interest we take in the Book that is above all other books.

These Oriental people, as we find them, are completely without a literature. The writings of their ancient philosophers and poets are out of date, and they have created nothing new. The Armenians and Nestorians, for whom most has been done, have besides the Bible some score or two of simple works which have been translated for them by our missionaries. But what is that for an immortal soul? For want of knowledge even the best native Christians suffer, become conceited and self opinionated. So that when we have given them the best education possible under the circumstances, where are they?

With the Turks, who form the majority in this region, it is still worse. There is no Bible yet for them, and so not the first beginning of a literature. Moreover, their language is so difficult that it seems as if invented to conceal knowledge. Being a compound of three languages, Persian, Arabic, and Tartar, it contains a vast vocabulary. There are five or six different names for most things. Yet, owing to the ignorance of the people, the extreme scarcity of reading matter and readers, the vocabulary of the mass of the people is very limited. The style of Turkish spoken by a gentleman will probably be almost unintelligible to the poor man on the street. Yet a book written in the language of the poor man would be disgusting to his richer neighbor. Thus you see the difficulties are endless. In the mere matter of its written character there is no language which has the advantages of our English. (I must include here, however, all the European languages using the same.) German is trying to the eyes, Russian though less so, is much inferior to Anglo Saxon type, but Armenian is blinding from the too great resemblance of its letters, and what shall I say of Turkish? Imagine a lot of little strokes and points thrown together with little but the number and position of dots to distinguish them, no capital letters, no vowels expressed, no separation of words and sentences! Only by previously knowing the word, or by the aid of a pronouncing dictionary is it possible to make anything out. Yet Turkish is a beautiful sounding language and contains a wealth of meaning and shades of thought that might well be envied.

In Robert College, the noble institution which is the fruit of American benevolence and Christianity, and to which Dr. Hamlin has dedicated his life, there are 170 boys, speaking fourteen or fifteen languages. How is this Babel managed and instructed? By making English *the* language and compelling every boy to learn it, which, however, he is glad enough to do—for to me, one of the most hopeful signs in the East, is this desire for English.

It is very interesting to note how this educational movement is spreading over the world. In villages cut off from almost all communication with the outer world, where, a few years ago, for a girl to know how to read would have been an offence against the

law of society and a hindrance to her marriage, the women are now crying out for teachers and proposing that it shall be unlawful for a girl to be married before she has learned to read.

I sometimes fancy that America may yet be the educator of the world. I have been asked, in England, if American ladies could be induced to come there to work in connection with the new educational law. I think the time is not far distant when many of them will be needed *here*, and I hope they may yet girdle the earth around with the greatest blessing I can conceive of—Christian schools.

I did not mean to write so much; let me end by telling you of a Turkish school I visited a day or two since.

It was a school for boys, and at the other end, on a mat spread on the floor, sat the teacher, a handsome, dignified looking Turk of about forty years, arrayed in green turban and flowing robes. The boys were all on mats likewise.

Their only studies were reading and writing. They learn to read the Arabic character, which is that in which Turkish is expressed, but in so doing they learn a mass of words of the meaning of which they have no conception. The most advanced scholar was in the Koran. The ambition of a Mahommedan is to learn the Koran by heart, but as for understanding it, that is of no consequence. It is not lawful to translate it, so they repeat the Arabic words and never ask their meaning. Prayer time came while we were there, and master and pupils proceeded to the business in good earnest, undisturbed by our presence. At the utmost pitch of their shrill young voices they screamed their mystic Arabic sentences, with the peculiar rise and fall of tone which the Orientals call chanting; and swaying their bodies to and fro and twisting their heads till I almost feared some of the little ones would work themselves into convulsions. I was particularly interested in a bright little mulatto boy who was most vigorous in his devotions. The Turks make no distinction on account of race or color, and in that respect put us Christians to the blush.

For twenty minutes the performance lasted, and I sat not knowing whether to laugh or cry. At the close each boy went up to his teacher and reverently kissed his hand before leaving. We also took our leave, my companion giving the Turkish salutation: "I commend you to Allah," and thoughtful and sad, I came home. Yours very truly,

J. A. Shearman.

Do your work, respecting the excellence of the work, and not its acceptableness.

## THE DIVINE LIFE.

"But he that is joined to the Lord is one Spirit."
I Cor. 6. 17.

Oh sacred union with the perfect Mind!
Transcendent bliss which Thou alone canst give!
How blest are they, this pearl of price who find,
And dead to earth, have learned in Thee to live.

Thus in Thine arms of love, Oh God, I lie
Lost, and forever lost, to all but Thee.
My happy soul since it hath learned to die,
Hath found new life in thine Infinity.

Oh, go, and learn this lesson on the Cross;
And tread the way which saints and prophets trod,
Who, counting life, and self, and all things loss,
Have found in inward death the life of God.

*Beauties of Upham.*

## SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 1st inst., have been received.

Great Britain.—A letter from the Queen has been published, expressing her gratitude for the sympathy exhibited for her family during the dangerous illness of the Prince of Wales. The convalescence of the Prince progresses slowly.

It is stated that 2,589 bales of American cotton were landed at Liverpool in one day, the 30th ult.

France.—The Minister of the Interior, to check the license of public journals, proposes to increase the stringency of the laws and regulations for the control of the press. The President is reported to approve the Minister's intentions.

In the National Assembly, on the 27th, a proposition to impose an income tax was discussed. The Minister of Finance opposed the measure which he denounced as arbitrary and inquisitorial, citing Lord Brougham and Presdent Grant in support of this remark. President Thiers also made a speech against it. The motion when finally voted on was rejected by a large majority.

A serious difficulty has arisen in France in consequence of the withdrawal of funds, especially specie, for the payment to Germany of the instalments on the war indemnity. The first signs of this were shown in the scarcity of small change, which began to disappear from circulation. As the smallest notes issued by the Bank of France are of the denomination of 20 francs, (about $4,) great inconvenience was experienced in paying smaller sums. The Bank was also restricted in its issue of notes to the amount of $480,000,000. The difficulty respecting small change was partially met temporarily, by the issuing of small currency by private banks, sustained by adequate credits in the Bank of France. President Thiers in a message to the Assembly proposed that the Bank of France should be authorized to increase its circulation by the emission of $60,000,000, $80,000,000, or $120,000,000 additional, as the Assembly might deem expedient. The proposition excited much debate, and finally, on the 30th ult., the Assembly voted to increase the circulation by 400,000,000 francs, about $80,000,000.

Austria.—The session of the Reichsrath began on the 27th ult., and the Emperor's speech was deliv-

ered the next day. He expressed regret that his readiness to grant extreme concessions had not brough internal harmony to the empire, as desired. While contemplating with satisfaction the existence of separate kingdoms, the Crown must act in the interests of the whole Empire as well as of individual States. Great stress was laid on the enforcement of the laws, and obedience thereto. He regretted that a portion of the Empire [Bohemia] remained unrepresented in the Reichsrath, where only an understanding could be attained. Measures were promised which will render the Reichsrath a completely representative body. Bills to reform election abuses, to develop the landwehr (militia) system and to improve the pecuniary condition of government officials and the poorer clergy will be presented. He recommended a prompt settlement of the educational question, and that the Deputies endeavor to supply the spiritual and material wants of the country. Austria, he said, weary of internal conflicts, desires peace and order; and the aspect of Europe and the foreign relations of the Empire are favorable for the attainment of those objects.

The estimates of the Minister of Finance for the coming fiscal year give a probable expenditure of 359,000,000 florins, (nearly $179,000,000,) and a revenue of 398,000,000 florins.

Italy.—An International Telegraph Conference has just been held at Rome, for the purpose of revising the rules and regulations adopted at the last similar meeting, special attention being given to the service in India. The next meeting is to be held at St. Petersburg in 1875.

A royal decree has been issued for carrying into effect the commercial treaty recently concluded with the United States.

China.—Dispatches from Shanghai allege that the Chinese government has determined to follow the example of the Japanese, and send young men to England and the United States to be educated in the schools of these countries.

Central America.—Information has been received that the government of Costa Rica has executed a contract with Henry Meiggs, an American citizen, who has been extensively engaged in constructing railroads in South America, by which he undertakes to construct, within three years, a railroad from the port of Limon, on the Atlantic Ocean, to the city of Alajuela, about 50 miles from the Pacific, via Cartago, San Jose and Heredia, the estimated distance being 120 miles. The contractor undertakes to build and completely equip the road, for $8,000,000, part to be paid in advance, the remainder in monthly instalments. When constructed, the road must cause a great change in the trade of that region. The coffee exported at present, is mostly carried in ox-carts to a port on the Pacific coast, and thence shipped in sailing vessels to Europe, which it reaches after a voyage of four months. With the railroad, it can be taken at less than half the cost, to an Atlantic port, and then in nine or ten days, by steamer, it can be landed in New York at less expense than by sailing vessels to London or Hamburg.

Domestic.—A dispatch from the division engineer in charge of the construction of the Northern Pacific Railroad in Minnesota, dated the 29th ult., has been published, announcing that on the next day the road would be finished to the crossing of the Red river at Moorhead, 260 miles west of Duluth.

The Commissioner of Internal Revenue has decided that a tax must be paid upon dividends declared out of the earnings of the year 1871, and upon interest and coupons representing interest, even though the dividends are not declared nor the interest payable until after the close of the year; and that the corporations mentioned in section 15 of the act of Seventh month 14th, 1870, should withhold that tax from the holders of their stocks and bonds.

The annual report of the Board of Indian Commissioners states that they find abundant cause for thankfulness and encouragement while reviewing the condition of the Indians during the past year. The warlike tribes of the Sioux of Dakota, Montana and Wyoming, had their annual buffalo hunt on the Plains the past autumn, without occasioning any serious alarm to the white settlers on the borders. Except some slight manifestations of ill-will against the progress of the Northern Pacific R. R., arising from a misunderstanding, that tribe has been friendly for the past year, and it is believed that the privilege of surveying their hunting grounds on behalf of the railroad may be obtained by negotiation at moderate cost, though an attempt to do it without their consent will probably renew the war. The Cheyennes and Arapahoes are generally contented upon their new reservations, and improving. The Osages, who removed last year to a new reservation, on promise of protection, have been disturbed by trespassers, and are in an unsatisfactory condition. The Apaches of New Mexico and Arizona have given trouble. Though the last two reports of the Commissioners represented the desire of these Indians for peace, their starving condition, and the opinion of Indian agents and army officers, that they could be kept at peace with means to feed and clothe them, Congress made no appropriation for such purpose, and the Indian Department was obliged to leave them to obtain food and raiment as they could;—usually by robbing settlers or travellers. Offers of peace were eagerly received by the Apaches, thousands coming upon the reservations selected, and others, it is hoped, will follow. Frequent removals and the non-extension of civil law to partially civilized Indians are considered by the Commissioners as injurious. The Mission Indians of California, who have been deprived of the lands which they formerly owned, are commended to the attention of the government, and it is suggested that lands be allowed to them as to whites under the homestead law. Of the Winnebagoes and Pottawatomies, nearly 2,000 have abandoned their tribal relations and become citizens. The appointment of Indian agents nominated by missionary societies, and the peace policy adopted by the government, are both considered by the Board to have worked well, vindicating their wisdom by results.

Deaths of the Year.—Among the noted persons who have passed away during the year are in England, Henry Alford, the religious writer, Sir John F. W. Herschell, the astronomer, Alexander Keith Johnson, geographer, George Grote, historian, Charles Babbage, mathematician, Sir Roderic Murchison, geologist; in Germany, J. G. Kohl, a noted traveller; and in our own country, George Ticknor, Alice and Phebe Cary, Joseph F. Berg, Robert J. Breckenridge and Henry T. Tuckerman, authors in varying departments, Stephen Colwell and Thomas Garrett, philanthropists, Charles Scribner, publisher, of New York, and Alfred Cookman, a Methodist minister.

# FRIENDS' REVIEW.

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THE BEAUTIES OF UPHAM, *selected and arranged from the Author's published works, together with some original articles.* By Margaret H. Morris. Philadelphia Publishing Company. 1872. Pp. 224. Price, (cloth, antique style) $1.50. Sold by A. Lewis, 109 North Tenth St., Philadelphia.

This is a charming volume, highly creditable in its mechanical getting up, and has been well described as "a volume of choice thoughts, compiled from the writings of one of the purest minds this country's literature has produced." The writer, Prof. Thomas C. Upham, is favorably known to the Christian public as the Author of "Interior Life;" "American Cottage Life;" "Memoirs of Mad. Guion and Fenelon," &c. It is a selection of letters, æsthetic, social and moral, written from Europe, Egypt and Palestine, interspersed with poems marked by purity and beauty. The pages before us are permeated with the love of Christ, and those to whom He is precious, will peruse them with a quiet enjoyment, which the more exciting productions of the day fail to produce. The scenes of His personal history could not fail to impress deeply the mind and heart of our author:

"I have been at the place where he was born and the place where he died,—to the river where he was baptized and the garden where he suffered his agony. It has been my privilege to visit that 'Well of Jacob' where he conversed with the woman of Samaria; and, in looking down upon the Lake of Galilee, I may be said almost literally to have seen the place of his footsteps on the sea. I am now in Nazareth. With deep emotion I look upon the place where he grew up,—a child among children,—the son of an humble and believing mother. It was here, on these hills and in this deep and secluded valley,—the playmate of the fountain and the rocks,—that he walked abroad in the evening shade, or in the early morning ray. It was here, in the solitude of nature and in the divine stillness of the soul, that he listened to the holy revelations of truth and love. It was here that he 'increased in wisdom and stature, and in favor with God and man.' His story is in the Bible. The scene of it is in these regions which we have thus been permitted to visit. Whatever doubts may now rest upon his personal appearance, none rests upon the great facts of his incarnation, his character, his labors, the scenes of his residence, and his history. Unchanging nature stands up in faithful confirmation of the historian's statement.

"Jesus Christ came into the world a sacrifice for sin. He died that the world might be restored from sin by his sufferings and death, and once more brought into harmony with God. From the moment that he ascended the altar of sacrifice and was fastened there,—an offering so pure, so exalted, that all men and holy angels and all holy existences might see it,—from that hour of transcendent agony and of infinite victory all types and shadows and offerings and sacrifices fled away. The Cross on the

rock of Calvary was the last altar. Christ was the last victim. That great suffering reaches and heals all other sufferings. Of its mighty power in purifying the soul from evil and in giving hope in sorrow and despair, what place, what country, what period of time, has been ignorant? * * *

Prof. Upham, in the retrospect of his pilgrimage to Bible lands, remarks:

"The teachings of God and the various religious influences of which He is the source, had become associated, in some degree, with places; and undoubtedly, forgetting the difference between the Finite and the Infinite, I had a secret feeling, hardly perceptible to myself, that such gracious influences were more likely to be repeated in some places than others. A wider experience dissipated this natural and common illusion. I found that God could travel as far and as fast as any of His poor children. And when I set my foot on the ocean, to visit, for the first time, climes remote and lands unknown, I left my country and friends, but did not and could not leave my God behind me. Wherever I went I found Him at my side. On the ocean and on the land, in the storm and in the sunshine, amid the matchless beauties of Richmond Hill, and in the sterility of Arabian deserts, on mountain-tops and in lowly valleys, in the palaces of the Thames and the Seine, and in the Bedouin's tent and the Fellah's cottage of clay, everywhere and under all circumstances, I found Him present, to guide, to counsel and console. And it seemed to be an *actual* and not merely a hypothetical and constructive presence,—a presence which is recognized by the heart as well as by the intellectual convictions, and which harmonizes with the expressions of the Saviour when He said: 'The kingdom of God is within you.'"

NOT ALONE.

I *cannot be alone;*
Where'er I go, I find,
Around my steps, the presence thrown
Of the Eternal Mind.

He lives in all my thoughts;
His home is in my heart;
There is *no loneliness for me;*
I never live apart.

I sometimes go from men,
Far in the silent woods;
But *He* is with me even then,
In shady solitudes.

The fellow of my walks,
Companion ever nigh,
*He* fills the *solitary* place
With love and sympathy.

I cannot be alone,
Where'er I go, I find,
Around my steps, the presence thrown,
Of the Eternal Mind.

The heart-yearning of our author for the salvation of others, is shown in the following poem, which we present as a fair specimen of his metrical compositions:

ON GOING TO HEAVEN ALONE.

High in the hills the wild bird hath its nest,
And utters loud its melodies of song;
But vain its music, if no other breast
Is there to mate it, and its notes prolong.

And so in heaven, think not to dwell alone,
In cold and hopeless solitude apart;
For heaven is love; and love would leave its throne,
If at its side there were no other heart.

Then heavenward soar, *but carry others there;*
And learn, that heaven is giving and receiving;
It hath no life, which others do not share;
Its life doth live by its great art of giving.

Heaven is the heart, to other love hearts beating;
'Tis open arms, to arms of fondness rushing;
'Tis songs, with other songs in concert meeting;
'Tis fountains into other fountains gushing.

For Friends' Review.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 309.)

§ 18. *Disagreements in the Wording of our Earliest Copies.*

Now that which makes it probable that the Sinaitic and the Vatican copies were not made directly from the very first writing of the Gospels, is the *diversity of readings* in them as compared with each other. If the Vatican had been copied from the Sinaitic, or the Sinaitic from the Vatican, there would not, it would seem, be so many discrepancies between the two, as are seen in the differences of spelling, in the order of words, in the changing of some words, in the omission or insertion of others, and various other disagreements in the letter of the text, which go to make up what are called *various readings.* Yet these various readings do not make various *meanings* in any essential manner; and among the scores of thousands of various readings which are scattered throughout the 1700 or more New Testament manuscripts or fragments, we are assured that scarcely 20 of them make any important difference in meaning or doctrine. No saving doctrine has been really lost by the mistakes of transcribers. Here, also, we avail ourselves of Prof. Chase's article of 5th month 22d, 1869, (*Friends' Review*), for further satisfaction of the reader on the interesting and not alarming subject of various readings.

These little but *instructive* discrepancies in the text of the Vatican and Sinaitic manuscripts indicate that they were not copied from *the same* original. There must have been *other copies* in existence before them, from which many of these various readings were copied. And when we consider that the

doctrine of these gospels was at that time spread throughout the vast Roman world, and that the Evangelists had in every city them that read them on their meeting days; and when we consider what a flood of Christian literature had been poured forth from the ink-horns of those who are called the Greek and Latin fathers,—making so many quotations from the gospels, that it is said that if these quotations were collected out of the writings which have come down to us from the first three centuries, and put together in their proper order, they would make up the whole gospels (it is even said the whole Bible) again, leaving scarcely a break; —when we consider the dire persecutions and martyrdoms endured by thousands because they were not ashamed of the Gospel of Christ:—a belief that there were at least a thousand copies of these precious writings by that time, would scarcely satisfy us to account for this state of things.

The Sinaitic and the Vatican being the very oldest existing manuscripts of the New Testament, we can be taken back no farther than about fifteen centuries and a half by means of samples of the manuscript gospels immediately before us. The interval of transmission between the fourth century and the first must be bridged over by some other means:—and such means are, I think, before us Thus far the Sinaitic and Vatican have conjointly shown by their differing readings, that there must have been a considerable number of the copies of the gospels in existence before them.

§ 19. *Eusebius, A. D.* 325.

We have here a copy of the Ecclesiastical History of Eusebius, the very man of whom the Emperor Constantine ordered the fifty finely executed copies of Holy Scripture, of which we think the Sinaitic copy is one. And what does Eusebius say touching the existence of the written gospels previous to his day? We read as follows from Eusebius's book:*

"The Divine word having thus been established among the Romans, the power of Simon [the Sorcerer] was soon extinguished and destroyed together with the man. So greatly, however, did the splendor of piety enlighten the minds of Peter's hearers, that it was not sufficient to hear him but once, nor to receive the *unwritten* doctrine of the gospel of God, but they persevered in every variety of entreaties to solicit Mark as the companion of Peter, and whose gospel we have, that he should leave them a monument of the doctrine thus orally communicated, in writing; nor did they cease their solicitations, until they had prevailed with the man, and thus became the means of that history which is called the gospel according to Mark. They say also that the apostle (Peter), having ascertained what was done by the revelation of the Spirit, was delighted with the zealous ardor expressed by these men, and that the history obtained his authority for the purpose of being read in the churches."

Again, (ch. xxiv. of Book III.):—"Those inspired and truly pious men, the apostles of our Saviour, as they were most pure in their life, and adorned with every kind of virtue in their minds, but common in their language, relying upon the divine and wonderful energy granted them, they neither knew how, nor attempted to propound doctrines of their master, with the art and refinement of composition. But employing only the demonstration of the divine Spirit, working with them, and the wonder-working power of Christ displayed through them, they proclaimed the knowledge of the kingdom of heaven throughout the world. They bestowed but little care upon the study of style, and this they did because they were aided by a co-operation greater than that of men. * * * * * Of all the disciples, Matthew and John are the only ones that have left us recorded comments, and even they, tradition says, undertook it from necessity. Matthew, also, having proclaimed the first gospel in Hebrew, when on the point of going also to other nations, committed it to writing in his native tongue, and thus supplied the want of his presence among them, by his writings. But after Mark and Luke had already published their gospels, they say, that John, who during all this time was proclaiming the gospel without writing, at length proceeded to write it on the following occasion. The three gospels previously written, having been distributed among all, and also handed to him, they say that he admitted them, giving his testimony to their truth; but that there was only wanting in the narrative the account of the things done by Christ among the first deeds, at the commencement of the gospel. * * * * For these reasons the apostle John, it is said, being entreated to undertake it, wrote the account of the time not recorded by the former evangelists, and the deeds done by our Saviour, which they have passed by. * * * * The causes that induced Mark to write his have already been stated. But Luke also in the commencement of his narrative premises the cause which led him to write."

And thus we might extract a great many passages from Eusebius, (born A. D. 270; died A. D. 340,—pastor of the church at Cæsarea), showing that he looked upon the gospels as written so long before his own day,

* Eccl. His., II. c. xv.

that he had to obtain accounts of their writers from tradition and from old records. And his numerous quotations from the books which he calls gospels, show that they were the same as those which we are inquiring after.

And when we consider early quotations from the gospels throughout the first three centuries, we are almost lost in the labyrinth of them. Think of the voluminous writings of Origen, the works of Clement of Alexandria, of Tertullian, of Irenæus, of Justin Martyr, and others in a long catalogue of names, by whose *quotations* alone we might satisfactorily thread our way back to the first century, and conclude that there were our gospels then existing to quote from. But having begun with *versions*, let us see whether we have yet exhausted our resources in that line.

(To be continued.)

For Friends' Review.

## NOTES FROM AN INTERLEAVED BIBLE. NO. XI.

BY M. S. W.

*Acts* i. 3. We learn that Christ appeared thirteen times after the crucifixion. and probably many more than are explicitly mentioned. During the forty days, he was seen by Mary Magdalene (John xx. 14, Mark xvi. 9) and by other women, Matt. xxviii. 9. By Peter, Luke xxiv. 34, 1 Cor. xv. 5. By two disciples going to Emmaus, Mark xvi. 12, 13, Luke xxiv. 13–32. He appeared the same evening to the disciples, in the absence of Thomas, Mark xvi. 14, Luke xxiv. 36, John xx. 19, 24, 1 Cor. xv. 5. To the apostles, when Thomas was present, John xx. 24–29. In Galilee at the sea of Tiberias, John xxi. 1–14. On a mountain in Galilee, Matt. xxviii. 16. To more than five hundred brethren at once, 1 Cor. xv. 6. To James, 1 Cor. xv. 7. To the assembled apostles, 1 Cor. xv. 7. To the apostles at His ascension, Luke xxiv. 50, 51, Acts i. 9, 10. To Paul, Acts ix. 3, 4, xxii. 6–10, 1 Cor. xv. 8.

5. His disciples should not be baptized with water as John's were, but with the Holy Ghost.

ii. 2. Not a rushing mighty wind came, but a sound that seemed like it, and the sound filled the house.

3. The tongues were not fire, but like fire —there was the brightness but not the burning of fire.

4–11. There is no trace of such a gift in the Scriptures of a later date. It was a sign graciously given on that day to confirm the faith of the disciples, and to spread the gospel to foreign lands as the strangers returned home; and we know from ancient history that the Christian church sprang up in many widely separated regions, during the life-time of the apostles. A great harvest was gathered in many lands from the seed that the worshippers found in Jerusalem. A great flame of spiritual life was kindled in the far east, by those "tongues like as of fire" of the Pentecost.

17. *In the last days, i.e.* in the times of the Messiah, or under the last dispensation, there should be a far more general outpouring of the Spirit, one which should extend to persons of every sex, age, rank and condition. As the prophetic gift had often been bestowed upon females under the Old Testament dispensation, so was it also in the primitive Christian church. The word prophesy, as used in the Scripture, properly and generally means to speak by inspiration of God, or under the special influence of His Spirit, whether it be in the way of declaring Divine truth, in that of exhorting, comforting, warning, or the like, or in that of predicting future events.

37. "They that gladly received His word" (41) had been "pricked in their heart." The gospel is a hammer to break the heart in pieces, and a balm to heal the broken heart. Its first effect is to convince a sinner that he is lost; the next, to make the lost rejoice in his Saviour. To preach a *healing* gospel when there is no wound on the conscience, is to press draughts of cold water on those who have no thirst.

iv. 36. Barnabas, like Paul, was of pure Israelitish descent,and may have met him before coming to Jerusalem, as they were from provinces closely connected by mercantile intercourse. The land sold by Barnabas was probably large, or there was something in his manner of giving which caused him to be mentioned. When Paul returned from Damascus after his sudden conversion, he was naturally suspected by the apostles. He had been their enemy, "breathing out slaughter and threatenings," but now professed to be their friend. They feared stratagem. The happy instrument of removing these fears was Barnabas. He brought Paul to the disciples, and gave them confidence in Saul of Tarsus. We next hear of Barnabas on a mission to Antioch: "When he came, and had seen the grace of God, he was glad;" "rejoiceth in the truth," for he was a good man, and full of the Holy Ghost and of faith. The success of Barnabas at Antioch was great, "much people were added to the Lord." He went to Tarsus to seek Paul, and brought him to Antioch. Under the ministry of these two men, the church received its proper designation, and believers were called Christians. They had previously been called "they that believed," ii. 44, "the disciples," vi. 1, "those of the way," ix. 2. The name of Nazarines

amongst us an evidence of a growth in the Truth!" H. M.

*Monkton, Vt.*

## CHINESE IN AMERICA.

### *Chinese College at North Adams.*

BY G. D. PIKE.

This institution I first visited a few days after the arrival of the Celestials, to urge efficient efforts for their intellectual and religious improvement. That was sixteen months ago. Again at the College, I am surprised and gratified at the progress manifested, and the predominant thought that dwells in my mind is just this—that God had a deeper meaning in bringing these young men to New England than any of us discovered a year ago, and I ask, does not God purpose to illustrate to Christian men engaged in extensive business operations, that they can in the very pursuit of their business, do a wonderful work toward making His name great among the heathen?

The men chosen of God to conduct this North Adams enterprise, favor this theory. Mr. Sampson is a Christian gentleman who means by this experiment—business, the breaking up of rings, and the kindly treatment that will inspire Chinamen with love and confidence, and procure their ultimate salvation. G. W. Chase, the foreman in this College, is an earnest Christian, whose favorite associates are ministers and missionaries. Had it been in the minds of good men to start an industrial missionary enterprise for the special improvement of these heathen, I doubt if better men could have been secured. These men are philanthropists, and I venture to prophesy that if Mr. Sampson lives and prospers, he will be as celebrated for his philanthropy as he is for his Chinamen. The theory just mentioned is favored by the fact that these Celestials have been taught to be self-reliant. Aid was proffered for their advancement in knowledge, but they were left to become hungry for it, till now they gladly spend of their earnings for books and teachers, paying as cheerfully for these as for any other valuable thing. One of them has a teacher who gives him instruction every evening, receiving liberal pay for the service. Others devote their evenings to study in their dormitories. I saw five of them with Second Readers around a lamp, where by means of a Lexicon containing English words with their meaning in Chinese, they were learning the lesson. These boys are as diligent in study as in work. As I moved about among hem, they would with a sweet modesty ask me the meaning of many words they had saved up for such an occasion. To make themselves understood, they write out the words on slips of paper, and putting it toward you ask, "What that mean?" One word written out was talented; I told the boy it meant smart. "All same, smart boy." "Yes," said I, "All same, smart boy." Another word was well bred; I interpreted good. "All same, good boy?" "Yes," again. Still another wished the meaning of telegraph, and another the meaning of treat. To this one my friend Chase responded on this wise, complying with a popular notion of theirs. "Irishman treat Chinamen bad. Mr. Sampson treat Chinaman good,"—a way of putting it which pleased them exceedingly. Where a word is explained they try to pronounce it, which is as difficult for them as it would be for us to mouth the Chinese vernacular. The joy and gratitude they manifested at the little attention I gave them was enough to melt one to tears. They are overcoming obstacles in a manner well fitted to develop character.

And does not God purpose to show what may be accomplished by good men who wish to glorify Him in their business? They can be converting the heathen, and perchance raising up missionaries without additional expense, while in the pursuit of ordinary business. Indeed, does not Jehovah seem to speak on this wise: "I will make it for your advantage in a business point of view to convert the heathen. I will not only be answering your prayers for the salvation of all men, by sending men from all nations to the land of the Pilgrims, but I will make it for the interest of your business that you convert them?" It is more for the interest of Mr. Sampson's business to have his workmen spend their evenings as they do than in any other way whatsoever. When I first visited these men they spent much of their time gaming. The school book and the Testament now take the place of the gaming table. No opium is used, and only seven out of seventy-four use tobacco. No wonder they are found studying the Testament and attending the Sabbath School. A group were studying the Sermon on the Mount. One recited to me the greater part of the fifth chapter of Matthew, and closed the recitation with the Lord's Prayer. Another sang a native song.

"From scenes like these, New England's grandeur springs,
That makes her loved at home, revered abroad."

A goodly number of these Chinamen attend church and Sabbath school. They are not only exquisitely neat, but choice in their associates. None of them gravitate towards liquor or gambling saloons. They have no taste for the class of men frequenting such places. Their fidelity and affection are marked. Mr. Sampson tells me he never had

men before take so much interest in his work. In a word, their prominent characteristics are, industry, ingenuity, fidelity, neatness, economy, power of discrimination, and love of learning.

This Chinese college opens up a new theory of missions, and gives all needed encouragement to good men, moved to establish similar institutions. A thousand manufacturers can create a thousand colleges, filling them with a hundred thousand young men, secured direct from Canton, and under a guiding Providence, the following results can be achieved:

(1) A successful business can be carried on. Mr. Sampson expended 30,000 dollars making his experiment, but he tells me his success has been so great that in less than a year after their arrival he was able from the profits of their labor to replace every dollar their coming had cost him.

(2) One hundred thousand young men from a nationality of four hundred million can be brought directly under Christian influences, where they shall become inspired with the genius of our civilization and institutions, until by a fuller development of the characteristics I have mentioned, they may attain to Christian manhood.

(3) Business men in pursuit of their vocations can put more men in the way of becoming intelligent and efficient missionaries to the Chinese, than all the other missionary agencies operating in behalf of that great heathen country.

Who will read the Providence, and lay hold of these better things till the doing of it shall become a hallelujah pealing forth on some millennial morning, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ?"—*Congregationalist.*

# FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 13, 1872.

The Divine Spirit.—A well perfected church, a truly enlightened Christian, will ever give great prominence to the doctrine of the Spirit. "If any man have not the Spirit of Christ, he is none of His." If any professed Church acknowledge not the guidance and the gift of the Spirit, it falls short of the characteristics of a Church. "Live according to God in the Spirit," says Peter—"Live in the Spirit"—"Walk in the Spirit," says Paul. "The Spirit searcheth all things, even the deep things of God." But no one can truly exalt this blessed doctrine who fails to trace to the Saviour and Redeemer of men the gift of the Spirit which was purchased for us by His death. The spirit that confesseth not that Jesus Christ is come in the flesh, is *not* the Holy Spirit of our God. No portion of essential truth is promoted by ignoring or undervaluing another portion of revealed truth. It greatly rejoices us to perceive that among orthodox and evangelical Christians, whilst the confession and the love of Him whose Name is above every name, intensifies, the perceptible influence and infallible guidance of the Holy Ghost are increasingly sought and valued. A belief in the Spirit of Christ, is not held independent of a belief in Christ Himself, and in His offices, and does not tolerate a rejection of the Headship and Deity of Him of whom Moses said: "Even from everlasting to everlasting, *thou art God.*" "Because ye are sons," said Paul, "God hath sent forth the *Spirit of His Son* into your hearts." John describes the man who is not born of the Spirit, as hopeless of an entrance into the kingdom, and whilst believers glory in the assurance that their bodies are the temple of the living God, Paul, exalting Christ as the chief corner-stone of that mystical temple, tells them that it is only "*through the Spirit*" that they are to be builded together *in Him* for an habitation of God. "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Those who are in the fellowship of the Spirit, and those only, are entitled to say: "Truly our fellowship is with the Father, and with His Son Jesus Christ."

Moderation in all Things.—We are often asked to copy from secular papers inflated and enlogistic accounts of religious meetings held by our brethren of various localities. These journalists are apt to make their articles sensational, attaching headings bordering upon political slang phrases, such as: "A new departure of the Friends." A New England paper now lying before us, speaking in glowing terms of a meeting which we have already described as a season of Divine favor, goes into personal laudations very contrary to our taste, judgment and staid habits, describing a beloved instrument as

was applied to them by the Jews, but when the faith extended to the Gentiles, it was impossible to look upon them as merely a Jewish sect, and some more distinctive title was necessary. Barnabas was in everything a generous man; he brought Paul out of obscurity, and put him in the front, though aware that he would himself be obscured thereby. There are some men who have no heart for any enterprise, unless they can have the first place in it. Barnabas is a good example of "Whosoever will be chief among you, let him be your servant," Matt. xx. 27. He accompanied Paul on the first great missionary journey, and was chosen with others to take a letter from the apostles to Antioch, in relation to observances enjoined upon Gentile Christians; and it is said in the very phrase which is a translation of his name, that "they rejoiced for the consolation," xv. 31.

Barnabas was a warm hearted man, not given to reproof; his yielding nature was "carried away," when Peter "was to be blamed at Antioch," Gal. ii. 12. He did not go a second time with Paul, but they visited the churches separately, Barnabas wishing to have his nephew Mark, with them, but Paul objected, as Mark had left them on a former journey.

Barnabas was called "the son of consolation," a Hebrew form of expression which denotes that the wish to give consolation is close to the heart, and that efforts to convey consolation is the habit of life. None of us, however, can be the real fountain head of consolation. Christ, the consoler, is seated alone in the midst of suffering humanity. We must point to Him.

From "Priesthood and Clergy."

## PREACHING THE GOSPEL.

As to "preaching the Gospel," no such faculty was conveyed by any imposition of hands or any ordination; for if that had been the case, then of course no other door to preaching the Gospel could have been opened, as the simultaneous existence of ordained and unordained preachers would have made it appear that ordination, for preaching the Gospel at least, was a ceremony that might be dispensed with. Now to the existence of unordained preachers we have a direct testimony: "Saul made havoc of the church, entering into every house, and haling men and women, committed them to prison, therefore they that were scattered abroad went every where preaching the word." (Acts viii. 4.) Was this an irregular and uncanonical proceeding? Of course all clergymen are bound to declare that it was, because these preachers had not received "holy orders;" but the Scriptures here, as in all other ecclesiastical questions, disagree with the clergy, for it is written further, "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Antioch, preaching the word. *And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.*" (xi. 19–21.)

Now if this had been irregular, not only would the inspired writer have marked it with disapprobation, but the then existing church would assuredly have corrected the practice, and laid down some canon against "lay preaching:" but not so; for the "tidings of these things came unto the ears of the church: * * * * and they sent forth Barnabas, that he should go as far as Antioch: who, when he came, and *had seen the grace of God, was glad*, and exhorted them all, that with purpose of heart they would cleave to the Lord." (verse 22–24.)

This narrative, if duly weighed, incurably ruins the whole fabric of a "regular ministry ordained to preach the Gospel;" for it brings us to acknowledge this point, that the churches of the apostasy will not tolerate those practices in which the saints of the apostolical era greatly rejoiced, and which drew forth the commendation and thankfulness of "good men who were full of the Holy Ghost and of faith." Would the Church of England, in similar circumstances, send forth its "lay members" to preach the Gospel? Did it do so in the time of the Commonwealth, when the hand of power bore heavily on the episcopal party? Has the Church of Rome ever authorized preaching by any but clergymen? or would it, or could it, under any circumstances, tolerate such an irregularity? Do the Disenters allow "lay men" to preach in their chapels? Assuredly not. If lay men were allowed to assume this ministerial prerogative, it would ruin their clergy, disenthrone the oligarchy of the pulpit, and bring to nought that "official distinction and authority," which we are assured is not always sufficiently valued in their ordained ministers, though "they are appointed as living oracles to announce, and as ministers of the temple to *interpret*, the utterances and will of God." (*Discourses of Robt. M'All, LL. D.*, i. 421.)

In the Pontifical of the Church of Rome we find that the bishop, in the ordination of a clergyman, confers for the first time the power of preaching when he grants deacon's orders; as in the previous grades of doorkeeper, reader, exorcist, acolythe, and subdeacon, this privilege is withheld. In conferring deacon's orders, the bishop says, "Dearly beloved son, as thou art now to be

promoted to the Levitical order, deeply ponder to what a degree in the church thou art approaching, for a deacon ought to minister at the altar, to baptize and to preach :" and in the Church of England, the bishop says to the deacon, "Take thou authority to read the Gospel in the church of God, and to preach the same, *if thou be thereto licensed by the bishop.*" This is man's order; but it is not so in the word of God.

For Friends' Review.

## "IS THERE AMONG YOU ANY GROWTH IN THE TRUTH?"

Members of the Society of Friends who can look back over fifty years of acquaintance with our meetings for Discipline can call to mind the embarrassment into which Friends were frequently brought when the above query was required to be answered; and by comparing the London Discipline of 1834 with its revised edition, thirty years later, we perceive that that (second) query is removed in the latter edition, from its original place, and stands now among the "Unanswered Queries."

It is possible that some serious minds, unacquainted with the motives that led to this change—suggestive, as the query is, in either place, of the all-important self-examination, may have attributed its removal to a lowering of the standard of religious obligation. Instead of that, I apprehend it arose from a conviction that any one who had *really* experienced "a growth in the truth," would be especially careful, if he spoke of it at all, to do so with great diffidence and caution; and he that had not such experience, had no right to say that he had; accordingly, it was judged the safest to change its place as above intimated.

Others there are who take the ground that there is no standing still in the Truth—that *life* in the Truth implies *growth* in it; and this growth being experimental, the partaker of it will be prompted, for the encouragement of others, to speak of it, and yet without boasting. We know what it is to be charmed by a work of art on our first sight of it, and that a more perfect acquaintance induces greater admiration: there is a growth in our love of it. So with the great miracle of creation,—that portion of created things that comes under the observation of thoughtful men, excites wonder, then follows veneration for the unseen cause:—as we acquire more perfect knowledge of these natural things our veneration leads to adoration of the Almighty Architect, and although we are taught to distinguish between *natural* and *revealed* religion, we find it difficult to suppress the conviction that there is, somewhere, a link, if invisible in this state of existence, that certainly connects the two. In like manner, an increased *knowledge* of the Truth induces an increasing *love* of it: may not this be called "a growth in the Truth?"

The Evangelist, John, has left on record the injunction of the Lord Jesus, "*Walk while ye have the light,*" and the Apostle Paul admonishes the Galatians to "*Walk in the Spirit;*" in each of these cases we regard the walking in the light or Spirit as synonymous with a growth in the truth: shall we say impossible things are required of us? Did not Apollos experience a growth in the truth at Ephesus, under the tuition of Aquilla and Priscilla?

It is true that earnest souls occasionally make a misstep, as did that favored Apostle, Peter. The earnest love of his Master prompted him to say more than his Divine Teacher approved. In later times, Richard Claridge affords another example: who, on leaving the Episcopalians, and being baptized in the Baptist communion, and on leaving the water was accosted by another person who, taking off his hat, said: "You are welcome, sir, out of one form into another." "This man's words struck him home," (says R. C.'s biographer) "and often after returned with much weight upon him." But R. C. did not stop there—he saw another step was required of him to be taken, and he joined the Society of Friends; and although his attachment to the Society was sincere, we are not to suppose that he regarded his membership therein as the *end*—much more was it one of the *means* within his reach that should contribute to his growth in the truth.

And now, in this day of religious transformations, the experience of R. Claridge may be of great value to serious, seeking souls, who, on adopting a new "form" of godliness, may be induced to regard it as equivalent to an increase in its "power;" or that they have found an easier way into the kingdom of heaven than by the strait and narrow way. Is it too much to say that the testimonies reported of some of our prominent and beloved ministers in the current General Meetings indicate signs of more life? If we can consent to see our "isms" overshadowed by "the desire to bring souls to Christ," to see some of our "peculiarities" (by some regarded *essential,*) removed to the list of *non-essentials*:—may we not regard these signs of the times as indications of a true *Revival*—long prayed for by many and almost despaired of by others—a true revival of religious earnestness amongst us? Surely, with these things before us, we may thankfully and diffidently say, "There is

friends. This dear mother in Israel died as she long had lived, at peace with God and with overflowing love for all mankind.

Her summons to the better inheritance was sudden, but signally marked with rejoicing in the change which awaited her.

## RELIGION AND SCIENCE.

BY ALFRED W. BENNETT, M. A., B.SC.

"If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it lest, haply ye be found even to fight against God.—*Gamaliel.*

"For the ear of man cannot hear, and the eye of man cannot see;
But if we could see or hear—this Vision—were it not He?"—*Tennyson.*

My object in the following essay is to enquire whether the recent discoveries of Science, physical and biological, which have of late years attracted so much attention, are antagonistic to Religion; and further, whether any real antagonism is possible between Science and Religion.

In the first place, I may be allowed to remark that, in comparing or contrasting Religion with Science, we are placing side by side things between which no parallel can fairly be drawn; we are, in fact, attempting to compare the whole with its part. Religion in the true sense of the term, I take to be an expression for our conception of the relations between God and man; a religious man is one who attempts to carry out these relations to the utmost of his power or of his enlightenment. The knowledge of these relations between God and his creation, and especially between God and the masterpiece of the creation, Man, has been communicated by two distinct methods—through a special Revelation, and through the laws of Nature. The first deals with the relations of man as a responsible being towards his Creator, and is the realm of Theology; the second concerns the conditions of the world in which man has been placed, and of the body in which his spirit has been clothed, and is the region of Science. Religion can no more be opposed to true Science than to true Theology, since it includes both. Nor can the two component parts be in opposition to one another; a house divided against itself cannot stand; a true Theology and a true Science must always be in harmony with one another; the only real antagonism possible is between a false Theology and a true Science, or between a true Theology and a false Science.

That there is a vital antagonism between the laws of God and the works of Nature, that we have been placed in this world surrounded by blessings which we are bound to consider as so many temptations, and endowed with instincts and faculties which it is our duty to mortify—in other words, that this world is the special domain of the enemy of God and of mankind—is a doctrine which has largely prevailed in all ages, and is not extinct even at the present time. It was the great characteristic of the post-Babylonian theology of the Jews; it was the essence of the Eremitism of the Romish Church; it enters largely into the spirit of the Puritanic and Calvinistic form of Protestantism; it finds expression in many of the hymns which our children are made to learn in their nurseries, and which are sung in churches, chapels, and Sunday schools, all unconsciously of their terrible meaning. Strange indeed it is to hear this semi-Jewish, semi-Pagan religion from the lips of those whose innocent enjoyment of the beauties of nature, the very purity of whose childish faith, contradicts the words of their mouths. And very strange it seems that any believer in Christianity, that any reader of the Bible, can have adopted so dark a creed. That the Lord ruleth among the kingdoms of the earth; that the whole world was made to rejoice and to glory in Him, are teachings that run like a thread of pure gold through the whole of the Old and New Testaments. The contrary doctrine, that there are two antagonistic deities, one of good and the other of evil, had, in the time of Isaiah, largely corrupted the pure Jewish monotheistic theology, and some of the most eloquent of the prophet's denunciations were directed against it:—"I am the Lord, and there is none else; there is no God beside me. I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things." The declaration of the Almighty after the creation—"He saw that it was very good," forms the basis of the most jubilant of the songs of David and Solomon:—"He loveth righteousness and judgment; the earth is full of the goodness of the Lord." "Thou makest the outgoings of the morning and evening to rejoice; thou visitest the earth and waterest it." Above all, who can read the wonderful history of our Lord's life on earth, without a consciousness of the intense love which He bore to every creature which God had made? In the most beautiful of all his parables, He shows his wondering disciples how from the perfection of the laws which govern nature they may learn dependence on the invariability of higher spiritual law: "Consider the lilies of the field," in order that ye may have faith that your own spiritual wants will be supplied as the material wants of the flower: "*if God* so clothe the grass of the field, shall He not much more clothe you?" What more striking lesson that God's material and spiritual laws are equally under his direct control?

Theology, then, and Science are but the

complements of one another; united, they are an attempt to understand and to explain the ways of God to man. But Theology stands at this disadvantage as compared with Science. A profound and accurate knowledge of the laws of nature can only be acquired by patient and unwearied observation, by the accumulation, in fact, of the observations of generations on generations. When we speak of a natural law, such as the law of gravitation, we use the term simply to express a series of facts or phenomena which our deductive reasoning teaches us to be unchanging and unchangeable. The more our scientific knowledge increases, the more we see that the external world is governed by a number of such laws, only a few having been yet revealed to us, a long chain still remaining unknown, the investigation of which will occupy countless generations yet to come. Theology, on the other hand, at least Protestant Theology, consists simply in the exegesis of a single book. As Friends, we no doubt believe that the direct revelation of God's will to man has not ceased with the canon of the Bible; but we equally believe that no fresh revelation can be opposed to the teachings of Scripture. Practically speaking, therefore, when once we have settled on a version that will be accepted as the true original Bible—a mere question of evidence—Theology will consist simply of a correct interpretation of the book which contains the history of Revelation. It is a science, therefore, not of observation, but of induction; and we all know, alas! how the human intellect is apt to overlay the simple structure of Divine truth with its own meretricious garnishing, and to obscure rather than reveal the truth. Theology is not, like Science, necessarily progressive; we have no reason to believe that the theology of the nineteenth century is nearer to a true theology than that of the first century of the Christian era.

It by no means follows from this that Science is infallible any more than Theology, but simply that each must be judged by its own standard. The errors into which Theology has fallen have generally resulted from the making it subservient to the reasoning faculty; its purification can only be effected by a recurrence to the true theological method, an attempt to understand the mode in which God is pleased to communicate directly to man the things that concern his spiritual welfare. In like manner, the errors of Science have been the result of a deviation from the true scientific method of a rigid deduction from observed facts; and must be rectified by a return to it. Some of the most deeply-rooted errors and prejudices to which the human mind has been subject, have arisen from a too partial observation of facts, or rather from deducing a general law from too slender premises. The true method of obviating this, is not by a depreciation of the human faculties, but by training them to the highest perfection of which they are capable, and allowing no prejudice, no preconceived idea, to turn us aside from our earnest pursuit of the truth.

The above may be accepted as the explanation of the fact that hitherto, in the great battles between Theology and Science, Theology has generally been worsted. Theology is essentially stationary; if sometimes advancing, it as often retrogrades. Science, on the other hand, is necessarily progressive, and in its progress has now and then shown that some of the buttresses, or apparent buttresses of Theology have been built upon insecure foundations, and must be pulled down. Two such great battles have already been fought: the first was when the discoveries of Copernicus and Galileo overthrew the Ptolemaic system of Astronomy, and proved the motion of the earth round the sun. Theologians were unanimous in condemning the new scientific discoveries, as opposed to the direct statements of Scripture, and therefore impious. And the arguments they used were perfectly sound, their syllogisms were incontrovertible, on the premises then universally believed—the plenary inspiration of every word of the Bible, and its acceptance as a guide in all matters incidentally referred to in it, even if not directly bearing on the immediate revelation of the mind of God to man. Worsted by the inexorable logic of facts, compelled, notwithstanding the immaculateness of their syllogisms, to yield to the men of science, theologians suddenly discovered that the Bible is not intended to teach us Astronomy, and that the language used by the inspired penmen was that of the ordinary belief of the day. Thus, Theology and Science were reconciled, and walked together hand in hand as before. The second great battlefield was Geology. Hutton and Smith and their followers demonstrated, from recent investigations of the structure of the crust of the globe, that the world is far more than six thousand years old; that whole races of animals existed and passed away ages before man appeared on the scene; and that since the advent of man there cannot have been a universal deluge. The Theologians, unmindful of their former defeat, were again up in arms—the authenticity of the Bible narrative, the very foundations of the Christian religion, they said, were at stake; and no geologist of the modern school could be a believer in Revelation. Science, again, however, won the day, and theologians were driven back to the admission that, s the

"the most eloquent minister of the Society" —"the *leader* of this movement," &c. This we are asked to transcribe—but we should regret to see it in any Friends' paper. We own no human *leader*, and we see no benefit in comparing preacher with preacher. The most eminently endowed is only an instrument. The result is owing solely to the workman who *qualifies the instrument*, and who performs the work. We greatly prefer such descriptions as our sober, thoughtful members would write, avoiding all that would go beyond that which is good to the use of edifying. A modest, moderate report, such as has ever been characteristic of the Friends of highest attainment in Christian life, would more tend to the exaltation of Christ alone. If the Lord, in qualifying an instrument for public service, see meet to endow him with eloquence or intellectual gifts, the endowment is calculated to excite our thankfulness for the work's sake. Let us glorify God on such behalf, since all the qualification is from Him, and every good and perfect gift is from above—but let us, as we love the meekness and humility of Christ, forbear to eulogize the instrument. "Who is Paul, or who is Apollos, but *ministers* [servants] *by whom* ye believed?" The guest who has partaken of a bountiful repast, ascribes not the honor to them that serve, but to the master of the feast.

The full recognition of the guidance of the Holy Spirit, to the exclusion of any official leadership or Presidency in worshipping assemblies, has been so pre-eminent a point with Friends from the origin of their Society, as to be considered their distinctive doctrine. The truth they have nobly upheld, they desire to see adopted by all Christians. How far their labors have been instrumental in its more general adoption, it becomes not us to say. Whatever the instrumentality, the work and the praise thereof are the Lord's. It is a part of that *primitive Christianity* which is unsectarian, which revives as churches become spiritual. Hence it is with pleasure and interest that we read in *The Witness* concerning a conference held in a Presbyterian house of worship at St. Louis, with "the avowed object to wait upon the Lord." The reporter says:

"None sought pre-eminence or assumed the place of leadership; it will therefore be most in accordance with the spirit of the meeting that in the outline which follows no names of speakers should be given." * * "It was fully understood that there should be no prescribed forms or *order* of worship and exercises." * * * "The brother who was asked to open the subject of the morning's conference, said that he shrunk from appearing in any way to take charge of the meeting, lest it might interfere with the liberty of the brethren in waiting *directly* on the Lord. The object of the gathering would not be served by statements of doctrine, however plain, unless as the truth was brought home to the heart, or, in other words unless as the Holy Spirit took of the things of Christ and shewed them to us. And that could only be as we were waiting upon Him and not upon man."

Are we then to meet those of other denominations half way?—or are they to come to us? Rather say: Let those who have the testimonies of Christ abide in Him; let others, as they perceive the excellent testimony, come unto him. Thus let His disciples of every name be brought together in Him and in His oneness. To Him shall the gathering of the people be.

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Freedmen's Normal School of E. Tennessee.—By a letter from our friend Y. Warner, we find that this institution in its development is becoming less exclusive, the children of several white families having been admitted. This step having been taken with entire harmony will, it is believed, be advantageous.

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Poetical Essays.—Will our correspondents bear with us? We prefer harmonious prose to inharmonious verse. A communication in blank verse is before us. The thoughts are good, and would read well if reduced to prose. But the metre is defective, and it lacks the metaphor and imaginative play by which the presence of "*the Nine*" would be indicated.

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Approaching General Meetings.—At *Alliance, Ohio*, on Fifth-day, First month 18th, at 3 o'clock P.M.

At *Deep River*, Guilford Co. N. C., First month 21st, at 11 o'clock A. M. [For particulars see notices in previous number.]

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Erratum.—In last No., page 309, ninth line in first column, 1869 should be 1859.

NORTH CAROLINA YEARLY MEETING.—The official printed report of this body has been received. A fair synopsis of the proceedings has already appeared in the *Review*. We copy, as a matter of information, the report on the opening of Friendsville Quarterly Meeting.

TO THE YEARLY MEETING:

The Committee appointed to attend the opening of Friendsville Quarterly Meeting in Tennessee, report, that two of us were present at the opening of said Quarter in 5th month last, and believe that it was set up in the life and owned by the crowning presence of the Head of the Church; and is to be held at Friendsville on the 3d 7th day in 2d and 5th months, on 4th 7th day in 11th month, and at Hickory Valley on the 3d 7th day in the 8th month.

Lost Creek Quarter to be held at Lost Creek 2d 7th day in 2d and 8th months; at Marysville, on 2d 7th day in the 5th month; at New Hope, on 3d 7th day in 11th month, which we submit on behalf of Committee. ISHAM COX.

11th Month, 1871.

## MARRIED.

BELL—CUNNINGHAM.—In Friends' Meeting, at Bloomfield, Ont., the 28th of 12th mo. 1871, Wm. G. Bell, son of Jacob D. and Hannah Bell, of Rochester, N. Y., to Sarah S. Cunningham, adopted daughter of Levi and Eliza H. Varney, of Bloomfield.

SWIFT—GIFFORD.—At Friends' Meeting, North Dartmouth, Mass., 12th mo. 26th, 1871, D. Wheeler Swift, of Worcester, Mass., to Sarah J., daughter of Isaac R. and Phebe R. Gifford, of the former place.

## DIED.

HAMMOND.—In peace, on the 29th of 10th mo., 1871, Thomas Hammond, in the 70th year of his age—a member of Smithfield Monthly Meeting, Ohio.

BUFFUM.—At Middletown, R. I., 10th mo. 28th, 1871, Lydia R. Buffum, wife of Thomas B. Buffum, aged nearly 48 years.

WHITAKER.—On the 27th of 10th mo., 1870, Mary R. Whitaker, in her 78th year—a member of Unity Monthly Meeting, Maine.

WARREN.—On the 8th of 11th mo., 1870, Deborah B., widow of John Warren, in her 85th year—a member and elder of Unity Monthly Meeting, Maine. [Sister to the above.]

HAINES.—At Rancocus, Burlington County, N. J., 1st mo. 3d, 1872, Ezra Haines, aged 76 years—a member of Burlington Monthly Meeting.

HOCKETT.—On the 2d of Twelfth month, 1871, Betsey, wife of Edward Hockett, in the 69th year of her age; a member of Cedar Creek Monthly Meeting, Iowa. Death seemed to be no terror to her, but trusting entirely in the strong arm of the Lord, she was remarkably preserved in patience and tranquillity to the last, then peaceably fell asleep in Jesus.

OWEN.—At her residence near Butlerville, Ind., Mary M., wife of Israel Owen; a member of Grove Monthly Meeting. She was remarkable for the sympathy she felt for all in need or want, and at the time of her death was a member of a committee in which she had been very actively engaged in providing means for the sufferers by fire in Michigan.

Her death-bed was one of remarkable calmness and serenity, and her prospect grew brighter and brighter as the end drew near.

HAZARD.—At Woodbury, Orange Co., N. Y., on the 18th of Eleventh month, 1871, Lydia, wife of Benjamin Hazard, in the 45th year of her age; a member of Cornwall Monthly Meeting. She fed the hungry, clothed the naked, administered to the necessity of many saints, the messengers that came over the "mountains," and often partook of such as she had; she always *looked* upon them *as* welcome, and upon their feet as "beautiful." She was a *true* helpmeet and one that seemed almost continually to carry her family in the arms of prayer. Yet when stricken down with her last illness, so poor, and so stripped of all self righteousness was she, that all her cry (much of the time) for many days and nights, was; "Lord—be merciful to me a sinner. A few hours before she breathed her last, she said, "I have long sought the narrow way and have found it at last." And soon after ejaculated, "Grace—Grace!" then all was quiet, and she passed sweetly away.

ROBERTS.—On the 5th of Tenth month, 1871, at Farmington, N. H., Elizabeth, widow of the late Thomas Roberts, in the 73d year of her age; an esteemed member of Dover Monthly Meeting. She was a firm believer in the Christian religion as professed by Friends, and at the close, her friends had the consoling evidence that her end was peace.

NEAL.—At North Berwick, Maine, on the 12th of Eighth month, 1871, Comfort, widow of Elijah Neal, aged 83 years; an esteemed member and Elder of Berwick Monthly Meeting. This dear Friend was enabled to bear, with Christian fortitude and resignation, a severe illness of three months. She was a faithful parent, and the prospect of leaving her family was at times a source of deep solicitude. Through faith in her Redeemer, she was enabled to resign them all into His keeping, and to feel an assurance of her own acceptance. She peacefully departed, saying, "How sweet to be forever with Jesus!"

LAIGHTON.—On the 14th of 12th mo., 1871, aged 81 years, Sarah Laighton; a member and Elder of Greenwich Monthly Meeting, R. I. As a follower of the meek and lowly One she has signally adorned the doctrine of God her Saviour through a long life, and was a worthy example to all who desire to live the life of a Christian, and to inherit the kingdom prepared for the righteous, from the foundation of the world.

MORRISON.—In Starksboro, Vt., on the 10th of 9th mo., 1871, Lydia Morrison, formerly the widow of the late Stephen Green, in the 62d year of her age; a beloved member and an esteemed Minister of Ferrisburgh Monthly Meeting. By submitting in her youth to the restraints of religiously concerned parents, she was mercifully preserved from many alluring follies and vanities of the world.

Having married in early life, she reared a numerous family, amid the privations and hardships incident to a newly settled country; but being much exercised with Christian care in the Christian training of her children, she surmounted many difficulties with untiring perseverance, to present them before the Lord around the family altar and in the assemblies of the people. Unobtrusive worth, and a self-sacrificing devotion, prompt and uncompromising to the calls of duty, were conspicuous traits of her noble character. Like her blessed Master, she sought out the poor, the outcast, the sick and suffering, and administered to their physical and spiritual necessities, ofttimes when in much physical weakness. Her labors abroad were not extensive; but we believe at all times satisfactory to her

Bible was not intended to teach us Astronomy, so neither was it designed to instruct us in Cosmogony and Geology. Those who still maintained the verbal inspiration of our version of the Bible, were forced to explain in a non-natural sense many phrases in Genesis :—the "days" of the Creation, expressly stated to consist of an evening and a morning, were lengthened into indefinite periods of time : the "whole earth" which was overwhelmed by the Noachian Deluge, was only a small tract of country. Theology and Science were again united until the rise of the next great cause of contest, this time in the region of Biology. Theologians have not yet arrived at a unanimous *consensus* that the Bible is not intended to teach us scientific truths respecting the Origin of Life.

In order to understand the present attitude of Theology towards Science, it will be necessary briefly to review the most prominent and remarkable additions which Science has made within the last ten or fifteen years to our knowledge of the general laws which govern the external world. These are unquestionably :—in Physical Science the establishment of the law of the Conservation of Force; and in Natural Science the general adoption by the most eminent naturalists of the hypothesis of Evolution. The first is undoubtedly one of the grandest triumphs of the human intellect, and always seems to me an unanswerable argument in the hands of those who maintain the inseparability of Religion and Science. The Indestructibility of Matter is an idea which the extension of a knowledge of elementary chemistry has now made familiar to almost every one. Matter may change its form, but cannot be destroyed ; the gases, oxygen and hydrogen, may unite to form the liquid, water ; heat may convert ice into an invisible vapor ; but the atoms of oxygen and hydrogen remain exactly as they were before ; no human power, no force of nature, can destroy a single one, or add to their number. The natural complement of this law is that of the Indestructibility of Force. We strike a lucifer match against a rough surface ; the friction, as we say, generates heat ; in scientific language, the motion being suddenly arrested, is converted into heat. The evaporation of water produces apparent cold ; but the heat is not lost, it remains latent in the vapor, ready for use in another form when wanted, or perchance developed in the electricity of the thunder storm. The very warmth we obtain from our coals is but the heat of the sun stored up in the primæval forests countless ages ago. If, then, Matter and Force are permanent and indestructible ; if we have never witnessed the creation of a single atom of oxygen or a single degree of temperature ; how can they have originated but in the *fiat* of an Almighty Creator ? As Professor Huxley has truly said, it is impossible for the true man of science to be an atheist. It must be recollected, however, that the Bible tells us nothing about the origin of matter by the command of the Creator ; the history of the Creation is simply that of the formation of the present world. There is no foundation for the popular idea that the meaning of the Hebrew word translated "to create," is to make something out of nothing. Other passages where the same word is used entirely contradict this idea, and show that it is employed to express the formation of a new substance from material already existing, or the natural process of generation :—"Create in me a clean heart, and renew a right spirit within me." "Thou sendest forth Thy Spirit, they (the inhabitants of the world) are created, and Thou renewest the face of the earth."

(To be concluded.)

From The Freedman's Friend.

## WORK OF THE AMERICAN MISSIONARY ASSOCIATION AT ATLANTA, GEORGIA.

(*From an Address by W. B. Brown, at the Annual Meeting of the Association.*)

Atlanta University has been in existence for two years. It has some two hundred or more pupils. The State of Georgia appropriated $8,000 to help on the work. Consequent upon that contribution from the State, ten men were appointed to go down and test the capability of the black man. The most of them were not merely Southerners with Southern ideas, but they were the leaders of the Democratic party in the South.

Governor Brown, the Chairman of the Committee, said : "We have come to test the capability of the negro. We do not believe he can go beyond the first rudiments of education. It is on this belief we have justified slavery."

Said I : "It is fair. If you prove your theory correct, I pledge you, for one, to take your ground, North and South. If they are not men, let them take the animal's place, but if it shall turn out that they are as bright as white girls and boys, you shall abandon your theory." To this he agreed.

The first day, the examinations were in the common English branches. The reading was simply superb. The recitations in grammar and arithmetic passed off finely. The Committee merely said : "Oh ! we knew beforehand that they could memorize ; but bring on your students in languages."

After listening to a young man who read in Cicero, one of the most prejudiced of the committee said : "That nigger ought to have the vote. He is the most thoroughly educated man in the city of Atlanta."

Some of them study fifteen and sixteen hours a day. They were told they must go to bed at 10 o'clock. They obeyed orders, but were up at four in the morning at their studies.

Then came on a class in geometry. The Professor gave out the principal problems in six or seven books. They were required to go to the blackboard and state the problem. They went through with the demonstrations with astonishing correctness. One young lady was perplexed at one point, because Prof. Blanchard, in order to throw her off her guard, asked sharply, "What do you do that for?" She stopped in confusion for a minute, but, as she afterwards related, said, "O Lord! help me to see this," and then went through the problem with perfect clearness. The examinations in algebra were equally successful.

On the last day the building was crowded. The people flocked in till there was no room for them.

I stated the conditions upon which this trial was made, and the conclusion to which every one must have come.

After my address, Governor Brown arose, and stated, in the most manly and magnanimous way, that he had surrendered his prejudices. It was a complete and unqualified surrender.

As I turned thence, and went into my room, I thought of these people for whom God has done so much—helping them to rise into the new civilization for which they have been waiting and suffering, oh! so long.

W. B. Brown.

## SPAIN.

Mr. Lawrence writes of the unflagging interest in everything educational, especially among females. He says, that of the seven millions of women in Spain, not ten per cent. can read, and not five per cent can write; and the proportion is little better among the men. Mr. L. has under his charge in day schools more than 1,300 children, and in addition his wife has sixty young women, who come every evening in the week to be taught to read and write. Of the Bible work he sends good tidings. His large Bible coach had just returned from a trip in the country, during which it had sold nearly 7,000 copies, Scriptures and portions, besides many copies donated. The great annual provincial fair had just closed, during which he had sold many copies of the word of God. On the last day he confined his workers to gratuitous distribution, and put in circulation more than eight thousand copies. Lawrence's tact is one of the aids to his wonderful aggregate work; for example: on the recent grand entry of King Amadeus into Barcelona, he writes:

"Mr. Jordan and I went out to distribute the Gospel; we were doing finely when one of the police, whom I knew to be a *papist*, insisted that our coach blocked the street; and although I reasoned with him upon the folly of driving my horses into the crowd, he continued firm. There was no remedy; we drove on, and our coach dropped into the royal procession, a few carriages only behind the king. Once there, I saw it was the Lord taking 'the wise in their own craftiness;' the crowd began to shout: 'Look—look! here is the Protestant coach.' The royal coach next behind tried to 'cut us out;' but our horses had been taught to keep rank, and I could not consent to lose a place, so unsought for, but so valuable in spreading the knowledge of my dear Saviour. So we continued distributing to the shopkeepers, spectators, and soldiers, who were eager to receive them along the entire line of the procession. Many who recognized us appeared to enjoy this sight of 'the new time in the nation's history."—*Bible Society Record.*

## THE OTHER WORLD.

BY HARRIET BEECHER STOWE.

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek;
Amid our worldly cares,
Its gentle voices whisper love,
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitates the veil between
With breathings almost heard.

The silence, awful, sweet and calm,
They have no power to break;
For mortal words are not for them
To utter or partake.

And in the hush of rest they bring,
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be;—

To close the eye, and close the ear,
Wrapped in a trance of bliss;
And, gently drawn in loving arms,
To swoon from that—to this.—

Scarce knowing if we wake or weep,
Scarce asking where we are,
To feel all evil sink away,
All sorrow and all care.

Sweet souls around us! watch us still,
Press nearer to our side;
Into our thoughts, into our prayers,
With gentle helpings glide.

Let death between us be as naught,
A dried and vanished stream ;
Your joy be the reality,
Our suffering life the dream.

## ALONE WITH GOD.

Alone with Thee, my God ! alone with Thee !
Thus wouldst Thou have it still—thus let it be.
There is a secret chamber in each mind,
Which none can find
But He who made it—none beside can know
Its joy or woe.
Oft may I enter it, oppressed by care,
And find Thee there ;
Be full of watchful love, Thou know'st the way
Of every sigh.
Then all Thy righteous dealings shall I see,
Alone with Thee, my God ! alone with Thee.

The joys of earth are like a summer's day,
Fading away ;
But in the twilight we may better trace
Thy wondrous grace.
The homes of earth are emptied oft by death
With chilling breath ;
The loved departed guest may ope no more
The well known door ;
Still in that chamber seal'd Thou'lt dwell with me,
And I with Thee, my God ! alone with Thee.

The world's false voice would bid me enter not
That hallowed spot ;
And earthly thoughts would follow on the track
To hold me back,
Or seek to break the sacred peace within
With this world's din.
But, by Thy grace, I'll cast them all aside,
Whate'er betide ;
And never let that cell deserted be,
Where I may dwell alone, my God, with Thee.

The war may rage !—keep Thou the citadel,
And all is well.
And when I learn the fullness of Thy love
With Thee above—
When every heart oppressed by hidden grief
Shall gain relief—
When every weary soul shall find its rest
Amidst the blest—
Then all my heart, from sin and sorrow free,
Shall be a temple meet, my God, for Thee !

—*Living Age.*

## STUDY THE BIBLE.

Children must be led to the study of the Bible, and helped in it by those who have the care of them. They should be taught in the *original mines* to find these jewels for themselves, and then they would know how to value them. In giving up *one* hour every morning to Bible instruction, much might be done—many of the most striking parts of Scripture might be thus made to form in their memories a store from which great good would afterwards be derived.

J. J. GURNEY.

The ladder of ambition is easier of ascent than descent.—*Dillwyn.*

## A GREAT MAN.

BY OWEN MEREDITH.

That man is great, and he alone,
Who serves a greatness not his own,
For neither praise nor pelf ;
Content to know and be unknown,
Whole in himself.

Strong is that man, he only strong,
To whose well ordered will belong,
For service and delight,
All powers that in the face of wrong,
Establish right.

And free is he, and only he,
Who from his tyrant passion free,
By fortune undismayed,
Hath power upon himself to be
By himself obeyed.

If such a man there be, where'er
Beneath the sun and moon he fare,
He cannot fare amiss ;
Great nature hath him in her care ;
Her cause is his.

Who holds by everlasting law
Which neither chance nor change can flaw ;
Whose steadfast course is one
With whatsoever forces draw
The ages on.

Who hath not bowed his honest head
To base occasion, nor in dread
Of duty, shunned her eye ;
Nor truckled to loud times ; nor wed
His heart to a lie ;

Nor feared to follow, in the offence
Of false opinion, his own sense
Of justice unsubdued ;
Nor shrunk from any consequence
Of doing good.

* * *

He nothing human alien deems
Unto himself, nor disesteems
Man's nearest claim upon him ;
And where he walks the mere sunbeams
Drop blessings on him.

Because they know him nature's friend,
On whom she doth delight to tend
With loving kindness ever,
Helping and heartening to the end
His high endeavor.

* * *

If such a man there be, where'er
Beneath the sun and moon he fare,
He doth not fare alone.
He goeth girt with cohorts, powers,
The monarch of his manful hours,
Whose mind's his throne.

He owes no homage to the sun,
There's nothing he need seek or shun,
All things are his by right.
He is his own posterity ;
His future in himself doth lie :
His soul's his light.

Lord of a lofty life is he,
Loftily living, though he be
Of lowly birth. Though poor
He lacks not wealth, nor high degree
In state obscure.

The merely great are all in all
No more than what the merely small
Esteem them. Man's opinions
Neither conferred, nor can recall
This man's dominions.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 1st inst., have been received.

GREAT BRITAIN.—The Washington treaty and the American claims under it as shown by the case presented to the arbitrators at Geneva, were leading topics with the public journals. The *Morning Advertiser* alone opposed the treaty, declaring that the English commissioners have been outwitted, that England is bound hand and foot, and if the Geneva board should award to the United States all that they offensively claim, a war would be less injurious to England than a settlement; and concluding with an appeal to England to withdraw from the treaty, as an insult to that country.

A shock of earthquake at Sheffield was reported in the dispatches of the 4th. On the night of the 5th, a terrific thunderstorm visited Portsmouth and its vicinity; hail fell to the depth of two inches, and nearly all the windows exposed to the storm were broken.

Small-pox has been very prevalent in London during the past year. It is stated that the total number of deaths from that disease in the city during the year, was 8,000, while the average of the 31 years preceding was only 600. The medical journals call attention to the alarming increase of the disease, warn the public to take all precautions, and appeal to the government to interpose rigid sanitary regulations, to establish special hospitals and carefully quarantine infected districts.

FRANCE.—A number of petitions were presented to the Assembly on the 6th, asking for the restoration of the monarchy. Some asked for the Count de Chambord, grandson of Charles X, and some for the Count de Paris, grandson of Louis Philippe, as king; and the partisans of both were excited to earnest demonstrations, while the Republicans and Radicals made a noisy opposition to the reading, and frequently interrupted it, so that the session was very stormy.

A select committee of the Assembly appointed to consider the method of forming a new constitution, has made a report, in which it rejects the plebiscitum, and declares it the duty of the National Assembly to make the constitution.

BELGIUM.—Dispatches from Namur on the 6th, reported that the workmen of Sclaigneaux and Vezin had struck for higher wages and a reduction of the hours of labor. Much turbulence and disorder followed. The police had been stoned and some of them seriously injured, and the civil authorities, unable to preserve order, had sent for troops. Similar troubles were apprehended at Charleroi, and cavalry were to be sent thither as a precaution.

SWITZERLAND.—The Federal Council has sent 5000 francs as a relief offering for Chicago; Zurich, 44,000 francs; Basle, 18,891 francs; and St. Gall, 13,800 francs.

SPAIN.—Gen. Concha has been appofnted Captain General of Cuba, and Admiral Polo Minister to the United States. The former held the same position to which he is now appointed, from 1849 to 1852, and again from 1854 to 1856, and had then the reputation of a stern and arbitrary ruler, and strong opponent of American influence in the island.

The Cortes is to be convened on the 21st inst.

PERSIA.—Official advices from Ispahan show that the famine continues, and suffering and desolation are undiminished. Entire districts are said to be depopulated, and the distress in the cities is terrible. The efforts of the government to afford relief are unavailing.

CUBA.—Captain General Valmaseda has issued a proclamation giving notice that every insurgent captured after the 15th inst., will be shot, and those surrendering after that date, sentenced to perpetual imprisonment. Negro men will be treated like the whites; negro women surrendering will be delivered to their owners, and compelled to wear a chain for four years; and all white women captured in the woods after the 15th will be banished. The chiefs of insurgent bands are allowed until the 15th to surrender on the conditions previously granted.

DOMESTIC.—The statement of the public debt for the 1st inst. showed a total debt of $2,371,132,731.82; cash in treasury, $127,294,320.68; balance of debt, $2,243,838,411.14, a decrease during the past month of $4,412,956.71, and since Third mo. 1st, 1869, of $204,754,413.09.

Travel on the Pacific Railroad has been recently much obstructed by heavy snows. Trains were delayed for days, sometimes at points where it was impossible to procure food from without, and the passengers suffered considerable inconvenience, subsisting on crackers, dried meats, and canned fruits. Four trains, leaving San Francisco on the 19th, 20th, 22d, and 26th ult. respectively, and carrying about 800 passengers, reached Cheyenne on the 5th, and Chicago on the night of the 7th inst. A number of through passengers by the Pacific mail steamer from China and Japan, were on these trains, having chosen this as usually a more expeditious route than that by the English steamers via the Red Sea. Between Laramie and Cheyenne the road was impassable except with the help of a large force of men working night and day, the snow being deep and constantly drifting. On one part of the road, near Sherman, the highest point on the line, the train made only four miles in twenty four hours.

It is reported at Washington that serious trouble is feared on the Osage Indian lands in the western part of Kansas. The white settlers on these lands have been ordered by the Interior Department to leave them, on the ground that they rightfully belong to the Indians; but they refuse to go, and are said to threaten forcible resistance. Soldiers have been sent to enforce the order, though efforts will be made to avoid a collision.

Trials of persons accused of acting as "Kuklux," have been in progress in the United States Court at Columbia, S. C. before Judge Bond. One person, a physician of respectable standing in the community, finding conviction imminent, forfeited his bail and fled. Some others were convicted, and 48 prisoners from Spartansburg district, who confessed their participation in various outrages, and some of whom claimed to have been compelled or intimidated to join the organization, were sentenced to imprisonment ranging from one month to two years. The trials were ended for the present, on the 5th inst.

# FRIENDS' REVIEW.

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## THE "WORD OF GOD,"—"CHRIST'S FINISHED WORK"—"THE FOUNTAIN."

*From a letter by J. J. Gurney.*

I am sure thou art aware that my objection to such an use of the term [the Word] is not grounded on any want of faith in the grand and highly important truth, that "All Scripture is given by inspiration of God;" a truth to which no religious body has borne a clearer or more decided testimony than the Society of Friends. In these days of popery and semi-popery, we had need to be faithful in upholding this testimony, and in asserting the *essential difference*, in point of authority, between the sacred books of the Old and New Testament, and all the traditions of men, whether written, or only handed down by word of mouth.

But I object to the common technical use of the term "the Word of God," as the name or title of the Bible, because such a use of that name has the effect of excluding, or, at least *tending to exclude*, all communications to mankind. Now it is my firm conviction that God speaks to men, that is, makes manifest His will, by the immediate influence of His Holy Spirit; and that, as the *Word of the Lord* came immediately to the prophets in the days of old, so it still comes immediately to the soul of the Christian, to direct his services, and to lead him in the path of his duty; the written words of the Lord in Scripture being at all times a test and safeguard, because we are sure that nothing which contravenes them can possibly be "of the Lord." I also think that this use of the term excludes the preaching of the Gospel, which, in primitive times, was often called the "Word of God," and which might still be called so, were it more immediately under the influence and guidance of the Holy Spirit. Above all, however, the habitual application of this name or title to the Scriptures, and to the Scriptures alone, seems to me to have a strong tendency to substitute them, as an object of reverence, for the Saviour, who is himself emphatically and preëminently by title, character and indefeasible right, the Word, the Word of God, the one Mediator, through whom God creates, redeems, and *illuminates* the children of men. Thus I would refrain from calling the Scriptures the Word of God, as an emphatic and exclusive title, just as I would from denominating them the Bread of Life; for, although they testify of those truths which nourish and feed the soul, we must not forget that Christ Himself, and Christ alone, is "*the Bread of Life.*"

Another term or phrase which I do not greatly approve or like, as I sometimes find it applied, is "Christ's *finished* work." True, indeed, it is, that when our blessed Saviour was about to expire, He cried out, "It is finished." The one all sufficient propitiatory sacrifice was then offered, and was on the very point of being completed, so that thenceforth there was to be no more sacrifice for sin. But the use often made of this expression seems to me calculated to convey the idea that the whole work and office of Christ

was then finished; whereas the vast process of his resurrection, ascension, and advocacy with the Father, and spiritual reign and government—the whole forming a very large proportion of the Messiah's work—was yet to be accomplished. More especially His baptizing, sanctifying work, through the immediate influences of His Spirit, is yet *unfinished*, in the church at large, and in us individually. I think it requires care not to use the expression in question so as to have such a bearing, and so as to convey the idea that we can attain to the heavenly inheritance in virtue of the one availing sacrifice for sin, (a sacrifice which is indeed for ever finished,) without the experience of that cleansing operation of Christ's Spirit, by which alone the soul is sanctified and prepared for the joys and services of a better and holier world.

In general, I would observe that this needful process of sanctification, and the doctrine of the guidance and government of the Holy Spirit, is a branch of Divine truth, which, in the mind of the Christian, ought to be held in even balances with the blessed truth, that Christ is the propitiation for our sins; and that his perfect righteousness is imputed to those who livingly believe in him; so that, with reference to their past trangressions, they are, in the fulness and freeness of the mercy of God, dealt with *as if they had never sinned.* The warmest and most reverential reception of this fundamental truth does not, as I think, in the least degree interfere with the Christian's equally deep sense of the necessity of that inward work which the Saviour has graciously *begun* in our souls, but which, as we must in all humiliation acknowledge, He has not yet FINISHED.

I had a mind to make these remarks to thee, my dear friend, in the apprehension, however, that if there is any difference between us therein, it lies not in sentiment so much as in *mode of statement.* Yet, clearly as I see the point in question, and most painfully as I sometimes feel my own deficiencies, and surviving *seeds* and *roots* of *evil,* I rather shrink from the confusion which may sometimes be observed in the confessions respecting themselves, and in the addresses to their brethren, of evangelical teachers. I mean the confusion between an unfinished state of sanctification in truly converted people, and the actual sinful condition of the unregenerate.

In point of fact, I think the testimony which was borne by our early Friends, against the notion of "Sin for term of life," was thoroughly sound in principle; and that it requires a very reverent caution on our parts, est, in the vivid sense which is sometimes given us of the lingering corruptions of our depraved hearts, we should convey to others the monstrous idea, that true Christians must and do go on sinning, even until death shall for ever terminate their appointed course of trial and probation. Certainly I have no liking for the raw and unseemly statements of the doctrine of perfection, which sometimes fall from the lips of persons who are very far from exemplifying their own sentiments. Yet I think it is our duty, unflinchingly to uphold the practical standard—even the standard of true perfection—which is presented to us in Scripture—"What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be FULFILLED in us who walk not after the flesh but after the Spirit." When I reflect on the place which Friends have evidently been raised up to occupy in the universal church, I consider it to be one of their most marked and distinctive, though not peculiar duties, to uphold this standard. Cause enough have we, both individually and collectively, to prostrate ourselves, in deep brokenness of spirit, before the Lord—cause enough have we, from day to day, to refer to the Fountain in which alone we can be washed from all our stains; and yet I believe it to be for a good purpose that we are, as a religious people, so much bound to the principle set forth by another Apostle,—"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

If I am asked what I mean by "the Fountain in which alone we can be washed from all our stains," I answer, without reserve and without difficulty—"the atoning blood of Christ." No sooner does transgression in word, thought, or deed, leave a stain upon our conscience, than we are left in a hopeless condition without this remedy. Never was that atonement more precious to my soul than at the present time; and I think it peculiarly important to fix it in the mind, that the blood of Christ, frequently mentioned as it is in Scripture, and which is to be sprinkled on the heart by faith, is never so mentioned as to be capable of being itself spiritualized. It is literally and truly the blood which was shed on Calvary for the sins of the whole world, and which is precisely tantamount to the Saviour's natural life, which was offered up on the cross as a sacrifice, acceptable, well-pleasing to God. According to the views of the Jews of old, the blood of the sin-offering was the *life* thereof; and so it was, naturally and truly, with the Incarnate Antitype—the man Chris

Jesus. In various passages of the New Testament which speak of this blood—of our drinking it—of our being sprinkled with it—of our washing our robes in it, &c., the metaphor lies, as I apprehend, not in the "blood," but in the drinking, sprinkling, washing, &c. Thus it is evident, that faith in the blood of Jesus is equivalent to faith in the one great offering which he has made on the cross, for the sins of all mankind; and by this faith, when it is heartfelt, living, and heaven-born, the penitent sinner is justified. His sins are forgiven, and he finds peace with God. * * *

There is one point remaining on which I wish to suggest a thought or two. We have often talked on the subject of missions, and, I trust, have a good understanding of each other's views respecting them. Thou art so fully aware of mine, that I have nothing more to say on the point itself, except only, that while I believe it right for Friends faithfully to occupy their own true ground in reference to missions, and not to pass over it, I do heartily appreciate the zeal and usefulness of many of our fellow-Christians in this matter, and am truly willing to aid them in their efforts, so far as I can do it *without compromise of principle.* But there is one bearing of the subject on which I am inclined to make a few remarks. It appears to me, that the surrender of our views on the subject of ministry, which we make when we support the system of ministration adopted by our fellow-Christians of other denominations, however tempting and plausible the occasions—may, if we are not careful, re-act on our own functions as ministers of the Gospel, and may take off the edge of our carefulness, not to run except we are sent, and not to speak in the name of the Lord, on any one occasion, (whether in preaching or prayer,) *without a sense of the necessity laid upon us,* and without the qualification of the Lord's own anointing. These, I trust, may not be useless or unacceptable watchwords from a weak yet loving friend and brother, who desires to apply the word of instruction to himself rather than others. My desire and prayer, on my own account and on thine, is that we may be enabled to fulfil our stewardship with all faithfulness; that in the exercise of our ministry, we may move on safely under the *guiding, constraining, preserving,* and *sustaining* influences of the Holy Spirit; and that, being in all things conformed to the will of our Father in heaven, we may know the "peace of God which passeth all understanding," to "keep our hearts and minds through Christ Jesus."

There is no dispute managed without passion, yet there is no dispute worth a passion. —*Sherlock.*

## A WORD TO THE GIRLS WHO OUGHT TO BE AT WORK.

It has been said that "in America we have a million young women without the slightest pretence of occupation." Whether this be any where near a correct estimate or only a conjectural one, I do not know; but it is very certain that the number of girls who do nothing at all which deserves to be dignified by the name of employment, is fearfully large. Nor is this idleness confined only to those belonging to families of wealth; thousands are wasting their best years in utter uselessness whose circumstances furnish not the shadow of an excuse for the idle lives they are leading. In many cases it is only the daily exertions of the father which stand between them and absolute poverty. Let the frail life which is the sole dependence, be suddenly cut off, and nothing could well be more pitiable than their condition.

If, from the great army of do-nothing young ladies, could be separated all those whose prospects in no way warrant the spending of years in idleness and pleasure seeking, I believe the number would be lessened more than one-half. No better, or more necessary advice could be given to this large population of "the girls who don't know what to do with themselves," than that contained in the three little words, "Go to work."

A certain brilliant and popular writer, in a series of articles bearing upon the woman question, published recently in one of our leading journals, sets out with the assertion that woman is out of her proper sphere when earning money, her especial mission is to spend it, and in various delightful ways, keep the wheels of home and social life well oiled; and just so far as she is relieved from the necessity of performing disagreeable labors or duties, in just that degree is she fulfilling her highest earthly destiny. Now, it is precisely this idea which is working an infinite deal of mischief among girls in every condition of life. The interests of all classes are so closely interwoven, that it is impossible for one portion of society to cherish false notions, without every other branch becoming tainted thereby. When Celia, by virtue of superior wealth or culture, assumes to herself the right to spend her days in self-gratification and amusement, just as certainly will Bridget, by virtue of the inherent laziness common to all human beings, assume to herself the right to shirk in every possible manner the unpleasant duties which fall to her lot. And so it comes to pass that from nearly every well-to-do household in the land, there goes forth a wailing lamentation over the impossibility of securing faithful service in that department upon which depends all the

comfort of home life. Anxious eyes are strained in every direction watching for some sign of relief; multitudes of voices are beseeching the "heathen Chinee" to come to the rescue, but rarely does it occur to any one, that help, like charity, to be of any lasting efficiency, must begin at home, and that it is only after having made the most of all the resources within our reach, that we are entitled to look for aid from other quarters.

It seems to me that this very difficulty of procuring efficient domestic service is in the end destined to prove a positive blessing to society, and the salvation of many a girl from a condition of almost imbecile helplessness. After a few more years of discomfort, and a few more ineffectual efforts to build the social fabric by commencing at the top, our people may begin to have some glimmering idea of the fact—which the whole history of the human race has rendered so plain, that he who runs may read—that there is no other way given whereby can be reared a noble life, either national or individual, than that furnished by the firm foundation of downright honest work.

Of all the specious humbugs afloat in the world, there are few more mischievous than much of the current talk about "culture." It is very much the fashion in certain circles to assert that society only reaches its highest development when there are set apart distinct classes, who, being exempt from the toils and cares of ordinary humanity, shall be at liberty to devote themselves exclusively to the attainment of a kind of sublimated, airy nothingness which they are pleased to style "culture." Much of the high flown nonsense which is written and talked upon the subject has certainly a most delightful sound, and is well calculated to dazzle and mislead the young. All right culture in no wise holds itself aloof from the common affairs of every-day life, nor is its attainment in any way incompatible with the faithful performance of necessary labors. Indeed, there is no better, and, I am almost inclined to say, no other foundation for a broad and liberal culture, than a practical acquaintance with the toils and struggles incident to the obtaining of that first necessity of every life, one's daily bread. * * * *

I have dwelt upon this idea, because girls are especially prone to take shelter behind the plea of education and refinement, as an excuse for shirking usefull abor. Not only is this the case with those who have every prospect of being amply provided for through life, but also with many who from motives of common prudence ought to be at work. The "dreadful ambition for being genteel," and mistaken notions of what constitutes respectability, are the cause of great discomfort, and stand in the way of much genuine enjoyment.

Now, girls, endeavor to rid yourselves as speedily as possible of all false ideas of this kind; examine fairly the ground upon which you stand. If you find that your main hope of a comfortable support through life lies in marriage, which is by no means certain, and should never be regarded in this light, or in case that should fail, dependence upon friends must be your lot, then set at once diligently at work to learn some employment which shall render you independent and self-supporting. Let all foolish fears of losing caste be thrown to the winds. A position which can only be maintained by the sacrifice of self respect is of little worth. Dependence upon friends, even the most affectionate, is almost always certain, sooner or later, to prove galling on both sides. Even in those cases where physical infirmity makes such dependence unavoidable, a careful nurture of the Christian graces is necessary in order to render the mutual relation at all tolerable; therefore never suffer yourselves through indolence or foolish pride to drift into such a position. Have no apprehension that refinement will vanish under the friction of useful occupation; it is only gilding which must be handled carefully, pure gold always retain its integrity, and any refinement which will not stand the wear and tear of common use, is only superficial and not inwrought.

Neither need intellectual tastes be sacrificed. We by no means find minds the most richly stored with the treasures of knowledge among young ladies of abundant leisure; nor are those girls who have "a good room, enough to eat, and plenty of nice clothes to wear, 'without the soiling of one white hand,' to procure them," the ones who "cultivate the amenities of literature," with the keenest relish. If you are so fortunate as to be possessed of a taste for intellectual enjoyment, the wholesome discipline incident to the thorough mastering of a trade, business or profession, will vastly increase your capacity for enjoyment. There are few working girls who could not, if so inclined, redeem from the time spent in idle gossip, or on the frivolities of dress, hours sufficient, if carefully improved, to render them well informed, and even cultivated, women.

I am well aware that you will see many lions in the path to which I point you, but, believe me, the most formidable ones exist only in your fancy, and will vanish when confronted with energy and resolution.

The time when house-work, sewing and teaching were nearly the only avenues of employment open to women, has passed away. The fields of labor which she now may enter,

without encroaching upon man's appropriate domains, are so varied, that genius need not be cramped, or talent run to waste in wrong channels. If thoroughly in earnest every woman will be enabled to find some appropriate work which she can do well, and which will render her self-supporting and thus self-respecting. * * * *
—*Advocate and Guardian.*

## RELIGION AND SCIENCE.

BY ALFRED W. BENNETT, M. A., B.SC.

(Concluded from page 333.)

The doctrine of Evolution must rest on the same grounds as any other scientific theory, and be judged by the light of experience and knowledge. As to the truth or falsity of the theory itself, I wish to be understood as here expressing no opinion whatever; this is not the place to discuss its scientific merits. But what I do contend for is, that it cannot be overthrown by the argument that it is opposed to our present theological interpretation or understanding of Scripture. Truth cannot be opposed to truth; and if the progress of scientific research prove the correctness of Darwin's and Wallace's theory, that the various species of animals and vegetables are not independent creations, but have been evolved or developed from allied pre existing forms, the only result, in a theological sense, will be to show that one or two other passages in Genesis are to be added to those which are to be understood in a metaphorical or oriental, rather than in a literal or occidental, sense. The most enlightened of Biblical interpreters have of late years insisted more and more strongly on the canon, that we are not to look to Revelation for instruction in those matters of which we can gain a knowledge through the ordinary medium of our faculties; and until this principle is fully and unreservedly accepted, the Bible will fail to occupy the unspeakably important place which it is intended to fill as an instructor of the public mind. Now, the development of life from life is one of those phenomena with which we are most familiar in the external world; it is one in the accurate observation of which immense progress has been made in recent years, and with respect to which we may well believe that an accurate knowledge of the governing laws will reward careful and unprejudiced research. With regard to the first Origin of Life itself, the case is altogether different. Here we have no experience and no observed facts to guide us, and the problem is one of those mysteries which in all probability will ever elude the grasp of the human intellect

To return to the question of Evolution. No one who adopts the very elements of geological science as now taught, can believe in the literal interpretation of the statement that *all* the different kinds of animals were brought to Adam to name, seeing multitudes of races had ceased to exist before the creation of man. It is but a step further to the belief that, in speaking of the creation of each form of animal and vegetable life as a distinct and definite act, the writer of the Pentateuch was but using an oriental figure of speech, and was clothing the sublime account of the creation in language which would come most home to the intelligence of his readers. The theory of the gradual evolution or development of life is certainly in no way opposed to the grandest conception of the omnipotence of the Creator. The ordinary belief supposes that the world was created just as we now find it by one gigantic effort; that forms of animal and vegetable life, undistinguishable from those with which we are surrounded at the present day, were placed in the locality exactly suited for them, and endowed at once with all the faculties needed for their subsistence. Far grander seems to me the conception, if once it is firmly established as a scientific truth, that the creative power has never ceased and still continues its workings, ever pefecting its own work; that the forms of life which first peopled this earth were of the simplest kind, but endowed with that wonderful and mysterious power, an integral condition of what we call life, which enabled them ever to adapt themselves to altered conditions, gradually developing new faculties and new powers, until at last the earth was fitted for the advent of the masterpiece of creation—man; and thus step by step showing forth the praises of their great Creator. "My Father worketh hitherto, and I work," said He who was the Truth, as well as the Way and the Life. The growth of a more highly from a less highly organized form of life is indeed, on this view, strictly analogous to the growth of the man from the child. By some mysterious power, the secrets of which we know not, the child, with its increasing strength and stature, acquires from day to day new faculties both of body and of mind, until the mature man can scarcely believe that he was once as the tottering child by his side; experience tells him what from consciousness he would never divine. The theory which has been put forward as a kind of compromise, that new species as they now exist have been suddenly created in pairs at various epochs of the world's history, is warranted neither by scripture, reason nor experience. All recent investigations tend more and more to confirm our belief in the "uniformitarian" course of nature. It is not by the earthquake or the

volcano that continents have been formed, or giant mountain-ranges raised, so much as by the slow upheavel of vast portions of the crust of the globe, from causes acting through myriads of years, at the rate of perhaps a few feet in a century. Some of the mightiest ranges of mountains on the whole surface of the earth, the Alps and the Himalayas themselves, have been built up from the accumulations of the remains of the very smallest of living creatures, revealing laws acting through such countless ages that the human mind almost refuses to grasp them. So, the changes in the forms of life inhabiting the world, as the natural features of the earth itself, have, reasoning by analogy, been produced not suddenly, but by the slow insensible action of forces that have been in operation for thousands or even millions of years, and which it is scarcely possible for a single generation to perceive even by the closest observation.

As I have already said, the distrust of science by many religious men at the present day appears to me to arise in part from a revival of the old Manichean principle of an antagonism between God and Nature; as if this world were the kingdom of Satan, and Satan himself were a deity all but equally omnipotent with God. The man who adopts this creed shuts himself out from one of the richest sources of communion with God. He who reverently believs that the God of Revelation is also God of Nature, will see something more than a mere metaphor in the language in which the inspired writers of the Bible and other eminent servants of God speak of the operation of natural laws, of seeing God in the whirlwind and the thunderstorm, of beholding the work of the Creator in every blade of grass and every flower of the field, in the silent fall of the dew and the growth of the tender herb. He who is accustomed, like Isaac, to go forth into the fields at eventide to meditate or to pray, will find himself surrounded, as our poet says, with abundant "sign and symbol of our division from Him"; he will also discover the evidence on every side of the impress of a Father's loving hand, seeking to lead the wanderer back into the path he has forsaken; he will, if he read his lesson aright, learn to acknowledge the subservience of all Nature to those general laws which are the mode in which the Creator's mind manifests itself to our faculties; he will acknowledge that

> "If He thunder by law, the thunder is yet His voice,"

and that not a sparrow falleth to the ground without His knowledge. In what more majestic way can we conceive the Almighty to manifest himself than in the absolute unchangeableness of Nature's laws? And what nobler work for the mind of man than reverently and patiently to investigate these laws, with a humble yet unquenchable desire after the truth, whatever it may be, with a firm conviction that the truth can never lead him astray, and that, if at times it appears to contradict itself, this can only arise from our imperfect conceptions, which yet more patient investigation may remove?

The religious teacher who fails to direct his hearers to the evidence of Divine Government in the world without them, neglects one of the lessons which appeals most directly to their hearts, and which finds the readiest response in their own consciences, one of which he would find the most abundant illustration in the volume of Scripture. In language which I cannot attempt to emulate, one of the most eloquent writers of the day thus expresses the idea which I wish to convey:—"I think that of the weaknesses, distresses, vanities, schisms, and sins, which often, even in the holiest of men, diminish their usefulness and mar their happiness, there would be fewer if, in their struggle with nature fallen, they sought for more aid from nature undestroyed. It seems to me that the real sources of bluntness in the feelings towards the splendor of the grass and glory of the flower, are less to be found in ardor of occupation, in seriousness of compassion, or heavenliness of desire, than in the turning of the eye at intervals to rest too selfishly within."* With children, and uneducated people especially, the path from Nature up to Nature's God is one far too little trodden in the doctrinal teaching of the day.

The opposition of theologians to men of science is certainly not so virulent in the present day as it has been in past generations. Something has been learnt by experience. But when we find in a work published during the present year in defence of revealed religion, the statement that the very existence of Christianity, the very foundation of Religion itself, depend on the falsity of a certain scientific theory in regard to the Creation, we cannot avoid the reflection how terribly the cause of true religion has suffered from the injudicious zeal of its defenders. It is strange that such writers and their admiring readers do not see what a formidable weapon they place in the hands of unbelievers, by putting the Bible to any other use than that for which it was intended, and referring to the Scriptures as an argument on any other subject than as a record of the sacred and immutable truths of morality and religion which it has pleased God to declare to us in the form of direct Revelation. A certain amount of the antagonism between

* John Ruskin: *Modern Painters.*

Science and Religion is also due to the attitude taken by some disciples of Science, though generally not by those who have studied it most deeply. "A little knowledge is a dangerous thing," if that little is mistaken for a great deal. In Science especially is it needful that "he that thinketh he standeth, take heed lest he fall;" the bias of the individual mind, the prejudices of education, the "idol of the cave," are ever apt to warp the judgment and to impose on the imperfections of the senses, and have led astray many really honest-minded men from the pursuit of truth for its own sake, to discuss subjects which they should have left untouched, and to fight shadows of their own creation, thus bringing into discredit the very study which they meant to defend.

We sometimes hear in the pulpit and the ministers' gallery a mode of expression little calculated to promote a reconciliation between Science and Theology. It is the habit of some preachers to warn their hearers against the cultivation of the intellect, as if the intellect were something opposed to the Divine nature. Those who have adopted this mode of thought can hardly have reflected that as man himself was the consummation of the creation, so the mind of man is (not taking into account the immortal spirit) the crown and glory of man himself. To the cultivation of our intellect appears to apply more than to anything else that impressive command of our Lord to improve to the utmost of our power *all* the talents with which we have been endowed. I know no more effective means by which the mind can be preserved in an even balance, than by employing some portion at least of our faculties in the observation of Nature, and in an attempt to arrive at a knowledge of some of those laws which have not yielded to research. A more thorough acquaintance with the scientific method, a more complete conviction of the entire unchangeableness of Nature's laws, a less implicit confidence in our individual powers of perception unless corroborated by the experience of others, would, I think, be the best antidote to the tendency towards the creed which under the name of modern "spiritualism," appears to me to materialize the spiritual, and to degrade our conceptions of a higher life to the level of our present imperfect form of existence.

In the foregoing pages I have attempted to show that any real antagonism between Religion and Science is impossible, and that if Science and Theology appear at times to be opposed, the only method of reconciling them is to confine Theology to its proper sphere, and to test our scientific theories by a true scientific method. Scientific theories which have appeared, at the time of their promulgation, to be opposed to theological dogma, have become so incontrovertibly established that their truth may now almost be considered as axioms in the constitution of the human mind. So dear a possession has the Bible been in the hands of Christians, that it has not unnaturally been regarded as a kind of talisman, and has been made the arbiter of questions which the writers of the Bible could never have contemplated being judged by the mode in which they may happen to have expressed themselves. We are now arriving at a more correct knowledge of the true position which the Bible should occupy; and its value, instead of being diminished, is increased thereby. If only we bear in mind that the Scriptures are not designed to instruct us in matters to gain a knowledge of which our intellect has been given us, all danger of a schism between Science and Theology is at an end; the two will henceforth dwell in harmony, the one teaching us to revere the Almighty in the wondrous laws which govern his creation, the other leading us reverently to a knowledge of the manner in which He has been pleased to reveal his nature to us by direct revelation, through his inspired prophets and apostles of old, through the incarnation, passion, and resurrection of his Son, and through his continued communion with the hearts of His believing children.—*Friend's Quarterly Examiner.*

## HOW CAN THE GOSPEL BE BROUGHT TO BEAR ON THE MASSES IN LONDON?

[*From a paper by* J. Thain Davidson.]

I have sometimes thought of the strange emotions which must have fillled the mind of the Apostle Paul as, in the year of our Lord 52, he went, a lonely Christian missionary, to the city of Corinth, to seek to bring its people under the influence and power of evangelical truth. To human eye how utterly hopeless was his task! There was not, perhaps, in the wide world, a spot that presented so unpromising a field to the Christian preacher. A combination of elements was there, fitted to render it, to all human judgment, the very last place in which a religious reformer would meet with success. Wealthy and voluptuous, clever and self-opinionative, defiant of moral restraint and steeped in infidelity, its population seemed utterly inaccessible to Christian influence.

* The *Review*, in copying the above essay, does not endorse the doctrine of "Evolution," much less the Theology (if such it can be called) of Darwin. We believe that there is no real antagonism between Science and Revelation. "Let truth and falsehood grapple"—said Milton. "Who ever knew Truth to be put to the worse in a fair and open encounter.

But is it not a signal manifestation of the grace of God, and of the power of Christianity, and does it not prove that the gospel is adapted to overcome every form of wickedness, and to regenerate all classes of people, that, within eighteen months of the Apostle's arrival in Corinth, a goodly number of converts had been baptized, and a Christian Church fully organized? The city became wonderfully transformed. Not a few, its most vicious and degraded people, were turned into beautiful specimens of piety; and the Apostle met with much to refresh and gladden his heart. That these converts had been no better than their neighbors is clear from his own language; for having described the dreadful condition of the city when he entered it, he adds, "And such (literally, and such *things*) were some of you; but ye are washed," etc.

Now, *what was it* that wrought this amazing change? This is the very question for us to day: for what has proved an effective moral remedy in one city may do so in another. Was it sacramentarianism and ritual? No; "I thank God I baptized none of you." Was it worldly wisdom and philosophy? No; for he alleges that he utterly discarded this when he came amongst them. Was it human eloquence? No; for he distinctly tells us that he did not use "excellency of words." What was it then? It was the simple preaching of the gospel of Christ. I determined not to know anything among you save Jesus Christ, and Him crucified." We see, then, what is God's panacea—the one unfailing remedy for the wants and woes of men. As the Apostle looked over the roll of members of that Corinthian Church, he could point to many who had a strange history. "*You* used to be an idolator, and *you* a thief, and *you* a drunkard, and *you* a profligate, and *you* a blasphemer. Such things you *were;* but what a change! Ye are now washed and clean."

What the gospel did for Corinth, it can do for London.

In pondering over the question you have asked me to deal with, I have been profoundly impressed with one conviction, that no evangelistic appliances, however admirable and effective, will meet the case, until the great body of God's people are aroused to a sense of their responsibility, and are stirred to engage in personal Christian effort. I believe that ninety five per cent. of the members of our churches are virtually idle. That the "masses of London" are to be evangelized by the remaining five per cent. I do not believe.

Sometimes the question is asked, "Do you think the world is going to be converted to God? And if so, do you see any appreciable advancement in that direction?" The question is one which you cannot separate from that other great question of the time and manner of our Lord's second coming, and of the thousand years of universal righteousness. But of this I am satisfied, that such blessed days will not come, be they sooner or later, without being preceded by a term of universal Christian activity. And does not St. Paul seem to confirm this view when, speaking of that happy time to which every child of God loves to look forward, he quotes the ancient promise, too precious to be forgotten, that "in those days they shall not teach every man his neighbor (literally, his fellow citizen), and every man his brother, saying: Know the Lord;" for is not such language sufficient to imply that in this pre-millennial era, and ever and until that blessed time arrive, it shall be, if not the practice, at least the privilege and the duty of *every man* to teach his fellow-citizen, and *every man* his brother, the saving knowledge of Jesus Christ our Lord?—*Monthly Record.*

# FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 20, 1872.

ENLIGHTENED WOMANHOOD.—We copy from *The Advocate and Guardian*, an essay full of valuable thought, respecting the occupation of women. We have known many wise and holy *old-fashioned* women whose lives have been marked by efficient labors of love, who have in their daily doings adorned the doctrine of God their Saviour—whose price has been far above rubies, who have been "fervent in spirit, not slothful in business, serving the Lord." Eating not the bread of idleness, unselfish, too wise, too serviceable to be vain, they did very much to "maintain the estate" of the world, and were an invaluable sub-stratum of reliance and strength to fathers, husbands, and brothers. With good will doing cheerful service, they had the best enjoyment of life as they diffused blessings around them. Too right-minded and earnest to mystify themselves and others about "women's rights," they found for themselves a virtuous, dignified, and beautiful sphere, and won deep affection without coquetting for it, and profound respect without demanding it. They were heroic women, and we are glad to have lived in their day. Their race is not extinct, but has it multiplied in proportion to the increase of the census?

Let us not do injustice to those who are now on the stage of action. When, after thinking of the noble womanhood of "good old times," softened by tender memories of the departed, we turn to contemplate women and girls of to-day who fail to attain the highly honorable position which they ought to occupy, idling and discoursing upon useless topics, we must not forget that even in these "careless daughters" there is much good *dormant*, that even now there are many, very many, wise, righteous, practical exemplars to the sisterhood, who are benefactors to mankind, and whose beneficial power, educational and otherwise, is of incalculable value. We write in no spirit of fault-finding. True, we are saddened and sickened with the trifling, with the waste of precious time and talents we sometimes behold; but on the other hand, our spirit is stirred to its utmost depth with thankful rejoicing by the knowledge that there are thousands of daughters, sisters, wives and mothers who have done and are doing excellently. Humble, dedicated, self denying, devout workers in the vast field of philanthropy, in the Church, in the Scriptural school and other Christian work, serving their generation, and doing it all meekly, unto God, and according to His will. Oh for the pen or the tongue that could arouse and stimulate the dormant capabilities of those who are yet regardless of life's responsibilities, and of the glorious opportunities continuously presented for ministering unto the Redeemer and Saviour of all, in the persons of His needy representatives.

The Freedmen.—The meeting of Friends' Association of Philadelphia and its vicinity for the relief of colored Freedmen, was held according to announcement at Arch street Meeting House, in this city, on the 7th of Twelfth mo. last. Marmaduke C. Cope president pro tem. Interesting statements were made by our Friends Dr. James E. Rhoads and Wm. Evans, who had recently visited the schools under care of the Association, and letters from Alfred H Jones and others were read. The position of these schools was shown by a map which Dr. Rhoads exhibited. The order and discipline maintained in them was described as exemplary. The opinion was strongly expressed that they must be continued. The statistics presented and the report of the punctuality of the pupils and their moral training must be comforting and encouraging to all who have given out their sympathy and their aid to this labor of love. On the last day that our friends were in the school at Danville, 400 children were assembled. There were 300 in the Primary Department. Speaking of the Normal Department, Dr. R. made use of the following encouraging language:

"The school trains children rapidly; the 50 who go out will probably be as competent teachers as those by whom our grandfathers and grandmothers were taught in rural districts."

To *The Freedman's Friend*, from which we draw our information, we refer for a detailed report of the meeting, of considerable length, to the whole of which we invite careful attention.

The treasurer reporting the depletion of the treasury, with bills still unpaid and due, an appeal for aid was liberally responded to on the spot, and it is to be hoped that many others will feel that the support of this truly Christian effort is a part of the work and duty of the day.

The appreciation of education by the colored people, has been evinced in contributions to the object. One little girl in North Carolina collected the bones of a horse to get money to pay for her school books.

Eliza Field.—In the obituary column will be found a very remarkable instance of one by whom God was glorified in the furnace. A precious Christian sister, prostrated for forty three years by spinal disease attended with spasms of suffering so excruciating that spectators could not refrain their tears. In this severe ordeal she served and blessed her Lord, glorifying His Name, and received from Him an overpayment in His abiding and incomparable peace which underlaid the suffering. She could rejoice evermore, pray without ceasing, in every thing give thanks and do all things through Christ strengthening her.

Our tenderest sympathies have often been stirred in years long past, by the touching narrations of her uncle the venerable Richard

Mott, after he had wept by her bedside and been led to commemorate the goodness of her heavenly Father who made her to rejoice in His sanctifying grace, through which hard things became easy and bitter things sweet. A deep lesson is suggested which those among our readers who are wise will understand. A widely extended circle of relations and friends, and of persons to whom she was known only by reputation, will be interested in hearing of the grace continued to her unto the end, and of her peaceful release.

A FEW earnest Friends are endeavoring to hold a meeeting in the village of Normal, joining the city of Bloomington, Illinois, at the house of a Friend named Leander Aldrich.

DIED.

FIELD.—On the 25th of 12th month, 1871, at her residence, King Street, Conn., in the 71st year of her age, Eliza, daughter of Aaron and Jane Field, a beloved member of Purchase Monthly Meeting, New York. Having been entirely prostrated by spinal disease during the spring of 18 9, she was never again able to bear her weight upon her feet; and for sixteen years the irritable condition of the brain and spinal marrow, caused such excruciating pain from light and noise, that every precaution was necessary to shield her from them. But during all this time she was, by precept and example, a preacher of righteousness to every one who had the privilege of visiting her darkened room, or to receive the loving messages she dictated for them. At the expiration of sixteen years the most distressing symptoms in her case began to be gradually relieved by medical treatment, and finally she was so far restored as mostly to be able to enjoy the society of her family and friends on her reclining chair; until prostrated again by neuralgic rheumatism, which for the last twelve years has been a source of untold suffering, some of her joints becoming entirely stiff, and others dislocated. Yet amid all "Patience had its per ect work," with unwavering trust and confidence in the loving kindness and tender mercy of her Heavenly Father; often referring to the text—"What I do thou knowest not now, but thou shalt know hereafter." At a time when she was very low last summer, and thought she was passing through the last conflict, among many similar expressions, she said: "I feel that my sins are all washed away in the blood of Jesus Christ, and my robes made pure and white, without spot or blemish." And again—"I am crossing Jordan, with a few more waves yet to pass, but all is bright and glorious beyond." While evidently failing for the last few months, her sweet submission was very edifying, sometimes saying she had no will of her own. But during the last week of her life, she had but few intervals of consciousness, and was apparently much relieved from suffering—a sweet smile often resting upon her countenance. On Christmas morning her purified spirit quietly departed, to receive in its heavenly mansion—beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And we reverently believe she was prepared to join in the angelic anthem of "Glory to God in the highest."

SHIPLEY.—At her residence in Cincinnati, Ohio, on the 18th of 11th mo., 1871, Hannah D., wife of Murray Shipley, aged forty years, a member and Elder of Cincinnati Monthly Meeting.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5, 11. (A favorite text.)

PLEASANTS.—In Baltimore, on the 24th of 8th mo., 1871, at the residence of her son in law, Phebe R. Pleasants, an esteemed member of Baltimore Monthly Meeting. This dear Friend was a diligent attender of meetings, and strongly attached to the "doctrines and testimonies of our religious Society."

GENERAL MEETINGS IN NORTH CAROLINA.

The Committees of North Carolina Yearly Meeting, and Deep River Quarterly Meeting, have further arranged to open a *General Meeting* at Westfield, in Surry County, on the 27th inst., and at Hunting-Creek, in Yadkin County, on the 31st inst., and at Deep Creek in the same County, on the 3d proximo.

A cordial invitation is given to all interested in the Lord's work. Those who feel drawn to attend with us, would do well to get on in time to be at Deep River, as the other meetings can only be reached by private conveyance.

ISHAM COX, *Clerk of Committee.*

*1st mo. 6th*, 1872.

## CORRESPONDENCE.

[Our readers will remember the account published in the *Review* of the beautiful work of faith and love of the French philanthropic John Bost. They will rejoice to learn from the following letter that the Lord, who has made him a steward in His house, has put it into the hearts of some of our readers and others to send him aid.]

*Dear Friend*:—Having received from some members of the Society of Friends visible tokens of their real interest in John Bost, and his work of charity in France, it seems to me to be due to them to state how far I have been successful in raising money for his cause, and how thankfully it has been received by him. In the autumn, some friends in Massachusetts and New York and some in and near Philadelphia contributed largely, and I should have sent a very large remittance, had not the fire at Chicago and the Western disasters so naturally and so justly diverted the attention of my personal friends and many others. As it was, however, their kindness enabled me to send to John Bost in October, a remittance of $750, and later, $620. And in a few weeks from this time I hope to send him still a few hundred more.

In the meantime, it will be a satisfaction to all those kind hearts who have so generously aided him, to know that he has written twice on the receipt of the two bills of exchange, and in simple, but most moving terms, has expressed his thankfulness, and told of the relief they have afforded him.

Late in the summer he was thrown from

his carriage, while visiting some sufferers on a mountain road a few miles from Laforce, and broke his leg. The fracture was a severe one, and his system, much exhausted by previous anxieties and unremitting labor, was slow in recovering. One morning the mail brought him urgent entreaties to add to the inmates of his asylums two more unfortunate children from Lyons and Bordeaux. His large heart overflowed towards these sufferers, but he hesitated. The post of a few hours later brought him our first bill of exchange. He wrote at once to the unhappy ones, "COME." He wrote us, "I had thought once of appealing to America. But no. I was silent, I looked to my God, and He has put it into your hearts to appeal for me."

Again he wrote us, that as soon as he was able to go out, the Directress of Bethesda sent for him and his wife and daughter, to come and take tea with her. They went, and found a simple repast for them, and eighty young girls waiting to receive him with greetings. After supper they talked together, and some had sad stories of suffering to tell. "I then passed round among them the envelope containing the bill of exchange from America," he writes, "asking them to guess what it contained—when at last I told them, their joy was unbounded, and with tears and smiles, we closed the evening chanting together psalms of praise, our hearts and voices in unison."

Should this simple story of a Christian's work in France at any future time move other hearts to aid him, they may like to know that then, as now, their contributions will be most gratefully received and forwarded by Your friend,

SUSAN I. LESLEY,
1008 Clinton st. Philad.

[*Extract from letter of F. T. King, dated,*]

WASHINGTON, D. C., 1 mo. 12th, 1872.

* * * The President's Board of Indian Commissioners assembled here yesterday, having extended an invitation to all religious bodies engaged in Indian work to meet them. Two sessions were held yesterday and a longer one to day. Full minutes of the proceedings and speeches will be made up from the record of a short hand reporter. Our Society is represented by Dr. Wm. Nicholson, Edward Earle, B. Tatham and F. T. King. The Creeks, Cherokees, Choctaws and Chickasaws were represented by their own delegations, and able men they were. Many subjects of interest were discussed, and a general interchange of experience and views took place.

There were about eighty persons present yesterday, embracing all the denominations but the Roman Catholics, Unitarians and Hebrews, who had been invited. To-day the attendance was not quite so large. All are invited to night by Secretary Delano to meet the members of the Indian Committees of the Senate and House, and the President of the United States.

The practical conclusions of the meeting, I trust, will aid the cause of the Indian. *

[*Extract of a Letter from a Friend in Iowa.*]

"With regard to the great movement in the churches, and among the people, I believe we must own the hand and the power of the Lord in it. It is a forward movement in a true sense, and we must not stand still. We must take it in, *so far as it is of the Lord*, or we must know the blight of that branch in which growth ceases.

I stand steadfastly with the "Fathers," and with those who recognize and realize the wealth of inheritance that has *descended* to us from *the past*. My experience, my feelings and my sympathies, join me to these in the bond of a spiritual affinity. But I desire to recognize the Lord's image, and His Spirit, and His work in those who, in the ardor of their first love, are brought out into greater activity. We may discountenance the wrong while owning the good. We can help the inexperienced more by *keeping near* them in love and sympathy The platform is broad enough for all the Lord's children to stand upon. I mourn the excesses on both sides, which drive the extremes wider apart."

For Friends' Review.

## NOTES FROM AN INTERLEAVED BIBLE. NO. XII.

BY M. S. W.

*Acts* v. 1–11. "Above all," said Dr. Johnson, "accustom your children to speak the truth without varying in any circumstance." "Nay," said a lady, "for a little variation in narrative must happen a thousand times a day if one is not perpetually watching." "But, Madam," replied the Doctor, "you ought to be perpetually watching; it is more from carelessness about truth than from intentional lying, that there is so much falsehood in the world."

Among the incidents connected with the life of that extraordinary man, Abd-el-Kader, is one related by himself. He had obtained permission from his mother to go to Bagdad, while he was still a lad. She gave him forty dinars, and "she made me promise when she gave me the money, that I would never tell a lie. I went on well till I came near to Hamadon, when our caravan was plundered by sixty horsemen. One fellow asked me what I had got. I said 'Forty dinars are sewed up in my garments.' He laughed, think-

ing, no doubt, I was joking with him. 'What have you got?' said another. I gave the same answer. When they were dividing the spoil, I was called by the chief; 'What property have you got, my little fellow?' said he. I replied, 'I have told two of your people already, that I have forty dinars sewed up carefully in my clothes.' He ordered them to be ripped open, and found my money. 'And how came you,' said he with surprise, 'to declare openly what has been so carefully hidden?" 'Because,' I said, 'I promised my mother that I will never tell a lie.'" The robbers were so struck with his duty to his mother, that they returned the spoil to his company, and promised reformation themselves.

vi. 1. The Grecians or Hellenists were Jews who, having resided among the Greeks, spoke the Greek language according to the Hebrew idiom, and used the Greek version of the Scriptures in their synagogues. Those who are distinguished from them as Hebrews were native or resident Jews speaking the Hebrew language. Serving tables signifies attending to the poor.

9. Libertines are supposed to be the descendants of Jews who at different times had been brought to Italy or Rome as slaves, and had afterwards obtained liberty.

viii. 17. "That this cannot refer to all the converts is evident from Simon's case. It must therefore mean that the apostles laid their hands on those whom they were divinely instructed to regard as chosen to be recipients of the gift, and by its means, ministers of the word. It appears from chapter x. 44, that the miraculous gift of the Spirit was sometimes conferred without any imposition of hands, and before the converts had been baptized with water. Everything in the history of the primitive church conspires to show that a widely different spiritual administration had been brought in with the gospel of Christ, from that which had subsisted under the law of Moses. Neither man's instrumentality, nor forms or rites were any longer to hold the place that had been assigned them, and to whatever extent the Head of the Church might be pleased to use them, it was manifestly His purpose to show that His grace and the operations of the Holy Spirit were nowise limited by either, and that nothing of an outward nature had any virtue or efficacy in *itself*, or formed an *essential* part of the new covenant dispensation."

30. The Orientals when they read, though for themselves only, and with no intention to be heard by others, generally read aloud. "In Galilee I saw groups of Jews reading in this manner around the tombs of their ancient rabbins; they all read aloud. They accompany the act with a swinging motion of the head, and often of the entire upper part of the body, from one side to the other; and utter the words in a tone which comes nearer to chanting or singing than our mode of reading. This immemorial usage of the East explains that the Egyptian was not only reading Esaias the prophet, but he was reading aloud when Philip heard him."

x. 5. Joppa or Jaffa is mentioned in Joshua xix. 46, under the name of Japho, and now exists as Jaffa. It is a seaport town on the coast of Palestine, situated on an eminence in a sandy soil, about forty miles N. W. from Jerusalem. Jaffa is a city of ancient type; it has remained the same from the days of Solomon to Mohammed Ali. Though the chief town of a rich district, it has no streets, no markets, no shops. Though it has always been the sea gate of Jerusalem, it has no docks, no landing stairs, no lights. A steamer may now and then stand off the town a mile or more from the rocks. A puff of storm from the west or south warns the sailor away from this perilous coast, and for week after week of bad weather, the city is cut off from communication with the world.

Through a single gateway in the wall, which is barred at night, the great tide of landward life and commerce flows. A ditch, a market, a well and graves lie beyond this portal—in the day time busy with crowds and gay with colors, but from sunset to sunrise a place untenanted save by ravening wolves and more savage dogs.

x. 19. Eastern houses are built in the form of a square, with an open court in the centre, on each side of which are apartments. The top of the house is always flat, and covered with a strong plaster, and is called a terrace. The injunction of Moses (Deut. xxii, 8) is sadly neglected by some, though the Moslems build very high parapets to screen their women. In some houses is a net work, or latticed work only, to protect life. It may be that Ahaziah fell while leaning over such a net or lattice. (2 Kings i.2.) Several duties were performed on the roofs, such as drying linen or flax, (Josh ii. 6.) the preparing of figs and raisins. There, also, the inhabitants enjoy the cool refreshing breezes of the evening, (1 Sam. ix. 25, 26) and offer up their devotions (Zeph i. 5; Isa. xv. 3.) On the terraces also, booths were erected during the feasts of tabernacles, (Neh. viii. 16.) Peter was probably obliged to resort to the roof of Simon's house to pray, as few Oriental houses have closets to which the devout can retire for prayer. As the roofs were often shaded by vines, it would, even at the sixth hour, form an agreeable retreat.

PRIMITIVE METHODIST ITINERANT MISSION WORK.

Last summer the Superintendent Minister of our (Hadleigh) circuit invited me to join him for a few days in his work in the villages in Essex. He would advertise the meetings, and make arrangements for the "entertainment of man and horse."

After very serious consideration I felt most easy to accept his proposal, and we began our labors on Second-day, the 9th of the Tenth month, at the village of F———. Had my friend been alone it would have been a walking journey throughout, but in this instance my own horse and gig were used to spare unnecessary fatigue.

We "put up" at the house of a widow, a small farmer, living in a neat and thoroughly English cottage, with a pretty garden in front of it. The so-called tea was a very bountiful repast, which might have well answered as dinner, if we had come fasting. As it was, a cold ride in the pure fresh air sharpened the appetite, so that we did ample justice to the refreshing meal, "the cup which cheers but not inebriates" waiting on each, and the bright blazing fire shedding around warmth and light and comfort. Our kind hostess was very ill, and her daughter did the honors with the truest hospitality. A lively little grandchild gave animation to the social atmosphere, and the whole thing was of that truly *homeish* character which makes one almost envy the lot of those who have, comparatively, so few cares, and so much domestic enjoyment. Doubtless they know their own sorrows best, but it often seems to me that religion in the cottage shines very bright, and that "the poor of this world, rich in faith," are the happiest people of all.

A really good and very refreshing meeting in the chapel followed the tea, and the cordial after-salutations reminded me (as did the whole journey) very forcibly of similar occasions in Shetland, when the dear warm-hearted people gathered around us, and with many tears bid us God speed on our way. The illness of our good landlady prevented our lodging in her house, so we occupied a comfortable room at her son's, who keeps a little country shop at the other side of the road. Family worship with his household in their comfortable kitchen (or "keeping-room") was very sweet. On our knees together we could and did number the blessings of the day, and commit ourselves, and our all, to the continued loving care and guidance of a merciful Heavenly Father.

After a peaceful night and comfortable breakfast, and another time of religious retirement, we separated until the afternoon, my companion visiting from house to house in one direction, and myself in another. One object I had especially in view was to see the dear children in a large Church of England School in the village of B———. It proved a peculiarly interesting opportunity; about one hundred and seventy present, two hundred on the books; a mixed school, characterized by almost exquisite neatness and order, both as regarded the children themselves, and all their surroundings.

Even the little ones listened with earnestness to a description of the sheep, and cows, and ponies, and people, in the Shetland Islands, and many eyes looked brighter when the invitation was given to come to Jesus the Good Shepherd, and be his own dear lambs, gathered to His blessed fold, and kept in safety there.

Joining my friend at W. B———, a populous village, where our meeting was fixed for the evening, and comparing notes, I found that his diligence had far exceeded mine. About seven visits including the school were all that I could number, while he had paid *twenty*.

Then I found he had "the care of all the churches," and of all the schools too upon him, the cash books to fill up and balance, paying and receiving, as the case might be, the money of which he is the appointed and faithful trustee.

Another lively, soul-stirring meeting, addressed by ourselves and by a highly esteemed minister among the Independents, so that the speakers were all of different persuasions, yet all in harmony on the great and glorious truths of the gospel.

"Put up" and lodged at a blacksmith's that night, taking a comfortable supper and breakfast by the kitchen fire, with a good store of bacon drying overhead. This man, the blacksmith, is a really gifted minister (of the sledge-hammer sort), and a truly humble disciple of Jesus. It did me good to be with him, though he does not yet quite see total abstinence as we do. It had never been fully brought before him, and I think he is far on the road to it. It only needs to be rightly understood by Christians to be adopted. Every step I take confirms me in the persuasion that the whole drinking custom is one tremendous, gigantic mistake. Physically, socially, morally, religiously, it is misunderstood, but oh! the light is breaking through the darkness which has surrounded this great question, and I have little doubt that this light will shine brighter and brighter, until Christians become astonished at their former blindness, and with one consent denounce and banish the intoxicating cup.

To the school next morning, and then on to the village of H———, dining in one

humble dwelling, and taking tea in another, with many family visits. Kindly received everywhere, especially by the sick and suffering.

Lodged that night at a poultry farmer's, whose geese, ducks, and fowls, then in the yard, numbered four thousand—sometimes he has six thousand. The cackling was something truly wonderful, to be heard on the still evening air miles off. The business is not an attractive one, but a decided success in a commercial point of view.

Brandy, rum, and gin, on the table; oh! the privilege of teetotal liberty! Not even *asked* to partake. Who would wish to be a "little drop minister," as John Ashworth calls them, going from house to house, saying, in effect, that such things are good, and supporting, by all the weight of religious and ministerial influence, the custom which is slaying its thousands and its tens of thousands?

Another large and good meeting, and on next morning to the village of L———, where we paid a general visit from house to house, inviting the people to the evening meeting, and visiting the afflicted. They lovingly responded, and again we had to praise the Lord for His goodness and condescending love. I was most hospitably entertained at the house of a young couple of the Baptist persuasion, who, with their sweet little children, interested me very much.

Parted with them next morning in near and tender affection; and drove to the town of H———, where we spoke to the children in a large British School, and took a frugal repast in the lowly dwelling of my companion, who has an invalid wife and one sweet little girl. This man receives 25s per week, and with the local preachers and one colleague, receiving about 10s. per week, keeps thirteen places of worship supplied, each of the ministers walking, in all weathers, about fifty miles a week.

I had, at the commencement of our journey, told him to be liberal in remunerating those who so kindly cared for us and our horse, and that I would repay him.

We began on Second-day afternoon, and parted on Sixth day afternoon, and he had spent *two shillings!* The dear loving people positively refused compensation, saying, "We always take the ministers in, and we are never the poorer for it."

It seems to me that these Primitives, as they call themselves, have for the last sixty years taken the place designed for *us* in the great mission field, entering upon it when we grew rich and lazy, and satisfied with our profession, and with the theoretical beauty of our principles and our constitution.

May the above be a word in season to some of us, showing what may be, and really is, done with a simple and inexpensive machinery.

But churches are subject to declension and decay, and I see symptoms of decline even among these laborious and devoted people. I told my companion that the priestly element is creeping in among them, and that as surely as ecclesiastical assumption finds entrance, so surely the life goes out. The clerical costume and the title of Rev.—are in poor keeping with the work in which they have been so honorably engaged—going into the streets and the lanes, and compelling the wanderers to come in. J. G.

—*Monthly Record.*

Selected.

## A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so do kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughters long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle, and to fill his place; while, on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds, and as doves to their windows;" while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those around them. H. L. H.

True happiness has no localities.—*Pollok.*

### LIBERIAN INDUSTRY.

The prosperity of a large community is often influenced in a remarkable degree by one man's zeal and singleness of purpose. Especially is this true in the case of inventors. Arkwright revolutionized cloth factures; Whitney gave a new impulse to cotton-raising when the difficulty of preparing the product for the market had set a limit to production; and now an invention by Mr. E. S. Morris, of Philadelphia, seems about to open to Liberia a staple trade which will give it a high rank among commercial countries. In the vast fields of Africa coffee grows wild and may be easily cultivated; but an almost insuperable obstacle to its extensive production has hitherto existed in the fact, that it could be hulled and cleaned only by a tedious hand process: hence the supply was necessarily limited. This obstacle the inventors's genius has removed, and coffee can now be hulled and cleaned by a single machine at the rate of one thousand pounds an hour. Nor is this the only advantage: by the old process the coffee must be hulled fresh and pulpy, thus by exposure losing much of its strength and flavor, which in the new method is fully preserved, since the berry may be kept in its air-tight covering until dry. After trying a sample of the Liberian coffee hulled by this new machine, we do not hesitate to pronounce it superior both in appearance and flavor to the best Java.

Liberia has a good government, schools, a college, and churches, and is already well fitted to be the home of freedmen; but nothing would increase its prosperity and power of doing good so much as a commerce that would render it of importance in the eyes of the world, stimulate the industry of those who are already there, and afford opportunities for the labor of those who may hereafter make it their home.

The United States have received the greatest immigration of modern times, and why? Simply because there has been a great demand for labor at a remunerative price, and under a free government. If Liberia would become the home of large numbers of freedmen from across the waters; if she would spread her civilization through the interior of Africa; if she would become a thoroughly independent, self supporting and prosperous commonwealth, she must establish her industries on broad and firm foundations. Indigo and palm-oil soap are already produced, and now the valuable invention of Mr. Morris comes at a time most opportune both for coffee growers in Liberia and for commerce all over the world.

The freeing of slaves in Brazil will undoubtedly have a tendency to greatly lessen the Brazilian coffee crop for several years. During this period of short supply, Liberia may establish a great staple trade, which the superiority of her product will fully enable her to maintain. The blessings of an important commerce would be almost inestimable: by it the unknown resources of this teeming continent would be rendered useful to mankind; by it civilization would be extended through these dim dominions of ignorance and superstition; by it Liberia would be raised to a higher place among the nations, and better fitted to receive the thousands longing to escape from remediless social degradation on this side of the Atlantic; and by it millions might be brought under the blessed influence of Christianity in vast regions where now the missionary cannot go. Strange indeed would it be if civilization, after circling the Mediterranean, crossing and re-crossing the ocean, should enter this continent at its western verge and extend to the Nile, then to begin again its ancient round. —*The Schoolcraft (Michigan) Dispatch.*

FAITH lights us even through the grave, being the evidence of things not seen.—*Wm. Penn.*

### ONE MORE YEAR'S WORK FOR JESUS.

"One more year's work for Jesus,
One less of life for me!
But heaven is nearer,
And Christ is dearer
Than e'er before to me.
His love and light
Fill all my soul to-night.

"One more year's work for Jesus:
How glorious is my King!
'Tis joy, not duty,
To speak of His beauty;
My soul mounts on the wing
At the mere thought
How Christ her life hath bought.

"One more year's work for Jesus:
Sweet, sweet the work has been,
To tell the story,
To show the glory
Where Christ's flock enter in.
How it did shine!
In this poor heart of mine.

"One more year's work for Jesus—
In hope, in faith, in prayer,
His word I've spoken—
His bread I've broken
To souls faint with despair;
And bade them flee
To Him who hath saved me.

"Oh! blessed work for Jesus,
Oh! rest at Jesus' feet;
There toil seems pleasure,
My wants are treasure,
And pain for Him looks sweet.
Lord, if I may,
I'll serve Thee more each day.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates are to the 15th inst.

GREAT BRITAIN AND IRELAND.—A demonstration was made in Limerick on the 10th, by the supporters of "home rule," in the form of a public reception to some prominent advocates of the movement. A procession of 30,000 persons marched through the principal streets, and after halting, a number of speeches were made.

A terrible explosion occurred in a coal mine in Wales, on the 10th inst., while the men were at work. Some were able to escape, but one gang was shut off, and twelve lives were ascertained to have been lost. After the explosion, flames broke out, and entirely destroyed the works and machinery.

The representative of Great Britain has delivered to the Emperor of Germany, the arbitrator agreed upon between England and the United States in the Washington treaty, the memorandum of the British government relative to the San Juan boundary question.

FRANCE.—A committee of the Assembly has reported unanimously in favor of repealing the law sequestrating the estates of the Orleans princes Another committee has reported a bill providing for the release of all Communists now confined in the hulks, who are not known to have been guilty of criminal acts. The Committee of Parliamentary Initiative, to which was referred the proposal that the Assembly return to Paris, reported adversely; a report which was received with great cheering by the partisans of President Thiers.

The new tariff bill submitted to the Assembly by the Finance Minister, Ponyer-Quertier, imposes the following duties: on wool, 80 francs per hundred kilogrammes; cotton, 4 francs; rosin, from 1½ to 7 francs; copper, 15 francs; cheese, from 15 to 18 francs; hops, 60 francs. Delegates from the principal commercial towns are to hold a meeting in Paris to remonstrate against the proposed duties on imports of raw material. A remonstrance, signed by 800 manufacturers of Paris, against the passage of any bill increasing the duties on raw cotton and silk, has been sent to the Assembly. The subject was under discussion in that body.

Ratifications were exchanged on the 12th, of the customs treaty recently negotiated between France and Germany.

BELGIUM.—The Committee appointed by the Bourse (Exchange), of Brusse's, to receive subscriptions for Chicago, have sent 10,000 francs to that city.

The expected strike among the workmen of Charleroi, for higher wages and a reduction of the hours of labor, had taken place, and was reported to be very extensive. Various kinds of manufactures are carried on at this place, which is one of the leading industrial centres of Belgium.

AUSTRIA.—Both Houses of the Reichsrath have adopted an address to the Crown in reply to the Emperor's speech, calling attention to the manifest increase of discontent among the subjects of various portions of the Empire, arising from recent misgovernment, and particularly opposing an increase of taxation for military purposes.

JAPAN.—The Japanese embassy, composed of five persons of the highest rank yet sent out, attended by a numerous retinue, and whose mission is to confer with the governments of treaty powers on the proposed revision of the treaties, arrived at San Francisco on the 15th inst., in the American mail steamer. They are accompanied by C. E. Delong, U. S. Minister to Japan, and after remaining eight or ten days at San Francisco, expect to proceed to New York via the Pacific Railroad. In company with the embassy arrived also 23 Japanese students. The steamer brought Yokohama dates to the 23d ult. A recent edict of the Mikado says: "My country is now undergoing a complete change from old to new ideas, which I sincerely desire; therefore I call upon all the wise and strong minded to appear and become guides to the government. During youth-time it is positively necessary to view foreign countries, so as to become enlightened as to the ideas of the world, and boys as well as girls, who will themselves become men and women, should be allowed to go abroad, and my country will be benefitted by their knowledge so acquired Women heretofore have had no position socially, because it was considered they were without understanding; but if educated and intelligent they should have due respect. Six young Japanese women of rank will be sent to America, in care of Mrs. Delong, to be placed in some seminary of learning at the expense of the Japanese Government."

DOMESTIC.—The Governor of Michigan has issued a proclamation saying that he takes pleasure in announcing to the people of the United States that further contributions of money for the relief of sufferers by the late disastrous fires in that State are unnecessary; and he tenders the hearty thanks of the whole people of Michigan to those whose earnest sympathy and liberal aid have so greatly alleviated the sufferings of so many of its citizens.

A bill has passed the Illinois Legislature, making a radical change in regulating the sale of liquors in that State. It enacts that no intoxicating liquors shall hereafter be sold without a license, and that no license shall be issued until the party applying therefor shall give bonds in the sum of $3,000, with two freehold securities, conditioned that they shall pay all damage to any person, incurred in person or property by the selling of liquor under said license, the penalty to be recovered in the name of the State for the use of any person injured by the liquor sold by such licensed person.

Major-General H. W. Halleck died at Louisville, Ky., on the 9th.

CONGRESS.—Both Houses reassembled after the recess, on the 8th inst. But little actual business has been transacted in either during the week. In the Senate, on the 15th, Sumner, of Mass, delivered an earnest speech in support of his supplementary civil rights bill, which he had offered as an amendment to the pending amnesty bill. No action has yet been taken on the bill. On the 16th Sherman, of Ohio, from the Finance Committee, reported as a substitute for the House bill repealing the duties on coal, iron and salt, a tariff bill fixing the duties on various articles; which, after some discussion, was recommitted. In the House a joint resolution, offered by Morgan of Ohio, proposing a Constitutional amendment making naturalized citizens eligible to the office of President or Vice President, was defeated; yeas 81, nays 65, not two thirds. A bill revising and codifying the laws relating to the mints and assay offices, was reported from the Committee on Coinage, and after considerable debate, was recommitted. A bill for the relief of sufferers by the fire at Chicago, by remitting certain taxes and duties, and an amnesty bill similar to that passed last session, and now pending in the Senate, were both passed by the House.

# FRIENDS' REVIEW.

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BENJAMIN SEEBOHM, *Died at Luton, the 2d of Sixth month*, 1871, *aged 73 years.*

It is mentioned in the life of John Woolman, that during his last illness at York, he as attended by a girl of sixteen to whom he ldressed the words, "My child, thou seemest ery kind to me, a poor creature: the Lord ill reward thee for it." It was to one of the ughters of William Tuke—afterwards arah Grubb—that these words were adressed; and not in vain. Dedicating herlf to the service of her Lord in early life, e became a much valued Minister of the ociety of Friends, and her labors were greatblessed. In 1790, shortly before her death, the early age of thirty five, she performed r last journey in the ministry on the Conent, and in her journal the following pasge occurs:—

"From Rinteln we proceeded to Minden, here we found a little company of sincere arted and exercised Christian travellers; ho appeared glad of our visit, and expressed belief that it was in Divine appointment of their good. We here met with great civility and tenderness of spirit from a counsellor and director of the place; but the cross is a mighty stumbling block: he often makes me think of Nicodemus. When we left the town, he kindly went before us to an inn on the road, where he had provided coffee, and convened several of the Friends to take their last leave; a parting which I hope was attended with true solemnity as well as brokenness of spirit. With tears he expressed his desire, that He, who said he would be with His disciples to the end of the world, would go with us and bless His own work." (*S. Grubb's life*, p. 218.)

The counsellor thus mentioned was Frederick von Borries, whose daughter Julia had recently been married to Louis Seebohm, of Pyrmont, the father of the subject of this memoir. Sarah Grubb also visited Pyrmont; and the impression left by her visit,—deepened and confirmed by the visit of John Pemberton, who died there four years after,—resulted in the gathering of the little community both at Minden and Pyrmont under the name of "Friends." It is interesting to know that Esther Wheeler, to whom Benjamin Seebohm became united in marriage, was a niece of Sarah Grubb, and that thus his connection with the Society of Friends, was one of the results of the faithful labors of an aunt of his future wife.

Benjamin Seebohm was born in 1798, and was the middle one of a family of nine, who (when he was but eight years old) were deprived by death of the watchful care of their excellent mother. Respecting her he records:

"Her adornment was that of a meek and quiet spirit, combined nevertheless with great firmness of purpose, and persistent effort to do what she believed to be right. Love to God, and simple faith in Christ as her Saviour, seemed to be the ruling motives of her actions. * * * * Brought up in fashionable life,—most of her near connections moving in that circle,—it was no easy thing for her to assume, and consistently to maintain, the

character and demeanor of a simple 'Friend.' But once confirmed in the conviction that for her it was the path of Christian duty, she was resolute in taking the decided step; and to the end of her days, she maintained the position she had chosen with beautiful propriety."

Referring to his own course, he says:

"As I grew up, I was far from what would be called a 'good boy,' but always thoughtful, fond of books, and studious,—thirsting for knowledge. The evil propensities of my nature soon manifested themselves in various ways, and I often fell into sin,—not of a gross or scandalous kind, but such as I *felt* to be *sin*, in word, thought or deed. * * * * God did not leave Himself without a witness in my heart. My convictions for sin were poignant and strong. I was naturally shy, and seldom spoke to any one of what was passing within; but I can now remember the times and places, where I was wont to retire to mourn, and sometimes to weep, over my waywardness and wrong-doing: not unmindful of the omniscience and omnipresence of God, though still unacquainted experimentally with His love and mercy in Christ."

The following is Benjamin Seebohm's own narrative written "for the use of his children and grandchildren," of the circumstances which led to what may be spoken of as his conversion; and eventually to his residence in England:

"The winter of 1813-14 was a very long and severe one. The ground was thickly covered with snow for many weeks. The Friedensthal boys used to amuse themselves, by carrying their little one-seated sleighs (*Eisbads*) to the top of the hill, sloping down from the Königsberg into the plain below, and then rapidly sliding to the bottom. One fine sunny day, about the middle of Second month, I was enjoying this sport with them in high glee. I had brought my 'Eisbad' to the highest point, and was just preparing for a rapid descent, when I saw my uncle Diedrich coming through the adjoining wood from Pyrmont. I left my sleigh, and ran to meet him. He said a letter had just been received from an American Friend, informing them that he was on his way to pay a religious visit to Friends at Pyrmont and Minden, and might be expected to arrive before long. My attention was at once arrested. Within my recollection no such visit had been received, and the thing altogether seemed strange to me. But I returned to my 'Eisbad,' and was soon carried down the hill with delightful velocity.

"In the evening, however, I was not slow to make my way to my uncle's (the next house above ours), to enquire a little further into the nature of the anticipated visit; and what could be the inducement of the strange to come all that distance, in the depth of most inclement winter, to visit a few scattered sheep of so insignificant a flock. Of the distinguishing views of Friends I knew but little, and less perhaps of the peculiar doctrine of Christianity. My uncle entered very kindly, and very fully, into my rather anxious inquiries. He gave me a very simple but clear explanation of the nature of a call to the ministry of the Gospel, the influence under which the ministers of Christ were expected to move in their services, prompted by love, and a sense of Divine requiring under the leadings of the Holy Spirit. The remarks he made, especially upon the latter point,—and on the awaking, convicting, regenerating, and sanctifying power of the Holy Spirit, in taking of the things of Christ and showing them to us, that our souls might be converted to God,—were, in great measure, new to me, and took a deep hold upon me. I found them, in many points, so to correspond with what (ignorant of the source of my emotions) I had often felt in my own heart, from the early days of childhood to that hour, that, far beyond what I was willing to admit even to myself, a strong impression was made upon my mind. On coming home, I introduced the subject of my conversation with my uncle to my father who seemed evidently much surprised at the earnestness of my inquiries. He entered still more minutely into some of the points to which my uncle had adverted, and gave me some very interesting particulars of some of the visits of a similar kind formerly received from Friends, both from America and England. It was a memorable evening to me. My interest was completely aroused, and from that time I could think seriously of little else.

"The time which intervened between this and the arrival of the 'Friend,' was passed in much anxious thoughtfulness, and not a little conflict; though I said but little more about it. I preferred to retire into lonely places, privately to meditate upon what I had heard. I deeply felt my estrangement from the ways of God, and lifted up my heart in prayer to Him. One of my great troubles was the thought, that it was not very likely that I should have an opportunity of becoming acquainted with the stranger, or that he would take any notice of me.

"The sequel proved, however, very different to what I had feared. When Stephen Grellet arrived at the end of the month, my father's health not allowing him to be out, I went along to meeting; where of late years I had not often been before. Instead of looking shy upon me as an outcast, Stephen Grellet noticed me with the greatest kind

ness. My knowledge of English soon pressed me into the service of interpreter, young as I was. The burden of the ministry, which I had to convey to others as best I could, was not lost upon myself. Stephen Grellet visited the families of Friends at their own homes, and I had to accompany him; nor did he omit to come to *our* house. He addressed us all seriatim, and did so with an unction, a tenderness and love, that seemed to come home to every heart. His words to me were very striking, almost prophetic. My soul bowed before the message of 'peace through Jesus Christ.' I was much affected, and looking down, (no carpets then,) I found the floor was wet with my tears,—they flowed so freely. Hearts were tender in those days, and we were not ashamed to shew it; nor did the impression evaporate, or become less permanent by the unsuppressed emotion.

"My father's health did not improve, and I had afterwards to accompany Stephen Grellet to Minden. There also I acted as his interpreter, both in the public meetings he held, and in his private interviews with the families of Friends.

"Stephen Grellet's visit and gospel labors proved the turning point in the history of my life,—and indeed of the whole of our branch of the Seebohm family at Friedenthal. Temporal and spiritual blessings which can be duly estimated only in the light of eternity, followed the change. Trials indeed have not been wanting since. Sometimes they seemed to follow in such quick succession as almost to overwhelm; yet He, who breaks not the bruised reed, nor quenches the smoking flax, so intermingled them with mercies, that it would be ungrateful, and no mark of wisdom for fear of presumption, not to recognize the hand of the Lord in all; both as regards the dispensations of His providence, and the more direct leadings of His Spirit,—the one often verifying and confirming the other by wonderful coincidences, like face answering to face in the glass; or, 'like beacon to beacon answering.' To God alone be all the praise.

(To be continued.)

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 322.)

§ 20. *The Muratorian Canon*, A. D. 170.

Before coming back, however, to any primitive version, we come upon this descriptive catalogue of most of the books of the New Testament which were held as Sacred Scripture at the time when this catalogue was written. And it was written as early as A. D. 170, for the writer speaks of Pius being bishop in his own time. It is called the Muratorian Canon, because first published by Muratori. It was discovered in the Ambrosian Library at Milan, an ancient manuscript in barbarous Latin, and evidently a version from a Greek copy. The copy which we have before us is a *fac-simile* of the Latin manuscript, as traced letter for letter, and edited with great scholarship by Dr. Tregelles.

The manuscript was found torn off at the beginning,; and the first words which remain are the last of a sentence which evidently referred to the gospel of Mark. On translation it is read as follows:—

. . . "at which * nevertheless he was present, and [or 'even'] so he wrote them down. The third book,—that of the Gospel according to Luke,—Luke the physician, after the ascension of Christ, when Paul had taken him as one zealous of the law, wrote in his own name, as it seemed good to him (neither did he, however, see the Lord in the flesh), and according as he was able to obtain it; and so he begins his account from the birth of John.

"Of the fourth of the Gospels, that of John, one of the disciples: At the entreaties of his fellow disciples and his pastors, he said: 'Fast with me three days from this time, and whatever shall be revealed to each of us [whether it be favorable to my writing or not], let us relate it to one another.' On the same night it was revealed to Andrew, one of the apostles, that John should relate all things in his own name, aided by the revision of all." * * * "What wonder is it then that John so constantly brings forward Gospel phrases, even in his Epistles, saying in his own person, 'What we have seen with our eyes and heard with our ears and our hands have handled,—these things have we written?' For so he professes that he was not only an eye-witness, but also a hearer, and moreover a historian of all the wonderful works of the Lord."

Of the Gospel together, this unknown writer, "who had probably conversed with Polycarp (a disciple of John, the writer of the fourth Gospel) at Rome," says: "Though various ideas are taught in each of the Gos-

* Namely (perhaps), at the discourses of Peter. For Eusebius quotes from the writings of Papias, a disciple of the apostle John, these words:—"And John the Presbyter also said this. Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses: wherefore Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by a thing that he heard, or to state anything falsely in these accounts."

pels, it makes no difference to the faith of believers, since in all of them all things are declared by one leading spirit concerning the birth, the suffering, the resurrection, the conversation [of our Lord] with His disciples, and His double Advent, first in humble guise, which has taken place, and afterwards in royal power, which is yet future."

He goes on to speak of the other books of the New Testament (except I and II Peter, I John, James and Hebrews); also certain apocryphal books "which cannot be received into the Catholic church." "It is not fitting," he says, "to mix gall with honey."

"The importance of such a writing as this, from one who lived within 50 years after John, is not overrated in the high appreciation in which the greatest scholars have regarded this remarkable Canon of Muratori.

§ 21. *The Old Italic Version, A. D.* 150.

It has already been observed that the Anglo Saxon version was made from an old Latin Testament called the *Vetus Italæ*. It is testified also that Jerome, the translator of the Vulgate, largely made use of this Old Italic version. And many of the Latin "fathers" quote their Scripture, not from the Vulgate, but from the more ancient Italic.

There are as many as 29 manuscripts, entire or fragmentary, of the Old Latin Version, still in preservation in different libraries. Editions thereof have been published, none of which are before us; yet we have books which may stand as representatives of the Old Italic, namely the *Anglo Saxon* Version which was translated from a copy of it, and the writings of *Tertullian*, (A. D. 150–220) with his profuse quotations from it, and the Latin translation of the works of *Irenæus* (a pupil of one of the apostle John's acquaintances) in which the Scripture quotations are from the Old Italic.

Diligent investigation has traced the origin of this version to North Africa, where it appears to have been in existence about the middle of the second century. The style of its Latin is decidedly *peculiar* to that of the North African writers, as Tertullian, Cyprian, Augustine, and others of less distinction.

It may seem singular that one of the earliest translations of the New Testament, being in the language of the *Romans*, was made so far away from Rome as Carthage or North Africa, rather than at Rome, or in the home-country of the Latin language itself.

But Roman Africa was more Latin in language at that time than Rome itself. There, Greek was but little known; while it was commonly diffused throughout Italy amongst all the educated classes. "The early Christianity of Italy was rather Greek in language than Latin." And Westcott says:—"Rome itself under the emperors was described as 'a Greek city;' and Greek was its second language. As far as we can learn, the mass of the poorer population—everywhere the great bulk of the early Christians—was Greek either in descent or in speech. Amongst the names of the fifteen Bishops of Rome up to the close of the second century, four only are Latin. * * * When St. Paul wrote to the Roman Church he wrote in Greek; and in the long list of salutations to its members with which the Epistle is concluded, only four Latin names occur. Shortly after Clement wrote to the Corinthians in Greek in the name of the Church of Rome. * * *. Justin, Hermas, and Tatian published their Greek treatises at Rome. The apologies to the Roman Emperors were in Greek. Modestus, Caius and Aristerius Urbanus bear Latin names and yet their writings were Greek. Even further west, Greek was the common language of Christians. The churches of Vienne and Lyons used it in the history of their persecutions; and Irenæus, though he lived amongst barbarians, and confessed that he had grown unfamiliar with his native idiom, made it the vehicle of his treatise against heresies. The first sermons which were preached at Rome were in Greek; and it has been conjectured with good reason, that Greek was at first the liturgical language of the Church of Rome."

Now a remarkable observation is, that the readings of this old Italic agree with those of the Sinaitic manuscript in a peculiarly striking manner; the two together bearing convincement to Tischendorf, who is perhaps the best living judge in such matters, that both the Sinaitic, copied in A. D. 330, and the Italic, translated not far from A. D. 150, were taken from originals whose date is previous to A. D. 150.

This early Latin translation, made while men were yet living who had conversed with the first disciples, supplied the needs of the West among the Latin-speaking population of Europe and Africa; while there was another version made perhaps still earlier, in the Old Syriac language, spreading a knowledge of the Gospel in the East.

§ 22. *The Peshito, or Old Syriac Version, A. D.* 150.

The version now before us is in the language of the Jews of Palestine in the time of our Lord,—the Aramæan, which is called "Hebrew" in the New Testament,—the kind of Hebrew* in which it is said that Matthew's Gospel was originally written. Thus we are looking upon a specimen of what is likely to have been the every-day language of the disciples and of Jesus "in the days of his flesh."

* The Hebrew of the Old Testament had been a "dead" language for five centuries B. C.,—ever since the Babylonian captivity.

It has been thought* that "versi ns of the separate books of the New Testament were rst made and used in Palestine, perhaps ithin the Apostolic age, and that shortly fterwards these were collected, revised, and ompleted at Edessa," the residence of the yrian kings. "Edessa is signalized in early hurch history by many remarkable facts. It as called the 'Holy' and the 'Blessed' city; s inhabitants were said to have been rought over by Thaddeus in a marvellous anner to the Christian faith; and 'from at time forth,' Eusebius adds, 'the whole eople of Edessa has continued to be devoted o the name of Christ, exhibiting no ordinary nstance of the goodness of our Saviour.' In he second century it became the centre of an nportant Christian school; and long after ards retained its pre eminence among the ities of its province. As might be expected, radition fixes on Edessa as the place where he Peshito took its rise. Gregory Bar Heb eus, one of the most learned and accurate of yrian writers, relates that the New Testament eshito was 'made in the time of Thaddeus nd Agbarus, King of Edessa,' when, accord g to the universal opinion of ancient writers, he Apostle went to proclaim Christianity in lesopotamia. He tells us moreover that messengers were sent from Edessa to Pales ne to translate the Sacred Books.'"

(To be concluded.)

From the (London) Friend.

## THE CHRISTIAN WELFARE OF FRANCE.

*The Sewing Class at Boulogne sur Seine, Paris*

Before leaving England on the mission of he Friends to France, in the summer of this ear, Christine Alsop had thought much of he possibility of establishing in Paris a work imilar to that carried on in the East of Lon on, for the employment of some of the poor st women, and their moral and religious nprovement. Through a providential chain f circumstances, she made the acquaintance f a lady remarkably adapted for such an en erprise—a Frenchwoman, who, having spent s a refugee in London the time of the two eges of Paris, was about to return to her wn country. She had been born and educa ed as a Roman Catholic; but, having been troduced to the Bible, many years before, rough the instrumentality of an English oman, had been led into the full light of the ospel, and had been long earnestly desiring o do something for the souls of her fellow ountrywomen. The opening for work, pre ented to her by Christine Alsop on behalf of riends, she has received as an answer to her rayers, and knowing the needs which Roman atholicism awakened in her own mind, with out its having the power to satisfy them, she is remarkably fitted for dealing with those who have long been, through the influence of this system, left in darkness; some too well satisfied to sit still in it, others groping towards the light.

She began her work at Boulogne-sur-Seine, in the Sixth month of this year; Christine Alsop and party being present at her opening meeting, consisting of five poor women introduced to her by the man who supplied her with firewood. The number has gradually increased up to the present time, when she has ninety-six women, all but one Catholics, as well as a separate class of thirty three girls—the latter not being paid, but coming to receive instruction. She pays the women fivepence for three hours' work, the most needy coming to her mission room twice, the others once a week; and her meetings are conducted in the same manner as mothers' meetings in our own country.

It is thought that some details of her work will interest Friends, and the following are extracts from her letters, addressed to C. R. Alsop, soon after her arrival in France:—

Boulogne sur-Seine, July 5th.

"The ice is broken. The other day one of the women said to me, 'Oh, madame, you speak too simply for a Catholic, you are a Protestant.' My answer was a sort of relief to all the others, and their conversation completely confirmed me in the conviction that France is weary of Catholicism, 'the religion of money,' as they called it of their own accord. I briefly compared for them the two forms of worship, setting aside all party spirit, and praying constantly in the secret of my heart that the Lord would speak by my mouth. When I spoke to them of the worship of relics, of bones, the flesh of which has been eaten by worms, as ours will be, one of them said to me, 'That is queer, I never thought of that before; and yet it is very simple and very true.' I invited them, with a sort of courtesy which gave them to understand, without words, that they should do it gently and one after another, to express their objections; and thou would have been astonished to hear how suitably these uneducated women spoke. I love them all, already; there is not one that I should be willing to lose. When I said, 'We are a large company, I did not expect so many visitors,' one of them remarked. 'If madame wishes to do good in Boulogne, she must not be afraid of the number of visitors; for I, for one, am only come that she may do me good. For I was saying the other day to my friend that it bothered me to hear people talk about religion; and she said to me that if I went with her to the house of that *English* lady (so they call me), it would not bother me any more.'

*Westcott on the Canon of the N. T.

"Near the house of Madame Dalencourt is an asylum for old people, belonging to the Commune, and superintended by nuns. Some of the women who lodge there attend her sewing meeting, and one of them related to her the following conversation which she had with one of the nuns. The Superior remarked, 'You seem very glad to go to that lady's; what do you do there? 'Oh! she gives us sewing to do, and while we work she reads us pretty stories and little tracts, and it is so pleasant; so pleasant that we would like to go there every day, and then she reads the Bible to us.' 'She reads the Bible to you!' replied the nun; 'but does she explain it?' 'Oh yes, she explains it.' 'She is a very bold woman to explain the Bible, for it is only consecrated people who can do that.' 'Then I assure you this lady has been well consecrated, for she explains it so well; so well that we understand it.' 'That is just a proof of the contrary, because the Bible well explained is not to be understood!' 'You are caught there, madame; then you do not know what you are saying to us, since we understand you!"

The next extract refers to the same nuns:—

"July 22d.

"I am in communication with the nuns of the asylum, who are simply astounded by the results which I have obtained. When I said to them, 'Oh no, it is not *I* who have obtained these results, it is the Lord,' the Superior answered, 'My dear lady, it is not the Lord; for since you are a Protestant, He would never have made use of you.' 'But,' I answered, 'Jesus purposely employed the clay and spittle to open the eyes of the blind man, that we might see, both you and I, that He condescends to use means little in accordance with his great purposes.' Nevertheless, she was not convinced that it is the Lord's work, but preferred to say, that if I were a Catholic they would canonize me; and I, who am as much afraid of canonization as of a cannonade, ran off at these words."

"July 26th.

"This morning I was reading over again the first chapter of Stephen Grellet's life. The last part of the third page touchingly recalled to me the happy days when, just like him, in my father's house, in the convent, by the seaside, everywhere, when I was alone, I fell on my knees, entreating the Lord to pardon, to help, to have pity on me. How many times, not knowing that Jesus loved me in spite of my faults, I stretched my arms towards heaven, crying, 'Oh, Jesus, if thou couldst perform the miracle of loving me just as I am, that is just what would bind me to Thee and change my heart!' And when I had committed some fault, I cried out, 'Thou seest what I do without Thee! Oh, I entreat Thee take away the temptation since I yield to it; take away my will since I only use it for evil!' How I, especially, should praise the Lord that his message of love and light has been brought to me! The more I look back upon my past life, the more I see how wise and good my Heavenly Father is, and I do not know of *one* event that I would have wished otherwise; no, not even my education in a convent, nor my desire to become a nun. Catholicism awakened in me wants which it could not satisfy, and which, perhaps, I might never have experienced if I had been brought up with the Bible in my hands. Besides, my deep knowledge of Romanism makes me more fit for the Lord's work here, amongst these Catholic women."

"September 19th.

"I have, to-day, seventy six women, and twenty-three girls, between eleven and sixteen years old. Many are deeply touched, and I hope, through the infinite mercy of God, will be so to salvation. Yesterday we read the 7th chapter of Acts, and having come to the 48th, 49th, and 50th verses, I stopped to speak a few words about the omnipresence of the Lord. But without knowing how I came to it, I found myself in full expression of grief at the thought that thousands of human beings believe that He who dwelleth not in temples made with hands, can be held captive in such a place as a tabernacle (the vessel which contains the Host) put under lock and key in a little cupboard. We were thirty-five in the room; the most varied impressions were written on their countenances. Some who had long been incredulous seemed to be saying, scornfully, 'I have long known that they were telling us falsehoods.' Others appeared alarmed that their faith had thus been trifled with, and overwhelmed by the evident truth of what I was saying. Others again seemed to be saying to me, 'Oh, why deprive us of illusions which have led us to believe ourselves happy and in the right way?' Whilst I was studying these countenances, and recalling the great and painful struggles which I endured many years ago, I inwardly besought the Spirit of God to speak by my mouth, and to give to each wound its proper healing. We closed with a fervent prayer, entreating the Lord to accept the only temple which we can offer Him, since He, himself, has made it, our heart, however degraded it may be.

"For several moments after the prayer was ended, not one of the women raised her head, so impressed were we all with the presence of the Spirit of God. These few moments of silence deeply touched me, for it was by no means a matter of form; thou knows that generally French people disperse as soon as prayer is ended, and such is especially the case with my women. At the

nd of the meeting, which concluded at quar er-past three, many among them wished to peak with me; six remained for this purpose, he last one going away when, at quarter-past ix, my husband came home to dinner. Each ished an explanation which I might have iven to all at once; but I know too well how urt I should have felt if my conscience had een laid open before another, who, never- heless, might have had the same doubts; and o each one I said what the Lord suggested o me. One of them, Madame Radiguet, aid to me, on leaving, 'There is only one hing which reconciles me with the dealings of God (*me raccomode avec le bon Dieu*) in the destruction of our house at St. Cloud; it is, that without that misfortune I should never have come to you to gain fivepence, and then I should never have known you.' Another, Madame Avril, a woman seventy-one years old, tall and stout enough to crush ten little women like me, threw herself into my arms weeping, and exclaiming, 'Do with me what you will; I must absolutely go to heaven. Only think, for more than sixty years I have been saying masses and prayers, but I do not understand them. Enlighten me, I beg you; do not give me up. I *must* go to heaven at any price!' Then she became radiant when I said to her with the calmness of that faith which knows where is its foundation, 'That is exactly what the Saviour desires, that you should go to heaven at *any* price; even at the price of *His* life and *His* blood.' Finally, each one, almost furtively and in secret, left the room, transformed into a confessional, asking me to visit, see, and to speak to her often. I cannot tell thee how happy I am, how *profoundly* happy, to have been a Catholic, to have suffered from my doubts, to have forsaken them and fallen back into them again for three years, before casting them definitely at the foot of the Cross of my only Saviour. Oh! what unspeakable joy if I may lead to this same Cross other souls thirsting after His righteousness and His love! We must really close our eyes not to see that it is the hand of the wise God which thus brings together these poor women, not one of whom is a Protestant (although there are 300 or 400 Protestants at Boulogne), around me, who am acquainted with their superstitions, their doubts, their sufferings, and their needs."

It is one thing to pacify the corrupt propensities of nature by gratifying them, and another to overcome them by the conflict of self-denial; yet defeat in this respect often passes for victory.—*Dillwyn.*

Do winds and lightnings round thee fly?
Look unto Jesus—fear no more
To follow when He goes before—
It is not dark to the Lord.—*Warner.*

# FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 27, 1872.

THE HIGHWAY OF THE UPRIGHT.—Isaiah, beautifully describing in the spirit of prophecy, the safe land in which the redeemed shall walk, in which the ransomed of the Lord shall dwell, says: "A highway shall be there and a way, and it shall be called, '*The way of holiness*;' the unclean shall not pass over it." Thus we clearly understand that it cannot even be *entered upon* without the cleansing which Christ only effects; without some commencement of the work of sanctification. From Solomon we learn that the first step in this highway is, of necessity, repentance in the true signification of the term; absolutely turning the back upon the wrong, and as a sequence, the face to the right. "The highway of the upright is *to depart from evil.* He that keepeth his way preserveth his soul." So innate is evil in the human soul, so propense to it are we by nature, that great grace is required to forsake it. "It is an abomination to fools *to depart from evil*." (Prov. xiii. 19.) "To depart from evil," said Job, "is understanding." It is the Alpha in the Saint's alphabet. It lies at the threshhold of saving knowledge. The Holy Spirit through Isaiah says: "Put away the evil of your doing from before my eyes; *cease to do evil*; learn to do well." Similar to this is Paul's exhortation: "Abhor that which is evil; cleave to that which is good." "Depart from evil and do good," says the Psalmist, and afterward repeating the same words, he adds, "and dwell for evermore." Thus we see that an advance in holiness, the walk in newness of life, is a continual departure

"*From* the wrong *to* the right—
*From* darkness *to* light."

"The law of the wise is a fountain of life, to depart from the snares of death." (Prov. xiii. 14.) "The way of life is above to the wise, that he may depart from hell beneath." (Prov. xv. 24.) The same inspired writer tells us that it is "by the fear of the Lord men depart from evil." "The fear of the Lord is to hate evil." A blessed thing truly to have the will and affections wholly weaned from the way which leadeth to the

chambers of death, and fixed upon Him who declares Himself to be "THE WAY," and who, having called upon His disciples to follow Him, condescends to *draw* them that they may have a better strength than their own to do so. "Strive (or agonize)" said He who is Himself THE WAY, "to enter in at the strait gate;—

"And they who the heavenly race would run
*Must enter by Him*, THE WAY."

There's a path *upon earth* which no bird knoweth,
Where the holy zephyr of Eden bloweth,
And the tree of healing and water of life
Refresh the spirit redeemed from strife.
The Pilgrims who throng that unseen way
Are guided by no deceptive ray;
They have made the Unerring Guide their choice,
And they cannot follow the stranger's voice.
To be joined to Christ, and in Him to live,
They would share His baptism, drink His cup;
Renouncing the pleasures that sin can give
To walk in the way by Him cast up,
And *joined unto Him* as they walk by faith,
They see, at the end of their pilgrim path,
The realm of inconceivable bliss,
Where the weary have rest from the toils of this.
And they hear at times in prophetic tone,
The welcome greeting: "Well done—Well done!"
And they catch some notes from the rapturous song
Which is learned by none but the ransomed throng.
And thus attuned, while they walk thro' Time,
To the harmony caught from that heavenly chime,
They make in their hearts, unto Him they love,
Melody heard with approval above.

OUR TITLE TO CHURCH EXISTENCE.—The *Birmingham Pulpit* published some months ago a sermon by a certain George Dawson, M. A., "containing," says a writer in the London *Friend*, "some truth and a good deal of misdescription." The following paragraph of "loose thoughts for loose thinkers" has arrested the attention of a correspondent of our English contemporary:

"Shall we join the Quakers? They were a noble sect—once. There was a great difference between the Pope and the Quakers' meeting-house. In the old days the Quakers were rare rationalists. In the palmy days of their creed they preferred the living spirit to the dead body. But Quakerism, it has been said, has made its fortune and retired. It has nothing to say touching its own peculiar doctrines. I never met with but one Quaker who tried to convert me. It busies itself in little outside philanthropies; it will do anything to set a black man free. But the Quakers have forgotten the faith of their fathers; they run after other creeds,—there is nothing attractive in them,—they cannot keep their own children,—their day is done; they had better close, and say, 'Lord, now lettest thou thy servant depart in peace; our sect has done the little work it could.' I should as soon set up a petition to be a disembodied spirit as join them. To go through the world without music, and praise God without song; to abhor color and blaspheme beauty; to lift up a cry about phylacteteries, whose very plainness is their pride, and whose very absence of conceit shows the intensity of their conception of it! I cannot join that people."

James Backhouse in the London *Friend* for First month, says of the above:

"If in some degree a caricature, it has nevertheless a solid basis of truth; and this truth ought to claim the serious thought of our members."

He proceeds as follows:

"Is there not too much ground for all this? Is it not a fact that multitudes within our borders conscientiously suppress or keep out of sight those points of Quakerism which they call 'our peculiar doctrines?' Is it not true that many say, "Let these things in which we differ from other Christians be kept as much in the background as possible! Let us uphold those great fundamental truths, upon which all real Christianity must stand, and put the *peculiar* doctrines of our sect—the "secondary points"—aside, or only bring them prominently forward when fellow-Christians make inquiry respecting them.' Do not some even think that it is a matter of regret that all Christian sects do not cast aside their 'peculiar doctrines,' as so many hindrances to the spread of plain practical Christianity? Do they not urge that each Christian community should surrender its peculiar views to the supposed common weal?

"There is something very fascinating and very specious in such a thought; but it is not solid—it will not bear close scrutiny! Do the diversities, which such persons so deplore, arise from the mere love of diversity? Do the Episcopalians, or the Independents, or the Methodists, or the Baptists, originate their 'peculiar doctrines' because they desire to be different from other Churches? Undoubtedly not! Each differs because it believes it is the expositor of a truer and more Scriptural Christianity than other sects. It believes that its views are nearer the views of the Apostolic Church, and more in accordance with the teachings of the New Testament, than those of other sects; and, as such, that its doctrines and practices are the most worthy of acceptance, and the most likely to help the immortal interests of mankind. Admitting that *no Christian* Church can either thrive or stand that is *not based* upon those great fundamental doctrines which alone give vitality to the name of 'Christian'—admitting that the holding of those

fundamental doctrines must ever constitute the foundation platform upon which *all* Christian Churches must build—and admitting, also, that any 'peculiar doctrines' or '*distinguishing* views,' *without that* underlying foundation, would be as worthless chaff—it remains, nevertheless, a fact that *our title to self existence as a separate religious community* depends upon these 'peculiar doctrines,'—these 'secondary things,'—these 'non-essentials,'—and *upon these alone!* I can well believe that many will be startled at these words; but such will do well to deeply ponder them. What do the terms 'non-essential' and 'secondary' mean? They surely mean non essential to salvation! They mean that a man *may* be a Christian without holding *our* views on War, on the Sacraments, on Oaths, on the Spirituality of the Gospel Dispensation, and on the immediate teaching of the Holy Spirit! But do they not also imply that we can do justice to the Society to which we belong, and to ourselves as members of that Society, *without* bringing these peculiar doctrines prominently forward; that it is a matter of discretion and choice, as to whether, in these things, we do, or do not, show our special colors?

But we have no right either to *separate* ourselves from other religious communities, or to *remain separate* from them, as a distinct body, if we only consider it our great duty to press forward those essential and primary doctrines which other Christian communities hold like ourselves. If what *we* call 'essential'—be identical with what *they* call 'essential'—*i. e.* if fitness for membership with us be *only* what they also regard as 'fitness'—we have no right either to set up, or remain a separate community for an hour!

We should be schismatics of the worst class! We should be separating ourselves when we know that we agree! If we have nothing stronger to separate ourselves from others upon, than those cardinal points of Christian faith which they hold as truly as ourselves, and which we *know* that they hold, what authority have we for existence as a separate body? None whatever! We must either *stand* as a Church, upon our 'peculiar doctrines,' or fall!—fall under the just censure of sowing discord among brethren!

"The fact is that we do stand as a separate Church upon our peculiar and non-essential doctrines. It is precisely these doctrines which give us our title to self-existence as a separate Church. For although these 'secondary' matters are not essential to salvation, they *are essential to our right to separate Church existence!* And the moment that we conceal or ignore these secondary things, that moment we reject our title, and ignore our authority and right to be what we are! Once let a Society lose sight of its responsibility in regard to the points of truth which it was specially raised up to proclaim and uphold, and exactly what George Dawson so dexterously and satirically throws at us must follow. If the Society of Friends fails to uphold its doctrine of the Spirituality of the Gospel Dispensation (and that doctrine includes its testimony against what are called 'the Sacraments,') nothing but weakess and confusion will follow. We cannot escape by saying, 'We will tell people if they *ask* us.' No Society will thrive which thus 'puts its light under a bushel!' We are pre-eminently responsible for the clear upholding of those special points of doctrine which have been given to *us*, as a people, to display to the world.

"To put *these* aside, and to act as though it were of little matter whether our views on these points were known or not, is merely to say in effect that we are not convinced of our 'own principles.' And it is true, and ever will be, that they who are not convinced of what they profess, and who act as though they doubted their own creed, will fail to attract; will cease to make head-way; and will, sooner or later, exist in little but name.

"On the other hand, whatever society really believes in its 'peculiar doctrines;' and, in the earnestness of its deep conviction, presses those doctrines forward 'in season and out of season'—be they true, or be they false—will gain converts; not mere adherents from selfish or secondary motives, but thoroughgoing disciples, whose acts testify to the solidity of their faith. Mohammedanism and even Mormonism prove this. Let us look, therefore to ourselves, and beware how we hide our special light for fear it may not be exactly like the light of others! They will respect us more and not less for faithfully upholding it. And as surely as our light is a ray from heaven, so surely will its fearless manifestation before others be instrumental in helping them onward, and in advancing the great cause of Truth and Righteousness in the earth. How solemn is our responsibility, at the present time, with regard to ceremonialism, even in its simplest forms. If we see that multitudes are running into an *opposite* error, and, in their contempt for religious ordinances and priestcraft, are lurching into materialism, and denying the Lord that bought them, how can we stand acquitted, if, by smothering our protest against external rites, we give them a handle against us, and any ground to say, 'You who are drifting back towards the beggarly elements, or failing to speak out boldly against them, are alike unfit and unable to give advice to us. Tolerate these things amongst you, as "secondary matters in which liberty may be used," if you like; but if so do not come to teach *us!*'

"Let us not shrink from these considerations, but seek for wisdom and strength from above; not only that our foundation may stand immutable upon the Rock of Ages, but that we may escape from error in superstructure both on the right hand and on the left, and be enabled faithfully to exalt that

Christian Standard which has been committed to us as a people. JAMES BACKHOUSE."

*York, Twelfth mo.* 1871.

There is in the above paper, much that should be suggestive to the mind of every "Friend," every professed successor of George Fox. There is in the *tout ensemble* of Quakerism enough that is *distinctive* to make us earnest for its consistent maintenance; to make it, in our esteem, a high privilege to be a Friend, and to claim Penn and his compeers as "our predecessors in the truth." There are various phases of spiritual Christianity, without which there would have been no need for George Fox: without which our organization might be blotted out, and the church universal suffer no loss. We are not a church or "order" devoted simply to "little outside philanthropies." The philanthropies are the legitimate outgrowth of the love divine which permeates our system; the result and the evidences of our faith; for our ancestors *had* a faith which embodied the complete spirituality of that system which followed and superseded "the ceremonial" which our Lord, after the righteousness which is by the law had been *fulfilled* in Him, pronounced FINISHED.

Assuredly when we learn from the Gospel that there is only *one* baptism, and are there instructed what that is and what it is not, and see almost the whole body of Christian professors appropriating that term to a relic of the ceremonial which, in a religious and saving sense, is no baptism at all, there is need for the Friend's testimony. If we truly realize that

"Jesus Christ is all in all,"

can we properly withdraw from Him any part of our dependence, and place it upon what never, even under Judaism, was anything more than a type? When the reality is offered shall we grasp at symbols? When our souls are deeply soiled with spirit-stains, can any material water of Israel or Damascus prove a cleansing solvent? A baptism in material fluid never regenerated an immaterial spirit, never did more than typify the Lord's own immediate baptism. When the Holy Spirit said, through Ezekiel: "I will sprinkle clean water upon you and ye shall be clean," all theologians, we believe, admit that the *water of the Word* was meant; the same of which our Lord spoke at the well of Samaria as "the water that I shall give," which words drew forth from his receptive auditor the earnest prayer, "Give me this water that I thirst not."

Nor does this one point to which we have been led to allude, by any means include the whole of the Quaker's distinctive testimony. There are others, by the unobtrusive holding up of which a quiet rebuke is given to error, to vanity, and to worldly fashion. They raise a standard against "Will-worship," defined by A. Clarke, to be "a mode of worship which a man chooses for himself independently of the revelation which God has given;" and not the worship in spirit and in truth which the Lord commands,—against a stated ministry by man's appointment—ministry for pay—as also the whole ritual system, a poor substitute for those unseen, eternal realities the Hebrew Fathers hoped for, and by which our Lord superseded it.

Nor are these all. A complete, consistent testimony against all wars and fightings, based upon a due estimate of the fatherhood of God and a reverent sense of the value of human life, is of itself amply sufficient to warrant the maintenance of a church organization. It involves the heavenly idea of the golden rule, and glorifies God by a comprehensive humanity.

We rejoice in our membership—we conduct this journal on behalf of our people, not because, as George Dawson says, "They were a noble sect once," but because they have noble testimonies *now*, because they have still an appointed path to walk in—because Quakerism is still vital. Their faith is in the highest degree a reality—their heritage is in that which is unseen save by the eye of faith, yet eternal in the heavens—their calling is that of the still small spiritual voice: "This is the way, walk in it."

THE ANNUAL MONITOR FOR 1872.—By the kindness of our beloved friend Isaac Robson, we have been favored with an early copy of this valuable reminder that the people and the things of earth are passing away. The volume, in addition to the extended obituary list, contains 34 *Memoirs* of departed Friends. Of these the first is our loved

and honored Friend Harrison Alderson, of whom we have long designed to make some further record. In a cursory glance at the contents, we have been deeply interested in the sketches respecting the beloved and venerable Mary Hustler, of that valiant and mighty champion for the truth, Benjamin Seebohm, and various others; including a dear child, the testimony respecting whom we mean next week to transfer to our *Youth's department*, with a fervent desire, that many in the morning of their days may remember their Creator, and with pure hearts love their Saviour and Redeemer, and like her, know the assurance that they "Shall dwell in the house of the Lord forever."

New Meeting in Jersey.—It is interesting to find from the London *Friend* that a new and comfortable meeting house (the gift of Arthur Pease,) has been erected in the island of Jersey, and was opened on the 17th of Twelfth month. It is a satisfaction to learn that there was no departure from a humble trust in the Headship of Christ in His Church, by bringing together ministers from abroad, and that the occasion was one of solemn and impressive interest. "After a period of thoughtful, and, it is believed, profitable silence," an affectionate address was read, from a committee of the Quarterly Meeting of Sussex, Surrey and Hants, and the subordinate Monthly Meeting which has charge of Friends in the *Channel Islands*. From this epistle we present an extract:

It is from the heart of the believer that true and spiritual worship is rendered to our Father through Jesus Christ our Lord. The two or three that gather together in Christ's name, are graciously owned by His presence in the midst of them, to bless them spiritually; and what encouragement is conveyed in the language, "The Father seeketh such to worship Him;" and again, "They that wait upon the Lord shall renew their strength." Whether you meet in silence or otherwise, it is our assured belief that, as your aspirations ascend in faith, the Father will own you in your coming together, and grant you to enjoy, not only individual, but united and sympathetic worship before Him.

Very precious is the feeling which pervades the meeting when the members, in their collective capacity as a Church, are sensible of the overshadowing of the Divine Presence; purifying and, though it may be in silence, raising the hearts of those present in prayer and praise to their Heavenly Father, who does so graciously own and bless His children.

A Quaker Widow Threatened with Imprisonment for a Priest's Intrusive Services.—The *British Friend* for First month copies from the *Carlisle Journal* an instance of a most offensive exercise of Priestcraft. William Piele, a Friend, died about three months ago at the borough of Cockermouth (county of Cumberland, England,) and in the order and solemnity of his own people, was interred in their burial ground. The parish clergyman, under authority of an act of Henry VIII., officiously proceeded to earn a "mortuary fee" of 10 shillings by "prayers said for the dead." For this voluntary and indelicate act he made a claim upon the widow for the "mortuary fee." This she resisted, the "incumbent" having taken no part in the interment, nor been requested to offer his mercenary prayers. "The incumbent has expressed his determination to enforce it by instituting legal proceedings for the recovery of the amount." In this he must fail, as his only legal satisfaction will be the punishment of the widow by imprisonment. We trust that no one will pay it for her. Let the issue be brought before the people and the Parliament of England. This is a case in which heroic non-compliance is the testimony which the world needs. The mission of the Society is not yet fulfilled.

Charles F., and Rhoda Coffin of Indiana (ministers) arrived at London First mo. 4th, after laboring in Bristol. They have been assiduously engaged in visiting meetings, schools, &c., near that city.

The General Meeting for Scotland in Glasgow, occurred in course on Second-day, Twelfth mo. 25th. The public meetings for worship were felt to be marked by Divine favor.

Grayrigg.—The meeting-house at this place has recently been rebuilt and opened. Once a fortnight a few Friends from Kendal go to attend it.

Sarah M. Hyatt concluded her services in Great Britain with meetings at Liverpool on the morning and evening of Twelfth mo. 14th. On the 16th, she with her husband sailed for New York, where they landed in safety.

The address of Samuel Weeks, correspondent of Union Monthly Meeting, (Kansas Y. M.) is changed from Buck Branch P. O., to Carthage, Jasper Co., Mo., Box 171.

Schools in East Tennessee.—In our reference (No. 21, page 329,) to the Freedmen's *Normal* School, it seems that we should have said: "The school at Clinton, Tennessee." Of the *Normal* school at Maryville, a letter from Yardley Warner says:

A convention of colored people, whose doings were favorably noticed by the press, now puts that institution on a basis for extensive usefulness. Five thousand dollars will probably be contributed by the Freedmen of East Tennessee for a new building and efficient organization. As now constituted it is called "The *Freedmen's* Normal School of East Tennessee." No one is excluded on account of color, or want of color. Nothing is said about color; taking the word *Freedmen* as Whittier gives it,

"The one curse of the two races, held both in tether;
*They are rising*—all are rising—black and white together."

Our beloved Friend Wm. Robinson, having been furnished by the Church with the required credentials for gospel service in this land, has embarked for New York, and will probably have arrived before this number meets the eyes of our readers. We commend him to the love of the brethren, and desire that the Divine message committed to him may be prospered to the full accomplishment of that whereto it is sent.

Erratum.—In our last number, the last line of the first column *dropped out*, after last revision by proof reader. It should read thus: "has the effect of excluding, or at least *appearing to exclude*, all other communications to mankind."

## BOOK NOTICES.

A Compendious Grammar of the Greek Language By Alpheus Crosby. Woolworth, Ainsworth & Co., New York and Chicago.

The fact that this standard school book is in its forty-fourth edition, is a guaranty of its accepted value. The revisions and improvements are such as every scholar will appreciate.

A Treatise upon English Punctuation, Designed for Letter Writers, Authors, Printers and Correctors of the Press and for the use of Schools and Academies With an appendix. By John Wilson. Twentieth edition. 12 mo, pp. 334. (Same Publisher.)

The title of the book sufficiently explains it. The Appendix gives practical rules on the use of capitals and abbreviations, with hints on the preparation of "copy," and proof reading, &c.

Æsthetics, or the Science of Beauty. By John Bascom. New York and Chicago. Woolworth, Ainsworth & Co. 1872.

This is a collection of lectures in the philosophy of taste and science of the beautiful. Professor Bascom has a finely cultivated mind. Such writings favor an advanced civilization greatly needed in these days, when monstrous and studied defects and caricatures of vulgar ignorance are regarded as proofs of wit.

Good Selections, in Prose and Poetry—For use in Schools and Academies, Home and Church, Sociables, Lyceums, &c pp. 166 By W. M. Joliffe, New York. J. W. Schermerhorn & Co., 1871.

As this little book seeks a notice, we admit that it contains many selections of eminent intellectual merit. With us this consideration is overshadowed by the introduction of pieces laudatory of wine and war. As the collection is for use in educational establishments it calls for our protest against the cultivation of the savage, demoralizing system of war, and an attempt to lend a halo to the punch-bowl and the wine cup. We protest against the infusion of poison at the very fountain of learning.

## DIED.

BROWN.—In Chester, Maine, on the 1st of First month, 1872, Samuel G. Brown, in the 77th year of his age, a worthy member of Unity Monthly Meeting.

WOOD.—At his residence, near Smithfield, Ohio, on the 18th of 12th mo., 1871, Thomas Wood, in the 75th year of his age, a member and elder of Smithfield Monthly Meeting, of which he was the correspondent.

He was a consistent Friend, strongly attached to the principles, order and discipline of the Society. His protracted illness was borne with Christian resignation, the comfortable evidence being afforded that his work was done, and his desire was to depart and be with Christ.

SANTEE.—On the 26th of 8th mo., 1871, at the residence of her parents, at Coal Creek, Margaret Elizabeth Santee, in the 26th year of her age, a member of Spring Creek Monthly Meeting, Iowa.

This dear young woman bore a long and suffering illness with much patience, and after considerable mental conflict was enabled to view death as a welcome messenger and with a submissive longing to be released. Near her close she took an affectionate leave of the parents, brothers, and sisters, addressing them separately, with great earnestness, desiring them to meet her in Heaven; after which she was engaged in a short prayer, when she passed away quietly to rest with her Saviour.

BOND.—At Ash Grove, Iroquois County, Illinois, on the 21st of 9th mo., 1871, John Bond, in his 39th year He was a beloved member of Ash Grove Monthly Meeting, Illinois.

He was enabled to bear a lingering illness with patient fortitude, and when under great bodily suffering, to bless the name of the Lord. He was often engaged in prayer, and he repeatedly remarked that there was nothing in his way, and that he felt fully resigned to the will of the Lord, and was "waiting to go home to Jesus."

BROWN.—On the 28th of 10th mo., 1871, in her 6th year, Ruth Ann, daughter of William and Mary M. Brown, members of Spring River Monthly Meeting, Cherokee County, Kansas.

BROWN.—On the 22d of 12th mo., 1871, of croup Manetho Otwell, son of William and Mary M. Brown aged nearly nine months.

JONES.—On the 23d of 10th mo., 1871, in the 29th year of his age, Aaron H. Jones, a member of Toledo Monthly Meeting, Kansas, son of Thomas M.

and Jane Jones (the former deceased.) He expressed that he was ready to go if it was the Lord's will, that every obstacle was removed, and that he had no desire to live save to serve his Lord, giving instructive exhortations to those around him.

PEARSON.—On the 15th of 4th mo., 1871, Peter Pearson, aged nearly seventy-four years. A member of Tonganoxie Monthly Meeting, Kansas.

HOLLOWELL.—In peace, on New Year's day, 1872, at his residence, near Hardensburg, Indiana, Smithson Hollowell, in the seventy seventh year of his age. A member of Lick Creek Monthly Meeting, Orange County, Indiana.

## CORRESPONDENCE.

*(Letter from Joseph Jones.)*

CHICAGO, 1st month 9th, 1872.

*Wm. J. Allinson: My Dear Friend*:—Our relief committee of Friends held a meeting at the meeting house on first instant; the most of our members, as well as some others, being present to hear a detailed report of their work, which is too long to ask a place in the *Review*. Therefore I send it in a somewhat condensed form, which I trust thou and other Friends interested will be willing should be published just as I send it. I think surely all who have so kindly assisted us in this work with their means will excuse us for publishing their names in this momentous charity. It will be a special accommodation and relief to us to do so. We cannot give the separate names of Philadelphia Friends as they came through S. R. Shipley by order of their committee, or individuals sending by him without giving names.

Some items in the treasurer's report it may be well to explain. The entry of expenses includes insurance on our meeting house. The former insurance having been made worthless by the fire, and no money in the treasury—judging from instructions given us with some of the remittances sent—we were justified in paying it. That of merchandize includes all our purchases of goods up to the last day of the year, one of our women Friends doing all the selecting and buying at lowest wholesale price—as we had means from time to time to pay for them—usually buying every morning, thereby keeping clear of risk of stock at meeting house. That under "Donations" represents cash help we have given. We have on our books the name and residence of each person to whom a dollar or more has been given, which we think improper to publish.

We found it necessary to hire two competent persons to assist in the work. Hence the item of "wages."

We make it a point always as near as practicable, to have some one competent to visit all new applicants for relief before giving supplies.

Included in the cash balance on hand is a check for $1 0 0, sent us by Samuel R. Shipley, a single subscription from a Friend in Philadelphia, with special request for its distribution, of which we hope ere long to render him (or S. R. Shipley) a satisfactory account. Our hearts have many times been made to swell with gratitude to our Heavenly Father while thankfully acknowledging the liberality of friends who have so kindly assisted us by their means to relieve the wants of so many destitute ones. The remittance of over $2500 from our dear friends in England came very timely.

We are now looking for some blankets and other woollen goods from them, which we are informed are on the way. They are much needed.

We occasionally meet with persons yet who have not had a change of under clothing since the fire.

We feel that is impossible for those who have not seen and heard for themselves to realize the entire loss and destruction of most of those who come to us for aid; or how much is necessary to make them comparatively comfortable. Think of the many thousand families formerly living in comfort, bereft in one night of everything they had except the clothes they happened to have on,—and winter just setting in, when they must have shelter and some warm clothing and bedding, or suffer extremely, if not utterly perish—and you will have some idea of the work, and difficulty to reach all. The most of those we have helped are satisfied if they can get a change of garments, a common mattress, and bedding enough to make them warm. Very few have feather pillows, and many none at all. We have furnished such to a few aged or sick people.

Many of those we have helped have been accustomed to all necessary comforts and some luxuries. Many of the husbands, or those on whom families depend for support, are sick, some from excitement and over exertion at the time of the fire, and some from other causes. There are many widows with families of children who have not only lost everything, including means of making a living, but the husbands of some we have helped were burned to death.

While we felt drawn at first to look more particularly after those whose modesty or sensitive natures kept them from the benefit of the public supplies, we have turned none away when in our power to give relief. The fund of the city relief being large, we have endeavored as much as possible to have supplies of fuel, furniture, &c., obtained of them, directing our resources more particularly to furnishing warm clothing and bedding and some food.

Truly thy Friend,

JOSEPH JONES.

Since the report was made, we have reduced our cash balance about six hundred dollars. We are this day in receipt of nine bales nice blankets from our friends in England; also received 2 boxes clothing from Philadelphia, 1 from Rahway, N. J., 1 from Providence, R. I., and two barrels of clothing from Damascus, Ohio.

At a called meeting of Friends' Relief Association of Chicago, held First month 1st, 1872, the following report was submitted, which was adopted by a free and full expression of satisfaction.

When appointed to this work, there were already on hand sundry boxes, barrels, &c., of bread and provisions sent us from Richmond, Indiana, and from other points, some of which had already been distributed. The remainder was placed in charge of the committee.

The first goods received after our organization were kindly turned over to us by the Cincinnati Relief Committee—consisting of 5 pairs white blankets, 1 bale army blankets, 1 case ladies' cloaks, 79 shawls, ½ doz. shawl suits, 100 yards bed ticking, and sundry other articles.

On 21st of Tenth month, our Friend Murray Shipley came with substantial assistance in provisions, groceries, dry goods, &c., a part of which he distributed himself and turned the balance over to the committee. This being his second visit after the fire, giving relief to many needy ones.

To Friends of Richmond and vicinity we were again indebted for several boxes of clothing and some provisions. To Friends of Philadelphia for

8 boxes and 2 barrels of clothing. To Anna Barnes and Alice Walbridge of Yonkers, New York, for 1 box clothing. To the Louisville, Ky., Relief Committee for 7 cooking stoves with complete outfits, 2 barrels sugar, 10 large cheeses, &c. To Friends of Millbrook, New York, for 5 barrels vegetables and 4 barrels clothing. To Friends of Gilead, Ohio, 1 barrel beans, 1 box clothing, &c. To Friends of Sand Creek, Indiana, 2 boxes clothing. To Friends of Honey Creek, Indiana, 1 box clothing. To *Citizens' Relief* Committee of Cincinnati, through Eli Johnston, for about $900 worth dry goods and shoes. To unknown parties at Champaign, Illinois, for 1 box clothing. To Friends of Battle Creek, Michigan, 2 boxes clothing. To Friends of Providence, R. I., 1 box clothing. To the South Congregational Church of this city, 1 barrel and 1 box crackers.

We have notice of several boxes on the way to us, among which is 1 box from the "Daughters of Rebecca," Cincinnati, Ohio, which we fear is lost, being now several weeks out. Our English Friends, we are informed, have shipped £200 worth of goods for us.

The value of groceries and provisions now on hand is about $200; clothing and dry goods about $300.

The treasurer makes the following report.

*Report of the Treasurer of Friends' Relief Association, 1st Month 1st, 1871.*

CASH RECEIVED.

| | | |
|---|---|---|
| *New York City.* | | |
| Edward Tatum, | $ 100 00 | |
| Augustus Taber, | 30 00 | |
| Abram Underhill | 100 00 | |
| Alden Sampson & Sons, | 200 00 | |
| Richard Lawrence & Sons, | 20 00 | |
| Benjamin Tatham, | 150 00 | |
| S. M. W.'s family. | 20 00 | |
| Through A. Taber, | 10 00 | $ 630 00 |
| *Philadelphia, Pa.* | | |
| Through S. R. Shipley, | 2,000 00 | |
| Amy Y. Tatum, | 50 00 | 2,050 00 |
| Friends of London, England, | | 2,682 77 |
| Through Alexander Underhill, Brooklyn, N.Y., | | 254 00 |
| Through Joseph Morris, Gilead, Ohio, | | 20 00 |
| *Woodbury, N. J.* | | |
| George M. Tatum, | 25 00 | |
| Hannah Leeds, | 7 00 | |
| Elizabeth M. Stokes, | 5 00 | |
| An Unknown Friend, | 5 00 | 42 00 |
| Friends' First-day School, New Bedford, Mass., | | 20 29 |
| Through J. G. Lane, Millbrook, N. Y., | | 10 00 |
| Through Mary H. Thomas, Union Springs, N.Y., | | 20 00 |
| Through J. Emory Pearson, Elizabethtown, Indiana, | | 15 65 |
| Through William Peele, Wilmington, Ohio, | | 25 50 |
| Through Richard Nixon, Honey Creek Monthly Meeting, Indiana, | | 26 00 |
| Hiram Hadley, Chicago | | 7 00 |
| Small sums, mostly from unknown sources, | | 15 07 |
| Total, | | $5,818 28 |

CASH PAID OUT.

| | |
|---|---|
| Expense ac't.: stove, coal, &c., for our own use, insurance, expressage, &c., | $ 248 17 |
| Merchandise ac't.: material for clothing, bedding, &c, | 2491 32 |
| Donation ac't.: sums of cash where deemed best, | 315 00 |
| Fuel ac't.: | 69 00 |
| Furniture ac't.: 2 pairs bedsteads and some dishes, | 13 17 |
| Rent ac't.: Rent paid for a few destitute widows, | 38 00 |
| Provision ac't.; some groceries and flour, | 231 42 |
| Wages ac't.: agent, assistant and extra, | 302 00 |
| Total, | $3,708 08 |
| Balance on hand, | $2,110 20 |

JOSEPH JONES, *Treasurer.*

We cannot tell certainly the number of persons helped through this committee, but the families to present date number about 500; the name, where to be found, &c, being regularly registered. Counting five to the family, would be about 2,500 persons. We have had to depend chiefly on our women Friends to carry on the work; and much credit is due to several ladies of other religious societies for the assistance they have rendered in the work of visiting and looking after the destitute, and in the manufacture of comforters, of which 219 have been made at a saving of near one dollar each.

JOSEPH JONES, *Chairman.*

W. B. WICKERSHAM, *Treasurer.*

## (*General Meeting at Glen's Falls.*)

NEW BEDFORD, 1 mo. 17, 1872.

*My dear friend Wm. J. Allinson:*—I wish to tell thee, while the sweet incense is still burning in my heart, how the "General Meeting" just closed at Glen's Falls impressed my own mind. It commenced on Fifth day, the 11th inst, according to the arrangement. As the multitude assembled, a *solemn silence* covered the large congregation, and in the hearts of many, I doubt not, the *all-important* command was sounded. "The Lord is in his holy temple, &c.," and that silence which is not the *silence of death*, that stillness which is not the *stillness of the grave*, came upon the people.

The *uttered* prayers, the *unuttered*, (and these were *many*), ran in the same channel, that the Lord would open the windows of heaven, and pour out a blessing, that there would not be room enough to receive it; not asking Him to come in our midst as was *essential*, where out of "every nation under heaven" the Holy Ghost appeared unto them "as cloven tongues, *as of fire*," but as he descended upon the Son of God when He, fulfilling *all righteousness*, came up from the water, being led by his forerunner, who well knew he had need to be baptized of Him, which was confirmed when he saw the heavens opened, and the Spirit, like a dove, descending upon Him with the language, "Thou art my beloved Son, in whom I am well pleased."

Such *gentle, dove like appearance* of the spirit was the *crowning blessing* of the meeting.

On First day, Friends were invited to occupy three of the meeting houses, Presbyterian, Baptist and Methodist. Meetings were held in each after the *order of Friends*, both in the forenoon and evening. In the afternoon we all assembled in the Methodist house; I judged there were at least 1200 present.

This was a very remarkable occasion; opportunity was offered, and time given for all to express their feelings in the way they thought best. Over two hundred passages of Scripture were recited in *excellent order*, without any undue excitement.

The glory of the Lord so filled the house, there was *not room* for any *human ministration*.

I sincerely pray that all these meetings may be held under "the mighty power of God," then they will advance His cause, and be productive of peace to many minds. Sincerely thy friend, WM. H. CHASE.

---

THE MASTER.

BY ANNA WARNER.

Waiting for him in the darkness,
Watching for him in the light;
Listening to catch his orders
In the very midst of the fight.
Seeing his slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song.
Dwelling beneath his shadow
In the burden and heat of the day;
Looking for his appearing,
As the hours wear fast away.
Shining—to give him glory;
Working—to praise his name;
Bearing with him the suffering,
Bearing *for* him the shame.

Art thou afraid to trust him?
Seeming so far away?
Wherefore then not keep closer,—
[illegible]e, as he says we may?
W[illegible]hen not walk beside him,
Holding his blessed hand;
Patiently walking onward
All through the weary land?
Passing safe through the mazes,
The tangle of grief and care;
Safe through the blossoming garden
Where only the world looks fair.
Crossing with him the chasm
As it were by a single thread;
Fording with him the river—
Christ leading, as he hath led.

Then up the heights of glory,
Unfollowed by death or sin;
Swift through the pearl-white portal
Thy feet may enter in.
Into the realm of music
Where not a note will jar;
Into the clime of sweetness,
Which not a breath will mar;
Where sighs are all out of hearing,
And tears are all out of sight;
And the shadows of earth are forgotten
In the heaven which has no night.
Where loss yields its long stored interest,
And bitter its long hid sweet;
And they sing, "Unto him that loved us;"
And lay down their crowns at his feet.

---

SOUTH AFRICAN REMAINS.—A Natal (S. E. Coast of Africa) correspondent writes that the diamond fields on the Vaal River cover so large an extent of ground, that to effect a thorough search would occupy 20,000 men 100 years. From this assertion it might be supposed that the diamonds lie very deep; but the contrary seems to be the case, for we are told that they all lie comparatively near the surface, the digger seldom going down deeper than seven feet. The copper in Namaqua-land is likewise near the surface, and stone implements are also found in a similar position.—*African Repository.*

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*Quarterly Meetings in Second month*, 1872.

(*Taken from New York Pocket Almanac.*)

2d mo., 1st, Purchase, New York Y. M.
" Rhode Island, New England Y. M.
" Falmouth, New England Y. M.
" Dunning's Creek, Baltimore Y. M.
" 3d, West Lake, Canada Y. M.
" Alum Creek, Ohio Y. M.
" Springdale, Iowa Y. M.
" Centre, Indiana Y. M.
" Plainfield, Western Y. M.
" 5th, Philadelphia, Philadelphia Y. M.
" 7th, Fairfield, New England Y. M.
" 8th, Nine Partners, New York Y. M.
" Smithfield, New England Y. M.
" Abington, Philadelphia Y. M.
" Salem, Ohio Y. M.
" 9th, Vassalboro', New England Y. M.
" 10th, Ferrisburgh, New York Y. M.
" Pelham, Canada Y. M.
" Western, North Carolina Y. M.
" Lost Creek, North Carolina Y. M.
" Damascus, Ohio Y. M.
" Walnut Ridge, Indiana Y. M.
" Miami, Indiana Y. M.
" White Lick, Western Y. M.
" Vermilion, Western Y. M.
" Lynn Grove, Iowa Y. M.
" Salem, Iowa Y. M.
" Bear Creek, Iowa Y. M.
" 13th, Concord, Philadelphia Y. M.
" 14th, Saratoga, New York Y. M.
" 15th, Butternutts, New York Y. M.
" 16th, Caln, Philadelphia Y. M.
" 17th, Contentnea, North Carolina Y. M.
" Friendsville, North Carolina Y. M.
" Short Creek, Ohio Y. M.
" Pleasant Plain, Iowa Y. M.
" West Branch, Indiana Y. M.
" Fairfield, Western Y. M.
" Western, Western Y. M.
" 21st, Yonge street, Canada Y. M.
" 23d, Western, Philadelphia Y. M.
" 24th, Eastern, North Carolina Y. M.
" Bangor, Iowa Y. M.
" Oskaloosa, Iowa Y. M.
" New Garden, Indiana Y. M.
" Springdale, Kansas Y. M.
" Thorntown, Western Y. M.
" 27th, Burlington, Philadelphia Y. M.
" 29th, Bucks, Philadelphia Y. M.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 22d inst. have been received.

GREAT BRITAIN.—The Telegraphic Construction and Maintenance Company has made a contract for the laying of a cable directly to New York. It is not stated what English port is designed for the terminus.

IRELAND.—Cardinal Cullen energetically protests against making education wholly secular; and a call has been issued in Dublin, signed by influential citizens, to signify the opposition of the Irish people to any measure having that object in view.

FRANCE.—The discussion upon the proposed tariff bill taxing raw materials was continued in the Assembly until the 19 h. It was evident that the majority were opposed to the measure, and finally a resolution was adopted, by a vote of 376 against 307, providing that the government shall only resort to taxation on raw materials when the other taxes fail to produce sufficient revenue to meet the expenses of the nation. A committee of fifteen was appointed, who are in the meantime to make a thorough examination of the tariff. This vote being considered as a virtual rejection of the government bill, rumors of probable Ministerial changes as a consequence, were soon current. On the 20th, Thiers, in accordance with previous intimations, sent to the Assembly his formal resignation as President of the Republic, accompanied with the announcement that all the Ministers had likewise tendered their resignations. Great excitement was caused in the Chamber by these communications. A vote was adopted, only six members dissenting, appealing to the patriotism of the President, refusing to accept his resignation, and passing to the consideration of the order of the day. A deputation was appointed to inform Thiers of the action of the Assembly. Marshal MacMahon also appealed to him on behalf of the army to withdraw his resignation; saying that the army would obey the Assembly, but would not be controlled by a dictatorship, which would probably follow his retirement. Subsequently, when the deputation from the Assembly visited him, he consented to withdraw his resignation, though he is said to have expressed the belief that similar conflicts of opinion are likely to occur between the legislative and executive departments, on other questions, especially the military and educational bills, and that sooner or later he will be compelled to retire. At his request, the Ministry have also resumed their posts.

The deputies of the party in the Assembly known as the Right Centre held a meeting, and adopted a resolution declaring that the tariff was solely a financial, not a political question, and that the vote against the proposal to tax raw materials was not intended as an expression of want of confidence in the government.

French journals have, for some time past, expressed disapproval of the constant participation of the President in the discussions of the legislative body. The subject has been discussed in the Ministry, which has now, it is said, decided to propose to the Assembly that Thiers shall address it only on important occasions, for which purpose pending debate shall at any time be adjourned.

Fears had been entertained of disturbances in some of the provinces, on the pretext of the proposed taxation, and special military precautions had been taken, particularly at Marseilles.

A committee of the Assembly has agreed to report in favor of a bill providing that all offenses of the press shall eb tried before a jury.

A commission appointed by the French government to examine a project for transporting trains on large steam vessels between Dover and Calais, has reported in favor of it.

The trial of prisoners for the murder of hostages in Paris under the rule of the Commune, has terminated. One was condemned to death; three to banishment to the penal colony of Cayenne, one for life, the others for ten and twenty years; eight to transportation from the country, and the remainder of the men, and all the women, who were on trial, were acquitted.

SPAIN.—The Ministry has sent a circular to the governors of the provinces, instructing them to suppress all organizations belonging to, or connected with, the International Society, within their respective jurisdictions. While thus breaking up a system dangerous to the civil peace, they are directed not to interfere with the liberty of speech, and to take no notice of simple enunciations of the principles of that Society, as the laws of Spain provide no punishment for such utterances. Earnest remonstrances and petitions against this proceeding, from members of the Society in all parts of Spain, are daily reaching the government.

GERMANY.—Published statistics show that 90,000 emigrants left Germany last year, nearly all going to the United States.

AUSTRIA.—The Diet of Croatia, having ignored the compromise proposed by the joint governments of Austria and Hungary, has been dissolved by imperial decree.

RUSSIA.—The budget which has been submitted by the Minister of Finance to the Council of the Empire, shows that during the past year the receipts have exceeded the expenditures by 400,000 roubles.

A dispatch of the 22d from St. Petersburg announced the issue of an imperial decree subjecting all male citizens of Russia to military service.

INDIA.—An expedition was lately sent against the Looshais, a warlike and predatory tribe inhabitating a district nearly 300 miles east of Calcutta, who had made inroads into the neighboring tea districts under British control, and the "protected" native States. The expedition is now reported to have met the natives in large force, and completely defeated them.

DOMESTIC—CONGRESS.—In the Senate, the amnesty bill with Senator Sumner's amendment, the supplementary civil rights bill, has been discussed at intervals during the week, without positive action. Some debate has also taken place on the rules for the reform of the civil service, recently adopted by the President on the recommendation of the commission appointed to act on the subject. Some minor bills were introduced and passed. Blair of Missouri offered a joint resolution requesting the President to open negotiations with Spain for the purchase of Cuba; which was laid on the table and ordered to be printed. A petition was presented from the widow of Robert E. Lee, asking that $30,000 be appropriated to pay her for the Arlington estate, on the ground that the sale of that property for unpaid tax, and its purchase by the Government, were illegal, and do not give a valid title. The House passed a bill permitting a Sulphur Mining Company of New Orleans, and also any person employed in manufacturing plate-glass in the United States, to import free of duty the requisite machinery; and also several Pension and two Appropriation bills.

# FRIENDS' REVIEW.

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BENJAMIN SEEBOHM, *Died at Luton, the 2d of Sixth month*, 1871, *aged 73 years.*

(Continued from page 355.)

"Some months after the departure of Stephen Grellet, Elizabeth Coggeshall from New York, and Sarah Hustler from Undercliffe, near Bradford, Yorkshire, arrived at Pyrmont on a like errand of love. It was the height of the season at Pyrmont. The place was full of visitors from all parts, and of all qualities. My father was still confined to the house by the state of his health. I was of necessity again impressed into the service as interpreter; though in the naughtiness of my heart, I had almost run away from it. I had not long entered my seventeenth year, and was naturally bashful. It would not be easy to describe the feelings which impressed me, as I walked into the first meeting, crowded with the fashionables who had come to the baths of Pyrmont, and who were all curiosity at the strange sight of two 'Quaker lady preachers.' I took my seat under the gallery, near the Friends who had come to visit us. Sarah Hustler—her heart doubtless touched with pity for the poor lad—just leaned over the rail, and gently whispered into my ear, 'Fear not, thou wilt be helped.' Elizabeth Coggeshall soon rose to address the meeting. I stood up below her, to convey to the company in German what she said in English. It was a hard pass; but after the first sentence had been uttered, all fear of man was gone, and I went through the service with far more ease than I could have hoped. Truly I *was* 'helped' on that occasion, as well as on many subsequent ones, in public and in private.

"After the conclusion of this service at Pyrmont, the Friends proceeded to Minden. My father's health was a little improved, and he hoped to join them there, to accompany them through the remainder of their journey, through Switzerland, France, &c. In the meantime I had to go with them to Minden, hoping that my father would arrive to relieve me. However so it was, he did not come,—his health not permitting it. Very reluctantly, and still hoping for my father to takemy place, I went on with the Friends to Frankfort, up the Rhine, through Switzerland, then to the South of France to visit Friends there, and afterwards through Paris to Calais:—and finally to England.

"A short time only before this, (for I had no other thought than of returning home from Calais), Sarah Hustler most kindly informed me. that she had had some correspondence with her brother about me, and that they both wished me to come to Undercliffe to stay awhile with them, having obtained the consent of my father. Though the proposal so kindly made was unexpected, I found no difficulty in acceding to it; and thus was brought about, in a manner most unlooked for, my coming over to England, and settling there for life.

"Looking back upon all that has arisen out of this change of country, or been connected with it, the thankful acknowledgment is made that the Lord has dealt well with me; but I am not worthy of the least of all the

mercies and of all the truth which He hath showed unto His servant."

On his arrival in England, he took up his abode at Undercliffe, under the almost parental care of John Hustler and his sister Sarah, as a member of their family ; and it was under the kind auspices of the former, that he ultimately settled in business at Bradford. To the watchful oversight and judicial counsel of Sarah Hustler, he always expressed himself as greatly indebted for help and encouragement in his Christian course, and he records his "thankfulness to the author of all blessing," to quote his own words, " for having granted me, even for a short time, (and it, perhaps, the most critical period of my life,) such a counsellor and friend." He made the following entry in his pocket book on his seventeenth birth-day :—" To day is my birth-day. I am now seventeen years old. May it please the Almighty so to strengthen me, that henceforth I may live to His glory only, and be found doing His bidding !"

The following is a further extract from the narrative before mentioned :—

" The change to me from Friedensthal to Undercliffe was great. It required some effort to accommodate myself to my altered circumstances and position. I had much to learn, and much to unlearn. But the 'one thing needful,'—an abiding interest in the unsearchable riches of Christ,—had become so much the main object of my pursuit, that everything else appeared of minor importance. My time being very much left to my own disposal, I gave myself up to the prayerful study of the Holy Scriptures, and the reading of the early journals of Friends, as well as the history of the Society. It was my regular practice (continued through the greater part of my life), daily to retire to my chamber for the private perusal of the Sacred Writings, and waiting upon God in meditation and prayer. To the benefits arising from this practice resolutely kept up, I attribute, under the Divine blessing, much of my preservation and growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

In the year 1821, he first spoke in a meeting for worship at Bradford, as a minister of the Gospel ; and describing the steps by which he was gradually led to devote himself to the Lord's service, he says :—

" From very early life, long before I had yielded to the renovating power of the Holy Spirit, or could truly call God ' Father,' and Jesus ' Lord,' a latent undefined impression sometimes hung about me, that, if faithful to my God, I must one day become a preacher of the Gospel. I could not account for such feelings, and quickly turned away from them, as not likely to come true."

He then proceeds to relate how, in the progress of the work of grace in his subsequent experience, these impressions were deepened and confirmed, until, after many doubts and fears lest he should be mistaken, he became fully satisfied that this was the line of service to which he was appointed. Being " not disobedient to the heavenly vision," he was strengthened to bring his gift to the altar ; and in the surrender was favored with " a calm and abiding assurance, that the sacrifice had found acceptance with God through Jesus Christ." His naturally capacious understanding, well cultivated and stored with varied knowledge, being thus humbly dedicated to the service of his Divine Master, the Lord condescended largely to employ the talents thus improved and sanctified, and to make him an able advocate for the truth as it is in Jesus, and a minister of comfort and encouragement to very many in their Christian course. To a quick natural perception of character, was superadded a remarkable gift of spiritual discernment; enabling him often, under the fresh anointing of the Holy Spirit, to minister very pointedly to the states of individuals among whom his gospel labors were exercised.

In 1831, he was married to Esther Wheeler of Hitchin. Their union was a fellowship of heart and service; both having given themselves up to the ministry of the Word many years before their marriage. They were fully conscious that, under these circumstances, the prosecution of the work which they believed to be the service of their Master, would involve many separations and trials; and even the then distant prospect of the long absence of Benjamin Seebohm in America, with what it involved, was spoken of and considered by them. They had counted the cost. This prospect of separation and sacrifice was abundantly realized. Seldom has it been the lot of any one, more diligently to labor in the ministry of the gospel, than did Benjamin Seebohm. There were few, if any, meetings of Friends in the United Kingdom, which he did not visit at one time or another; and very frequently he had religious interviews with every family composing them. During his absence in America, accompanied by Robert Lindsey, he also visited, with very few exceptions, all the then existing meetings on that Continent. This arduous journey was commenced in 1847, and concluded in 1851. In the peculiar condition of the Society there at that period, it could not be otherwise than that its performance was attended by many and deep discouragements. It may truly be said that frequent spiritual baptisms were his portion. But these doubtless were all made subservient, under the overruling of Him who sent him forth, to the better fulfilment of his mission. It is often by such means that self

s kept down, and also that the messenger is better prepared to sympathize with those to whom he is called to minister. That his labors were greatly blessed to many on that Continent, abundant evidence remains to this day. It was very striking to one, who passed over much of the same ground twenty years after, to find so many in the various Yearly Meetings, who spoke of the lasting benefit they had derived by the "word in season" from his lips.

(Conclusion next week.)

For Friends' Review.

## UPON THIS ROCK.

In seeking for the true foundation of the Christian Church, it is not wonderful that much attention has been given to the passage (Matt. xvi. 28) in which the above words occur. Rome has built upon its arbitrary interpretation the largest pretension to ecclesiastical authority that the world ever saw; making the Pope the lineal inheritor of Peter's supposed supremacy. Protestantism has always revolted absolutely against this assumption. Some persons have passed over, by a kind of reaction, from the literalizing construction of the occasion of Peter's name, to the most opposite view, namely, that the rock on which Christ said that His Church was to be built was, exclusively, immediate spiritual revelation. Others, and they the largest number, probably, of Protestants, have been content to leave the passage quite unexplained. Neither of these modes of regarding it, appears to be altogether right.

Against the first of these errors only Romanists can need to be enlightened. Others may be best armed to meet them, by that reason for their faith contained in the context and in the whole tenor of the Bible. Especially, perhaps, we may find decisive against the "vicegerency" of Peter having been proclaimed in this passage, the fact that, in neither of the epistles ascribed to Peter does he make the slightest allusion to it; that, in Luke's history of the Acts of the Apostles, it is nowhere mentioned; and that Paul, so far from acknowledging the supremacy of Peter, on one occasion even "withstood him to the face." It is easier to see the error of the application of the "rockship" of the church to Peter himself, in the Greek version than in our translation; the word which was made to be his name being *petros* (πέτρος) meaning a stone, or *piece of rock*, while that following in the passage is *petra* (πέτρα), rock.* If we should be asked, then, how to account for the naming of Peter under this view, it is needful only to refer to that commemorative principle, so familiar in the Old Testament, and not excluded in the New; according to which the names of Abram and Jacob were changed to Abraham and Israel (Gen. xvii. 5 and xxxii. 28); Jacob named the place of his vision Bethel; the name of John (Gracious gift of Jehovah,) and that of Jesus, the Saviour, were announced by angels before their birth.

What then was designed by our Lord to be commemorated by the new name given to the Apostle? Observe the facts. Jesus had asked first the question "Whom do men say that I, the Son of Man, am?" And, afterwards, "But whom say ye that I am?" It was the answer to this inquiry that Christ so honored with his recognition, making it perpetual in the name of Peter. "Thou art the Christ, the Son of the Living God." "Flesh and blood hath not revealed it to thee, but my Father which is in heaven." Remember then, that it was he who was known to them as Jesus the son of Mary, "the Son of Man," who had so questioned them and who thus spoke. He stood before them in that body in which he had come into the world, and which was to be lifted up that he might draw all men unto him. The spirit by which Simon spoke was that of which John wrote in his epistle; "*Every spirit that confesseth that Jesus Christ is come in the flesh is of God.*"*

We behold then in this upon what rock Christ meant to found his Church. Was it *only* the inward, immediate revelation by the Spirit? No; for that of which the spiritual knowledge of the Apostle was commended was the being of Christ, who was then *in the flesh*, as the Son of Man; knowledge that *he* who was thus present in the body, was truly the Son of the living God. *Both* the outward evidence and the inward seal were here given and recognized. And we may believe that, in the Divine order, these are meant to be conjoined always: "*what God hath joined together let no man put asunder.*" Has not the evil of many heresies shown the effects of their separation?

Those who insist upon outward evidences alone, have only a historical and therefore only a *probable* Christianity, "No man can say that Jesus is the Lord but by the Holy Ghost." But they who would resolve all religious needs and experiences into those of immediate, spiritual revelation, discard the recognition of a want which God has provided for; the need of our intellectual and affectional nature for something which *it* can apprehend and rest upon, while the spirit looks upwards, "as seeing Him who is invisible." Out of

*"There is no example in good authors of πέτρα the signification of πέτρος for a sing'e stone." Liddell and Scott.

*I John, iv. 2.

the first of these two errors grows traditionalism in every form ; from Romanism down to formal pseudo quakerism. Out of the other, comes rationalism with all its grades ; all claiming the inward discovery of Divine truth, as the preaching of Elias Hicks, the philosophy of Emerson, and that of Theodore Parker. It is not impossible, even, that when an *unscripturally exclusive* dependence upon immediate revelation has become *traditional*, both of these effects may occur together. The outward evidence and teaching of the Bible are then disregarded, and the real nature of the witness of the Spirit is misunderstood. Both are substituted by a series of formulæ which have become conventional, and practices whose usage has made them laws. Would that we could say with truth that such things have never been, among those whom we have known in our own day !

In accordance with the reading of our text above concluded upon, we can understand, readily, the verse that follows (v. 19) ; " And I will give unto thee the keys of the kingdom of heaven, &c." It neeeds only to be connected with another passage in Matthew's record (xviii. 18.) and a corresponding one in the Gospel of John (xx. 23.), in which Christ said to *all* His Apostles together, "whatsoever ye shall bind on earth shall be bound in Heaven,and whatsoever ye shall loose on earth shall be loosed in Heaven." "Whose soever sins ye remit they are remitted unto them ; and whose soever sins ye retain they are retained." Thus Peter was the first *representative* of them all, a stone of the living rock of Christ's Church, whose building was to be begun by the Apostles. That rock was *the answer of the inward witness of the Spirit to the outward evidence ;* the knowledge and confession that Jesus, the Son of Man, born of woman, he who was afterwards crucified, who rose from the grave, and ascended into heaven, is the Christ, the Son of the Living God ; who came into the world that the world through Him might be saved ; one with the Father, Alpha and Omega, the beginning and the end. As we have given to us now, in the absence of the bodily appearing of Jesus, the written words of the Scriptures and the testimony of a " cloud of witnesses," past and present,—these are to us the outward evidence, which we are to *hold fast*,* by which we are to " try the spirits,"† and in agreement with which " the Spirit itself beareth witness with our spirits that we are the children of God."‡ That God might reveal to all men immediately, as he did to the Prophets of old, and to Paul the last of the Apostles, *all* the truth of Christ, without any outward means of knowledge, may be assu edly believed. But as God has not willed i so, even if we could not see excellent reason in the demands of our nature, both for th outward and the inward testimony, we ough to use most reverently and thankfully th record of those of whom Christ said " ye ar witnesses of these things ;"* as well as th nearer teaching of the Spirit, sent accordin to his promise, " to bring all things t remembrance" and to lead on those wh accept it into all truth. MINIMUS.

*2 Tim. i. 13.
†1 John iv. 1.
‡Romans viii. 16.

For Friends' Review.

## RITUALISM DETHRONED,

### Or, *How to end the Baptismal Controversy.*

*(By a Minister of Christ whose Early Education was in the Baptist Church.)*

#### WHAT WE PROPOSE.

We (who wholly eschew church ritualism propose to leave those forms of ritualism which hold the High Church Episcopacies i thraldom, since the dissenting religious pre and pulpits are amply exposing them, and t address ourselves to the work of criticisin the more widely disseminated ritualism the prevalent sects (by which they are co tinued as sects, without Bible warrant,) an whereby Christian love is restrained, and th higher plane of Christian life and fellowshi in Christian labor is prevented ; and there much waste of effort and means in buildin up that which must ultimately be torn dow

We propose to deduce from Scriptu teaching and the logic of the case, that *ord nances*, by Protestants so called, are simp borrowed Judaisms, undefined as to time an manner in the early Christian Church, (beir pre-defined only by the law of Moses,) co tingent as to observance in the early churc and received from, and ranked with the oth ceremonies of the prior dispensation ; an therefore are not *positive institutions*, nor any binding force in the Christian Churc That moral expediency, or temporary utilit then and now, among those who have receive a Jewish or ritual training, is the only re son why they need be observed at all. An the same with respect to any other form rite. If we succeed, we shall have establishe the position that there is *no ceremonial law the Christian Dispensation.*

#### LET NOT SECTARISTS BE ALARMED.

Now, let no sectarian be alarmed at th proposition, for the writer was also " a Pha isee of the Pharisees," " made under the law of ritualism—a Baptist of the " straite sect " and " regular order," coming with a the credentials of baptism, and ordinatio and theological parchments, and of ritu observances according to the appointed ord of sect-worshipping—" An Hebrew of th

*Luke xxiv. 48.

Hebrews," touching the ceremonial law. But all these he now counts loss for Christ and truth, and boldly takes the ground that the Christian Dispensation knows *no ordinances, or ritual law.*

A strange and mysterious fact may be observed in relation to the attitude of Protestant Churches, viz, that rejecting all other rites, symbols, types or means of grace as "ordained" by Divine appointment and authority, they fasten upon two undefined and ambiguous symbols as of special and enduring obligation in the Christian Church. These are *Baptism* and the *Eucharistic Feast.* No such positive law is claimed requiring all Christians to preach, or pray, or sing, or visit the sick and anoint them with oil, or wash the feet of the saints in their assemblies, or to worship after any prescribed model. Yet all these, save the "washing," may be truly useful and indispensable as Christian duties; but these *Protest*-ants have affixed the seal of sacredness to the arbitrary signs that can claim no intrinsic necessity or essential utility, and claim for them the express authority of the Great Head of the Church

The Papists, on the other hand, against whom these protestants protest, affirm the ordinances or sacraments to be seven! And we presume that the Greek, and Armenian, and Coptic and Nestorian Churches, virtually recognize the same number. Now where is the reason for this ritualizing, or sacramentarianism being carried so far as to two positive ordinances, and why, if these be conceded, go no further? Is the New Testament silent respecting any other ceremony or ritual? By no means. Others are not mentioned as oft, perhaps, but certainly are as positively and really enjoined. By what rule do these champions of a ritual New Testament law admit some to be obligatory and reject others? Come, thou ritualist, bring forth thy "strong reasons!" Besides, the two rites (sacraments) that Protestants have assumed to be incumbent and unceasing, were both cotemporaneous with, and perpetuated through the whole Jewish economy.

What are they, then, but subsidized Jewish rites? exotics, sought to be engrafted forever on the Christian system? The Passover Feast is known to be Jewish, which the Christian Eucharist but perpetuates. And Dr. Wall, in his "History of Baptism," has demonstrated the same respecting water baptism. It is perfectly certain that it is first introduced into the New Testament record by no prescriptive law, but historically. Hence it is as certain that it came from, and was a "rudiment" or constituent element of the ritual dispensation just closing as the New Testament record is opened. It is just as certain that *all* the *purifyings* of the Jews were called *baptisms* by the early Christian teachers as that they were practised at all. They were also a part of the Jewish ritual law. (See Heb. ix. 1, 8, 9, 10.

"Then verily the first covenant had also ordinances of Divine service, and a worldly sanctuary. * * * The Holy Ghost this signifying that the way into the holiest of all was *not yet made manifest*, while as the first tabernacle was yet standing; * * which was a figure for the time then present, &c., * * which stood only in meats and drinks and *divers baptisms* and carnal ordinances, imposed on them till the time of reformation."

Now the "time of reformation" is under the Dispensation of Christ. (See 13, 14 v.)

"For if the blood of bulls and of goats and the ashes of a heifer" (elements by which some of the former baptisms were administered) "sprinkling the unclean, sanctified to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge (i. e. *purify.*) 'your conscience from dead works," (sinful works) "to serve the living God."

So the 10th chapter continues the theme. (See 4, 9, 10 and 14 v.)

"For it is not possible that the blood of bulls and of goats" (*elements used in former baptisms,*) 'should take away sins. * * * Then said he, Lo, I come to do thy will, O God!" [*God's will is our sanctification!*] "By the which will we are santified by the offering of the body of Jesus Christ," (*not by ritual baptism*) "once for all. For by *one offering* He hath perfected forever them that are sanctified."

Now Alexander Campbell and Pres. Edward Beecher inform us that baptism and sanctification and purification, and the *new birth* are all synonymous in the New Testament. If so, they are all attained by Christ's one "offering," accepted by faith and not by any "carnal ordinances."

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(To be continued.)

## THE QUAKERS AND THE INTERNATIONAL.

The International will not make much of the Ipswich Engineers. The "tyranny of capital" seems to be felt in that rather out-of-the-way town as a very beneficent influence, a kind of constitutional authority not to be attacked or upset without very grave reflection. The accounts of the movement there to secure the Nine Hours' Day, published in the local papers, are very interesting, not only on account of the relation revealed as existing between masters and men—a relation quite of the antique sort, manifested in ways that would have delighted Dickens,—but on account of their *couleur locale*, the almost religious tone which seems to have penetrated the proceedings. In Ipswich they quote the Bible in favor of short hours, and take as their song of triumph a hymn from Dr.

Watts. Most of our readers have heard, we imagine, of Messrs. Ransome, Sims, and Head, the great Quaker firm on the Orwell, which turns out so large a proportion of the agricultural machinery used throughout England, and is always coming to the front with new inventions and appliances, like the road steamer now being so largely ordered for India. The firm, now ninety years old, is remarkable in industrial history for the amity and long continuance of its relations with its *employees*. The founder, Mr. Ransome, a Quaker, in spite of a hard head and a somewhat despotic temper, had the Quaker habit of consideration for his men, and his little foundry grew amidst difficulties such as one reads of in novels—in one case Mr. Ransome had to pay away his children's bright pennies and little silver to meet the wages of the week—till it grew into one of the first establishments in England, able to turn out at need a regiment of well-drilled, full-grown men. Aided, no doubt, by local circumstances, such as the absence of similar factories in the district and its general poverty—a poverty long since removed—but mainly by their men's sense of the governing tone of the firm, the Ransomes were able on one occasion to tide over a period which was fatal to more than one of their rivals in the trade. Some thirty-five years ago work was slack, money was scarce, and the firm was compelled to take the men into council, and ask for concessions which in many places would have been the signal for a determined strike. The masters, however, explained their situation frankly, the men entirely believed them, and after a single meeting the whole body agreed to work three-quarters time at reduced wages, that is, in fact, to put up with 12s. or 13s. in the pound of their usual receipts till better times came round. "The matter rested in my mind," says the present head of the firm, speaking so many years after the occurrence, and doubtless tended to deepen an amity so remarkable that the firm, though noted for the strictness of its discipline, has now 456 hands in its employ whose services average 20 years, 328 who average 25 years, 51 who average 36 years, and 14 who exceed 46 years. In fact, departure has become among the more experienced hands as unusual as dismissal, a fact all the more remarkable, because similar works are now in existence all over England, and Messrs. Ransome's men express in their speeches about the Nine Hours' movement complete sympathy with their order throughout the country, and are evidently not disposed to surrender any of the advantages generally enjoyed. Immediately after the termination of the Newcastle Strike, the men, more than 900 in number, decided that it would be "discreditable to Ipswich to remain behind-hand" in such a reform; but instead of striking or threatening to strike they held a meeting in the Lecture Hall, at which doctrines were propounded that would have made a Communist white with rage. One, which would, we fear, be received with little approbation in Northern England, was that it was to the workman's advantage that his master should get rich,—a statement not indeed made by a workman, but received by them with unanimous applause; another, that "workmen had duties as well as rights;" and a third, that if they were "courteous and reasonable," their employers would in all probability be so too. There was a bit of a fight as to the best hours for beginning and leaving off, but it ended in a unanimous decision to ask for a full half holiday on Saturday, that is, from noon instead of 2 p. m, and such reduction on other days as would bring the weekly stint of labor down to fifty-four hours. A deputation accordingly waited on Messrs. Ransome with the men's request, and were, it seems, not only told that it would be granted, but that it was granted with pleasure, as a partial repayment of the ancient obligation conferred by the hands upon the firm. So touched were the men by this reception and the instant concession of their demand, that they could not be content without some public exhibition of their feeling, and accordingly resolved to present their employers with an address at a public soirée. The address, a most simple, straightforward affair, remarkable only for its clear assertion that prosperity is a blessing to be prayed for instead of a snare to be avoided, was accordingly presented, and received by the partners in speeches which are really an echo of the men's, a distinct avowal that a short stint of daily labor is a good thing, good for the masters as well as the men, and one that in the end will cost nothing. There was none of that reticence and caution with which most employers think it expedient to temper any concession whatever. We do not observe in the very minute report of the speeches before us a single regret over the good old times when men worked from sunrise till they were too tired for anything but bed, while the manager of the Orwell Works, not a partner, repudiated in the strongest language the idea of making up the lost time by driving. He "wanted more brain-oil put into their work, and not more elbow grease;" to see them all become workmen, instead of merely working-men. Nobody made the blunder of hinting that the men would misspend the new leisure; and the partners, with a touch of the true courtesy so often wanting in these struggles, insisted that the head of the workmen's Committee—

the "leader of the revolt," as they would say in Belgium or France—should take precedence of the gentlemen, and be Chairman of the occasion.

We have given this little incident a prominent place in our columns for two reasons. One is that we gravely believe this Nine Hours' movement to be one of the most important that has ever occurred in the long strife of Labor and Capital, and its success of the brightest omen for the future adjustment of their relations. Masters and men have shown more common-sense than they have displayed for a century, and the effect of the reform in removing bitterness will be immense, for although some of the men still argue that wages are more important than leisure, and some of the masters still allege that reduction of hours is only a phrase for increase of pay, there can be no doubt that the old hours, the long monotony of toil, the almost total absence of leisure *in the sunlight*, embittered workmen's tempers, and left that sense of inconsiderate treatment, or, to speak plainly, of cruelty, which makes obedience so hard. And the second reason is this. We have been profoundly impressed in all full accounts of strikes, whether English or Continental, with what seems to us the almost undue effect of personal courtesy from employers. Our readers may remember how a fancied slight embittered the struggle between the workmen and the Directors of the South-Eastern Railway, and we never take up an account of a dispute which ended amicably without reading some acknowledgment by the workmen of the "kindness" or "fairness" or "consideration" with which their deputations were received. There is a sense of surprise, of pleased astonishment in some of these acknowledgments, which suggests thoughts at once melancholy and pleasant,—melancholy because the surprise shows how deep the social chasm st ll is, pleasant because it reveals a method of avoiding, if not the struggle itself, at least some of its bitterness. The grand social difficulty of the Continent, the kind of hatred, as of aristocrats for levellers, entertained by employers for their men—a hatred due, we imagine, to concealed fear, and occasionally expressed with brutal insolence—has never troubled us here much; but even in England a little more courtesy, a little more of the feeling which makes all Mussulmans courteous because every man is a "creature of the Almighty,' would seriously modify the tone of our social struggles. If all workmen in England were so treated that they thought it a pleasant thing to see the masters grow rich, as Messrs. Ransome's men said they did, the International might whistle up the storm till it fainted for want of breath.—*Spectator.*

For Friends' Review.

## NOTES FROM AN INTERLEAVED BIBLE. NO. XIII.

BY M. S. W.

*Acts* xii. 4. "*After the passover or feast of unleavened bread.* The translators using the word *Easter* in this place is wholly inexplicable. Even if such a festival as that now called *Easter*, had been then observed in the church, (of which there is neither evidence nor probability) this passage could have no reference to it, but must manifestly relate to the Jewish passover." "In other places the Greek word is translated 'passover.'"—*Purver.*

6. It was customary to chain the arm of a prisoner to the arm of a soldier, and if he escaped, the soldier was put to death. We are told that Peter was chained to two soldiers, and locked in a cell with them, while two others kept guard outside. He was in custody of four soldiers, a quarternion. The Romans divided the night into four watches, from 6 to 9—from 9 to 12—from 12 to 3—and 3 to 6—when it was morning; a quarternion to each watch made four quarternions. When one guard was relieved, another of four soldiers took the place.

12. "It might be inferred that Peter came to the house of Mary in the evening, which does not appear to be the case; for we are told that 'as soon as it was day there was no small stir among the soldiers, what was become of Peter?' He was not led from prison in the first, second, or third watch, for if in either of them, the escape would have been discovered when that guard was relieved,—made known to the quarternion who were to begin their watch,—and reported at once lest they should be suspected of sleeping on guard. It must have been the fourth watch, between 3 and 6 o'clock in the morning, when he found many gathered thus early at the house of Mary, praying."

21–23. "How true it is that pride goeth before destruction. Nebuchadnezzar inflated with pride, exclaimed, 'Is not this great Babylon that I have built, &c.?' Dan. iv. 30. But 'there fell a voice from heaven' and both his kingdom and his reason departed. So of Herod, 'the angel of the Lord smote him because he gave not God the glory.' Josephus and Luke attribute the disease of which Herod died to the immediate agency of God. Luke as a physician, describes the disease. Josephus states that he died on the fifth day after the attack, in the fifty-fourth year of his life, and seventh of his reign."

xiii. 1. "Manaen, one of the Essenes, was supposed to possess the gift of prophecy. When Herod the Great was a boy, Manaen met him, and clapping him on his back, hailed him as king of the Jews; on his disclaiming the title, Manaen told him of the power,

the greatness, the sins and the punishment which awaited him When Herod became king, he sent for the seer, desiring to have him always at his court, but Manaen declined the honor, and then the king took his son or grandson of the same name, and had him brought up with his sons, and thus he was foster brother to Herod the Tetrarch."—*Josephus.* Whatever his life might have been when Herod was tetrarch, yet when he was exiled, we find Manaen at Antioch having become among the prophets and teachers of the gospel of Christ. Luke gives many particulars of occurrences in Herod's house—of the feast which led to the beheading of John —of the tetrarch's desire to see Jesus; and other events which make it probable that Luke had come in contact with Herod's followers."—*From Historical Notes.*

xv. 3. "This custom prevailed among Greeks, Romans, and Jews, of showing respect to parting guests by going part of the way forward with them; it was a practice, moreover, adopted in modern times by the early Friends (or Quakers), and is even now in some measure continued by that body of Christians." In an account of John Meader (Annual Monitor, 1862) is the following: "Our dear friends' parting with the earnest and devoted people of Stavanger, [Norway], will remind the reader of the visit of Paul to Tyre; [xxi. 3.] for as all brought that apostle on his way, 'with wives and children,' even to the sea shore, so did the loving Friends and others of Stavanger, forty in number, accompany John and Elizabeth Meader to the wharf, where they parted, after commending one another unto the holy keeping of Israel's Shepherd."

xvi. 10. "The use of the word *we* instead of *they* as before shows that at this time Luke became the companion of St. Paul, and in the same manner we learn that he left Paul after visiting Philippi. On the next missionary circuit several years afterwards, xx. 5. he appears to again join the apostle. 'These going before tarried for *us* at Troas.' From this time he seems to have continued with Paul until the end of the events which are recorded in the Acts, and certainly went with him to Rome. In Epistles written during the first imprisonment in that city, 'Luke my fellow laborer.' 'Luke the beloved physician' are among those who send salutations to Philemon and the Colossians, and to Timothy he writes 'only Luke is with me.' 2 Tim. iv. 11. There is evidence both in the Gospel and Acts that they were written by a physician, Luke iv. 18, 23, v. 17, vi. 19. In the account given by Mark of the woman healed by the way there seems a reflection thrown on the skill of the physicians, v. 26, but Luke casts no imputation on the skill of those who belonged to his own profession, viii. 43. In the account of miracles of healing, Luke has an evident tendency to dwell on symptoms; of the lame man at the Temple gate, it is not merely the fact of recovery that is stated, but that 'the feet and ancle bones received strength,' and 'he stood up and walked,' iii. 7. So the stages of the blindness of Elymas at Paphos are indicated, when on the utterance of St. Paul's stern anathema, 'there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand,' xiii. 11. In the Gospel of Luke special mention is made of the poor and of children; he is led to give a prominent place to widows, and to enlist our feelings on their behalf. Here only does any notice occur of that widow of four score and four years,—Anna of the tribe of Aser, which departed not from the Temple, but served God by fastings and prayers, night and day, ii. 36. Here only have we that touching allusion to the most pathetic part of Elijah's career, iv. 25, 26. Above all it is in this Gospel only, that we have the miracle at the gate of Nain, that she whose son was restored to her, was a widow, and he was her only son, and that the Lord arrested the funeral procession because He had compassion. vii. 12, 13. By such assurances of Divine sympathy, the Evangelist, like the good Samaritan in his own parable, pours oil and wine into our wounds. St. Luke's Gospel comes very close to those who are suffering under sorrow and sin."—*Howson.*

# FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 3, 1872.

Ritualism Dethroned.—In the present number will be found selections from an unpublished manuscript, which embodies the ripened convictions resulting from thirty years of inquiry upon the topics treated of, viz: 1. The *baptisms* practiced by the Hebrews; 2. Why partially continued by Judaizing Christians; 3. How far they were rejected by non-Jewish Christians; 4. How far the Christian Church was led into apostasy by the Papal Ritualism. The passages sent to us have been extracted with some difficulty of selection, from the yet unfinished volume with the above title, which, when perfected will consist of many pages. There is much force in the position taken by the writer, a quondam Baptist minister, that ceremonial observances are but Exotics sought to be engrafted upon the Christian system. That so many persons of unquestioned learning and

piety have failed to take a similar view, is only, as we conceive, to be accounted for by the fact that they have taken for granted conclusions at which Christians generally have arrived. They have read the Gospel with their minds pre-committed to a popularly accepted and outward view of passages which refer to baptism, &c. That eminent Christian minister and missionary, Stephen Grellet, on the contrary, having never seen a Bible till he was a regenerated soul, read the Holy Scriptures with the guidance of spiritual light, which enabled him to penetrate below the surface, and clearly to perceive that that which is born of the Spirit is spirit. Samuel Drew, a Methodist preacher, the intimate friend of Dr. Adam Clarke, and one of the ablest metaphysical reasoners of whom we have any knowledge, by sheer dint of argument with the sacred volume before him, clearly saw that material baptism has no status, and is theologically nothing. The testimony borne by Fox, Barclay, &c., is a noble one ; but should the Society of which they were pioneers become extinct,others would take up the truths to which they witnessed, and proclaim the true supper of the Lord, and the one BAPTISM of Christ's own Spirit, which (to the exclusion of any mere symbol) is now saving.

What we present, is but a sample of the contemplated work. To us it appears valuable and worthy of publication. We shall probably have occasion to make further reference to it.

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THIS WEEK'S CORRESPONDENCE.—In our department of correspondence this week we have given place to passages somewhat dissimilar in sentiment, from various Friends, of whose sincere attachment to the truth and to our Society, no doubt can be entertained. They are entitled to be heard, and they will be ready to hear one another. In reference to holding general meetings in the manner which has become so common, one valued correspondent says:—"The experiment must have its run ; I would throw no obstacle in its way ; I would gladly credit it with all the good it may accomplish." Such language as this has no relation to a willingness to obstruct or prevent the right way. Our advocacy of such meetings has always been conditioned upon the right appointment and conducting of them, in the regular precious order of Truth ; otherwise we have never believed that they could promote the health of the body. We know that the healthful, prosperous days of our Church were not times of lethargy, but were attended with a vehement desire for the conversion of souls, which led to zealous action. Under such lively exercise, Friends were led to appoint meetings, and to take measures for building up one another, and strengthening and confirming novices in the most holy faith. Unsanctified activity, the prompt intrusiveness of Uzzah, are not what we require, but earnest religious activity, and life supplying and quickening every joint.

When the Church shall in an honest concern agree to hold a meeting for the worship of Almighty God, and believers shall, upon such appointment, devoutly assemble, we expect, we have a sure guaranty, that Christ will be in the midst, and that the Father seeketh those to worship Him, who do it in spirit and in truth. It is on such tenable ground only that we have ever advocated the holding of General Meetings. Nor has anything occasioned us to vary from the position we have taken. Where spiritual blessings have resulted, it is nothing more than a faith in the promises of God would have warranted us in expecting. Where innovations and inconsistencies have marred the work,—that too, was to be expected. When the headship of Christ and the reigning of His Spirit have been fully maintained, it has been His work, and behold it was good. Where the moving of the Spirit of the Lord upon the face of the water has not been waited for, and where the will of man has guided the instrumentality, a far lower result has been attained. This reasoning will apply, not merely to extraordinary gatherings: apply it to the regular stated First-day meetings. If they are not held in the life, if the pure theory of worship be supplanted by human innovations, how are we to look for vital growth and an increase in the increase of God? "As no stream," says George Dillwyn, "can rise higher than its fountain head, so that which originates with man will end

with him; and whatever originates in the Divine influence will rise or return to that. The Lord's works alone praise Him!"

Meetings thus rightly appointed and conducted, are not to be stigmatized as extravagant, as excitement, or as "forced revivals." Human infirmities and human intrusiveness may step in and mar the work, when the Lord has intended to command the blessing; yet in His long suffering He may often pardon indiscretions which were honestly intended in His service. Do we in so saying advocate indiscretions? By no means; but we feel assured that no man who can perform the miracle of speaking by the Holy Ghost, in the name of Christ, can lightly obstruct the glorious work of bringing souls unto Him. Nor are we to take it upon us to forbid any who set up their banner in the Divine name, and in that Name cast out the foul spirits who having "possessed" unregenerate souls, hinder the opening of the door at the knock of the heavenly visitant seeking to enter.

We would be explicitly understood as wishing to cleave to the good old ways. We lament every innovation upon the pure and genuine system of religion in which our fathers have trodden their way to glory, every interference with a holy, reverent waiting of the soul upon God in quietness, confidence, and patient resignation.

BEHOLD HE PRAYETH, was the exclamation of surprise in reference to one from whom no act of religious sincerity had been expected. We have been led to reflect upon the sacredness of direct intercourse between the soul and its Maker. The place of prayer must be regarded as a city of refuge. If a man's hands are placed upon the horns of the altar, it were impious presumption to drag away the suppliant from the awful footstool of the great King, before whom the inhabitants of the earth are as grasshoppers. Perfectly inviolable is the position of a supplicant to God for things which it is lawful to ask.

We have on former occasions commended the care of the Society of Friends not to hinder prayer, and to pass its censure and, in incorrigible cases, its condemnation, upon persons who show public marks of disrespect to those who are thus engaged.

OUR FRIENDS JOHN HENRY DOUGLAS AND LUKE WOODARD, accredited ministers of the Gospel from Indiana Yearly Meeting, are laboring in Philadelphia and its vicinity. They have held several public meetings. The field is large and white. Our prayer is that the Lord of the harvest may send forth His laborers and prosper His work to a blessed ingathering.

DIED.

CARTER.—Near Mooresville, Ind., on the 2d of Tenth month, 1871, Martha, wife of Nathaniel Carter, in the 54th year of her age; a beloved member and Elder of White Lick Monthly Meeting. This dear Friend was suddenly called away, yet her family and friends have the consoling evidence that her end was peace.

BUNDY.—On the 31st of Seventh month, 1871, Lydia C., wife of John M. Bundy; a member of Fairview Monthly Meeting, Illinois. The shadows of death to her were lighted up by the presence of Christ.

## CORRESPONDENCE.

[A correspondent whom we regard as a Scribe well instructed unto the Kingdom, brings forth out of his treasure the following wise and suggestive thought.]

I am often thoughtful whether the practice which is creeping into Friends' meetings in some places of asking the audience to rise in testimony of renewal of covenant or of consecration, &c., is not a movement *away from* our purest ideal of gospel liberty, and that which has been so largely secured in our mode of worship. Those who request assemblies to rise for expression or committal upon some point proposed, claim the high stamp of duty in making such appeal. But individual duty must be regulated by the judgment of the body. And will the body in the exercise of its most sacred privilege and duty, that of public worship, subject itself to an individual dictation, which, on the broad principle of equality we recognize, *any member* may assume?

I may be in a meeting for worship in which all who feel a particular desire, are requested to stand up. I may feel that the request is unauthorized by highest sanction, and find no liberty to rise. Again, I may feel very strongly the desire referred to. I may be breathing it into the listening ear of Jehovah, but not feel prepared to expose it *now* to the world's gaze or handling. In either case, my very passiveness in keeping my seat, leaves me liable to be misappre-

hended and misunderstood by those around me.

The seed often dragged out of the ground to show its germination, cannot grow well. So I believe our most sacred feelings, in their incipiency, require to be planted in the soil, and covered up there until the Lord's own sunshine and showers shall bring very gradually but very sweetly to view, their growth.

I assume no judgment seat over beloved brethren in this matter; I am open to be taught.

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Lime Rock, Wis, 1st mo. 23d, 1872.

The *Review* has ever been a welcome visitant at our fireside; not only for its religious instructions, but also for its literature; and of late, since we have been far removed away from among Friends, and consequently deprived of the privileges and associations of our beloved Society, the *Review* is doubly precious to us, it being the principal medium through which we learn of the welfare of the brotherhood. I have felt much gratified with the course taken by it in regard to General Meetings; and it makes my heart almost leap for joy at times, when I read of the renewed energy and vigor manifested by the holding of such meetings, and of the fresh out pouring of the Holy Spirit, which seems to attend them. The desires of my heart are often raised to the great Head of the Church, that He would direct the steps of some of His servants to this part of His footstool, for the fields seem white unto the harvest.

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New York State, 1st Mo. 19th. My dear friend—As one of the committee of New York Yearly Meeting, having in charge the holding of General Meetings in various parts, for the promotion of the blessed cause of the dear Redeemer, I have attended all but one, so far. Whilst I do rejoice in the evidence afforded us of the Lord's anointing presence and power, and feel that a blessed work is going on in our midst, I feel, (and increas ingly so of late,) the need we have of watchfulness on every hand, lest, in our earnestness and zeal, we retard rather than advance the blessed work. Professing as we do, a great responsibility rests upon us. Oh, that we may hold fast our profession. It is to be feared (I hope I may be mistaken) that there may be with some a tendency to ignore the wholesome practice of silent waiting upon God, also to copy after other churches—open ing meetings formally with reading a chapter —calling upon the congregation to rise—closing with a benediction. I am far from wishing, my dear brother, to judge any one, but I feel that we need to watch and pray, that all may be done with a single eye to the glory of God. * * * *

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[*Extract from a letter by John G. Whittier.*]

Amesbury, 1st Month 17th. * * * I should think it must be rather difficult to edit a Friends' paper just now. It is a transition time, a day of sifting and inquiring, of expedients and experiments, almost a spiritual chaos. But the Divine Order surrounds all; and what now seems to us discord may be only the adjusting of the keys for a great harmony hereafter. I confess I have no very strong hopes from the experiment of protracted meetings and forced revivals. Some minds may be arrested and turned from evil, but others may be confirmed in indifference by exhibitions of extravagance. The experiment must have its run—I would throw no obstacle in its way—I would gladly credit it with all the good it may accomplish, but I believe that there is a "more reasonable service." There are those connected with it whom I love and reverence, to criticise whom I am quite unworthy; but for myself I have an instinctive dread of excitement and innovation in religious matters.

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New Jersey, 1st Month 24th. I think every true Christian will desire that whatever is of the Lord may prosper exceedingly.

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[*Letter from Glen's Falls, 1st Month 19th.*]

Our General Meeting of Glen's Falls just closed, has been attended by a wonderful display of Divine power. The Methodist meeting house being much larger than our own (which is two miles distant from the village), was kindly offered by the pastor, who at the opening said, "On behalf of the congregation and the trustees, I gladly tender to you this our house of worship, so long as it shall please you to occupy it. I do this the more freely, fully appreciating that you, the Friends, are fellow laborers with us in the kingdom of our Lord, and one with us in all the leading truths of the Gospel."

His kind courtesy was responded to, on behalf of our committee. We extended our thanks, and in answer to the inquiry which was doubtless in many minds: "What are we to expect of a General Meeting?"—it was said, "It is no attempt to introduce any new doctrines, but is an effort to awaken a more earnest zeal for the Lord and his cause among ourselves, as a branch of the Church of Christ. To more fully identify ourselves with all evangelical denominations in maintaining the standard of truth and righteousness, to aid in presenting a more united front against the powers of darkness, and to aid in unfurling the blood-

stained banner of the Lord Jesus before the world. In this effort we hail with joy every evidence of the fulfilment of the prayer of our Lord for his church: 'That they all may be *one*, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.'"

Three meetings were held each day, from the 11th to the 19th, including First-day, when the meeting houses of the Presbyterians and the Baptists were also well filled, being offered for our use. Each meeting was sensibly crowned by the Divine presence, prompting the acknowledgment from many hearts, and many lips also! "Surely this is the Lord's doing, and it is marvellous in our eyes." Many had looked forward to this meeting with almost trembling anxiety, who now feel the language appropriate to us, "wherefore didst thou doubt, O, thou of little faith?" We had the compa ny of several of the Lord's servants from other Yearly Meetings, whose labors were eminently blessed to the rejoicing of many hearts. The vocal exercises were, however, not confined to these "ambassadors for Christ." Short testimonies from the audience, to the number of one hundred and upwards on some occasions, testifying to the power of grace, the love of Christ, or the desire to know more thereof, all tending to the tendering of many hearts. One esteemed Friend remarked to the writer, on leaving: "If I had any doubts as to the propriety of General Meetings, I am now thoroughly convinced that they are of the Lord." Christians and non-professors all seem united with us, so far as any expressions have been heard, in exclaiming; "Surely the Lord hath triumphed gloriously. He hath done wondrous things for us whereof we were glad."

J. DeVoll.

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Steam on the Niger.—The screw steamer Victoria lately arrived from a voyage up the River Niger, with a large and valuable cargo of ivory, palm oil, &c., which was at once transhipped on board the regular steamer Bonny for England. The accounts brought by the Victoria from the Niger expedition were of the most satisfactory character. The Victory was to return to the Niger on the 29th of September. The cargo, which was transhipped on board the Bonny, is we believe, one of the most valuable which has ever come down the Niger.—*African Repository.*

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The best way to keep out wicked thoughts, is, always to be employed in good ones. Let your thoughts be where your happiness is, and let your happiness be where your thoughts are; for though your habitation is on earth your conversation [citizenship] will be in heaven.

FRIENDS IN AMERICA.

In the absence of any published statement of the number of Friends in America, many erroneous assertions have been made relative thereto, particularly in comparing the present with former times. Having recently heard from public speakers estimates so evidently incorrect, the writer has been prompted to collect the figures in the accompanying table, most of which have been taken from the printed minutes of the Yearly Meetings to which they refer, and may therefore be considered official.

Although most of the Yearly Meetings have not taken an annual census until within the last five or six years, still there is another source from which tolerably accurate estimates can be made. In nearly all the Yearly Meetings the concern of Friends for the education of their youth has caused full particulars to be collected of the number of children between the ages of five and twenty-one years. Now if we make a comparison of the number of children and the total number of members during the years in which both have been reported, we obtain a ratio that is sufficiently accurate, in the absence of more positive knowledge, to compute the full membership for the years in which children only are reported. In the table such computed numbers are indicated by a *.

Of several Yearly Meetings which have no record of either children or members, the writer has received estimates from individuals belonging to those Meetings, who have from their position had opportunities to be well informed on the subject; such estimates are distinguished by a †.

At sight it would seem that there has been a very general decline in nearly all the meetings—this, however, is partially deceptive, the apparent loss being accounted for in several cases by the fact that from some, other meetings have been from time to time set off, as Canada from New York, in 1867, and also Adrian Quarterly Meeting to Ohio a year or two later, Indiana from Ohio in 1821, Western from Indiana in 1857, and Iowa from Indiana in 1863. It should also be noted that for many years the Eastern Meetings have suffered very considerable depletion by the emigration of their members westward usually into the limits of Indiana, Western, and Iowa Yearly Meetings; North Carolina, especially, has lost thousands of members from this cause.

The aggregate number of Friends in the whole country at the present time, is shown by the accompanying table to be 57,405, or 755 more than were comprised in the meetings existing twenty years ago. During these twenty years the membership of the

meetings east of the Alleghanies has decreased 7,722, while those west have increased 8,477.

The writer's acknowledgments are due for important assistance kindly afforded in preparing these statistics, to Henry T. Wood, of New Bedford, John M. Whitall and Jacob Smedley, of Philadelphia, Francis T. King, of Baltimore, and Allen Jay, of North Carolina.

STATISTICAL TABLE.

| Yearly Meeting. | When Estab'd | 1827 | 1829 | 1841 | 1849 | 1858 | 1863 | 1869 | 1871 | Gain or Loss. |
|---|---|---|---|---|---|---|---|---|---|---|
| New England. | 1661 | | | | 7,200 | | | 4,618 | 4,403 | Loss. 2,026 |
| New York. | 1695 | | 9,138 | *8,309 | *7,501 | | | *4,526 | 2,858 | Loss. 6,280 |
| Canada. | 1867 | | | | | | | 1,523 | 1,641 | Gain. 118 |
| Philadelphia. | 1681 | †9,000 | | | 1851 *7,323 | *6,921 | *6,206 | *5,618 | †5,500 | Loss. 3,700 |
| Baltimore. | 1671 | | †800 | | †700 | | | | †600 | Loss. 200 |
| North Carolina. | 1708 | | | | †4,000 | | †2,50 | 3,600 | 4,000 | No Change |
| Ohio. | 1812 | | | | | *3,200 | *2,848 | | 2,855 | Loss. 345 |
| Indiana. | 1821 | | *27,937 | | *29,926 | *23,794 | | | 17,200 | Loss. 10,737 |
| Western. | 1857 | | | | | 8,538 | | 9,276 | 9,749 | Gain. 1,211 |
| Iowa. | 1863 | | | | | | *9,44 | 8,339 | 8,599 | Loss. 846 |

Ratio of adults to children in N. York is 7.05
" " " N. England is 4.98
" " " Philada. is 5 15
" " " Ohio is 3 56
" " " Indiana is 3.65
" " " Western is 3 07
" " " Iowa is 3 93

WM. H. S. WOOD.

*New York, 1st mo. 20th,* 1872.

### DIVINE CHARACTER OF THE SAVIOUR.

There are those in this strange deluded world who frequently call Jesus, our Saviour, and yet utterly deny that Divine character, nature and power, by which alone he can be our Saviour. I well remember what a noble testimony was borne upon this subject by our honorable elder, George Fox, when he was a very young man, and when, by a long course of suffering and conflict, he had been baptized into a living sense of the suffering of his Lord; and when the priest of the parish asked him the question: What could be the meaning of our Lord's agony and bloody sweat in the garden of Gethsemane, and of that awful cry in Nature's dark hour upon the fatal Cross, "My God, my God, why hast Thou forsaken me?" he answered and said, that Jesus was then bearing upon himself the burden of the sins of all mankind. And the priest acknowledged that it was indeed a very good answer. And so it was; a very plain, simple, noble testimony to the eternal truth as it is in Jesus, which the cavil of the skeptic, and the artillery of the unbeliever, shall never, never shake.—*Sermon by J. J. Gurney.*

## YOUTH'S DEPARTMENT.

From the Annual Monitor for 1872.

PRISCILLA QUERTIER, *of Guernsey, who died on the 16th of First month,* 1870, *aged* 13 *years,* 5 *months, and* 6 *days.*

"How bless'd is the child of the Lord,
When taught of the Father to run!
When led by the light of His word,
And cheer'd by the beams of His sun!"

These lines by the late Joseph John Gurney seem particularly descriptive of the spiritual experience of a child of thirteen years old, who at that early age was truly enlightened by the Holy Spirit, to know God as her heavenly Father, and Jesus as her Saviour and her Lord.

She was the daughter of Hilary and Mary Quertier, and was born on the 13th of Eighth month, 1856, in the island of Guernsey, in the parish called St. Andrew's. Although the youngest in a family of nineteen, of whom before her death fifteen were still living, she was intelligent beyond many of her age; of a sweet and bright disposition, thoughtful, and fond of learning. After reaching the age of nine, her health began to fail, but going to school was her joy, and to the house of worship her delight. One evening returning home with her mother from their meeting, she said, "if *I* could pray also, though young, I might perhaps do some good." Another evening her mother was talking to her as they walked along, but Priscilla did not reply:—on being asked what was the matter? she said with tears, she was praying to the Lord. Two years elapsed, yet though feeble, she would always go to school, and made rapid progress in her studies, often obtaining the first prizes. But in the Twelfth month of 1867, she attended the examination for the last time; at which she took most of the first prizes, though not yet eleven years and a half old. Soon after an inward complaint was felt, which gave her much pain, though she bore it with exemplary patience; but medical skill was only able to relieve, not remove her disorder.

Such was her condition during the year 1868. Unable to resume her attendance at school, she became an apt scholar in the school of Christ. Sometimes she would rally for a few weeks, then her sufferings returned; till she began to doubt of her recovery, and serious thoughts occupied her mind. In the mean time she had two remarkable dreams, which much impressed her. "Then," says she, "I believed the Lord was speaking to me by dreams."

The last day of 1868 was to her a memorable time. She was powerfully visited by the Holy Spirit, and brought under a sense of being a sinner, guilty before God. This gave rise to great distress and anguish, and an earnest wrestling of soul to become reconciled to her heavenly Father. She exclaimed, "I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord." Her father seeing her so fervent in prayer, encouraged her to continue her supplication, telling her the Lord would certainly come, and not tarry. Her mind was now in some degree calmed; and she thought of the promises, "though your sins be as scarlet, they shall be white as snow;" and again, "He who hath begun His work in me, will not fail to accomplish it." For several days she continued in this state of mind, ardently seeking the pearl of great price. On First-day afternoon, the words impressed her mind, "Hold fast that thou hast, that no one take thy crown," and she felt much encouraged. On the 5th of First month, before breakfast, the word came to her, "Fear not, my daughter, thy sins are forgiven thee:" but (to quote her own language) "I only dwelt on those first words, 'Fear not, my daughter,' for I did not believe my sins had been pardoned." Seeking more and more for this assurance, and cheered by several passages of Scripture that presented themselves, particularly "I will not leave you comfortless, I will come to you," at length came the last word as well as the first, "My daughter, thy sins are forgiven thee."

Such is the particular relation little Priscilla afterwards left on record of this Divine visitation, and conversion of heart. "On this," she says, "I perceived it was the Lord who was speaking to me, and I placed faith in it; but not so lively a faith as that which I now enjoy; for it has been increased more and more, since I received the precious gift. * * I recall passages from time to time, of which I could say it was the Holy Spirit that was speaking to me, which much encouraged me, though my faith was still feeble. All this time I was budding, but I matured from the fourth of June. One afternoon I was so transported in spirit, it seemed as though I saw my own interment, and the persons present asked my name, and where my soul was, and I heard a voice saying 'in heaven.' Since then I have been so encouraged and so happy, I would wish that all might follow me. I have now that faith by which I shall grow and ripen for heaven. Oh, may glory, honor, blessing and power be ascribed to Jesus, who alone has called me out of darkness into His marvellous light, which shall endure for ever and ever. Amen."

As the spring of 1869 advanced, her disorder advanced; but her heart was full of joy. Her words at this time were few, her looks serious and thoughtful, with a countenance always sweet and cheerful. In the Fifth month her illness made such rapid progress, it was thought advisable to begin speaking to her of it. She was asked, if she would feel any regret to part with the family, or anything in this world. "No," she replied, "for I believe there is a mansion prepared for me in heaven with the blessed." A few days after, she said with a cheerful smile, but with tears of emotion in her eyes, "How happy I am! I feel so happy, that I would like to tell every one that Jesus loves me with an everlasting love. My cup is full! I pray the Lord to enlarge it. His sweet words have come to me, 'Open thy mouth wide, and I will fill it.'" The passage dwelt on her mind, "Lord, make me to know my end, and the measure of my days, what it is; that I may know how frail I am." She said, "I feel very weak, but happy. My desire is to be in heaven. I shall only go but a short time before you. Since I have known my precious Saviour, I wish you all may follow me. He has not left me without His life and light in my heart. Satan tries to lead me astray, and to turn me away from the good path; but I know he is a liar from the beginning, and that my sweet Jesus is mightier, and can say, 'thou shalt go no further.'"

Soon afterwards, namely from the 4th of the Sixth month, (the date before mentioned in Priscilla's own account of her soul's enlargement,) she felt it laid upon her to write a journal of her feelings and meditations; which she continued to do till within a day of her decease, a period of seven months; only missing a very few days from weakness. This work was undertaken as a testimony to the goodness of the Lord in His dealings with her soul, and as a means of exhorting and entreating others not to neglect the great salvation; and it was her express desire, that the same should be published after her decease, and that if any profits accrued from the sale, they should be distributed among the poor. This request was complied with, and an edition of 600 copies in the French language, with a memoir and some letters, bound in cloth, and with a photograph of the writer, was rapidly

bought up in seven weeks by the inhabitants; with the exception of a small number that, in accordance with her wish, were given away to all the poor families that could not procure them. A second edition of 600 has since been called for, and is now on hand. There are many homes in the little island of Guernsey, where this work of 160 pages is valued as a family treasure.

The reader who shall thoughtfully peruse this record, can hardly fail to derive much instruction from it. Offered with the simplicity and frankness of childhood, he will find in it a striking portraiture of the joy and peace of believing. A constant overflowing of gratitude for mercies received, "my cup overflows, O Lord, enlarge it, that it may hold the more!"—a meek resignation under suffering, in the belief that all is for good in the heavenly Father's hand, and even to be matter of gratitude too,—continual rejoicing in Christ the Lamb of God, the Good Shepherd, the only Saviour;—a looking and longing for the New Jerusalem, the heavenly country, rejoicing at every near approach, every step towards the goal,—and an always increasing entreaty to the worldling, the sinner, and the unconverted, to come to Christ while yet they may, assured that He will in no wise cast those out who come to Him in faith;—these are some of the leading subjects that occupy the pages of this remarkable journal. It shows also, how rich a treasury of heavenly wisdom we have in the Holy Scriptures, when opened by that Spirit which inspired those who wrote them, and which can impart a clear view of their meaning even to the mind of a child.

"Yesterday I was so encouraged," writes Priscilla, "I could say with David," 'Thy word giveth life.' What sweet words! * * I sought consolation in the Holy Scriptures, and I was arrested with these passages: 'Continue thy favour to those who know thee, and thy righteousness to the upright in heart.' * * * 'For God has not given us a spirit of fear, but he has given us a spirit of power, and of love, and of sound mind.' * * * 'Be not thou therefore ashamed of the testimony of our Lord Jesus Christ.' I believed these words were suited to my state, and I felt at peace with God."

From day to day we find one Scripture after another brought up with freshness and instruction, as in the following entries.

"June 9th. Last night I enjoyed communion with God. The passage, 'He wakes and slumbers not," was much on my mind, though Satan wished me to believe it not so; but I knew he was a liar from the beginning. O my soul, what shall I render to the Lord for all his benefits towards me? I feel detached from the things of earth. I would rather choose to lie on my sick bed as long as it shall please the Lord, than to walk in the ways and vanities of this world; but I must be steadfast and faithful.

"June 16th. Last night the words, 'Every eye shall see Him,' were in my mind. O what a terrible thing for those who shall not have availed themselves of His precious sacrifice,—to appear before their Judge!"

"June 22nd. When I read those beautiful and sweet promises which are given me, it seems that it is the Lord himself who is speaking to me in the heart. O how precious they are to me! they are foretastes of my bliss. 'Let not your heart be troubled; ye believe in God, believe also in me.'"

"July 4th. This passage has been opened to me to-day. 'You are the light of the world. A city set on a hill cannot be hid!' The Christian is known by his works. He must not be afraid to confess Jesus; all his pleasure is to speak of Him, and of His word. * * The worldling is ashamed of Jesus, because he did not open to Him the door of his heart, when He knocked; and He continues still knocking, in His love. Such a one knows nothing of His love, and is troubled. How shall it be otherwise,—when there shall be the Great Judge of quick and dead, who will deny him to all eternity?"

"July 9th. It is on the parable of the king and the marriage feast, that the Holy Spirit enlightens me to-day." * *

"August 11th. My meditation is, 'the wind bloweth where it listeth, and thou hearest the sound of it, but thou knowest not whence it comes, or whither it goes. So is every one that is born of the Spirit.' We cannot see the wind, likewise we cannot see what is in the spirit of man; but we must be born again by the Spirit of God, to attain the life eternal. For to have communion with God, who is a Spirit, we must worship Him in spirit and in truth. * * * The Spirit ought to be revealed in us, before our flesh returns to dust, if we would share in that happiness which is now unseen, but which will then be seen, when there is only the spirit that lives."

(Conclusion next week.)

## SUMMARY OF NEWS.

Foreign Intelligence.—European dates are to the 29th ult.

Great Britain.—A violent storm occurred on the 24th, extending throughout the British isles and to some parts of the Continent. At London the gale became at times almost a hurricane, and rain fell in torrents, flooding the lower portions of the city. The Parliament building was damaged, water penetrating the roof in several places and injuring decorations and furniture. Many streams in the south of England ove flowed their banks, deluging some villages, and doing great damage to property, especially in the valley of the Severn. As the storm

was very severe both in the English Channel and on the Irish coast, disasters to the shipping were apprehended, but to our latest dates no details were given. The telegraphic wires were prostrated in various directions, and communications interrupted.

The widow of Sir John Franklin has offered a reward of £2,000 for the recovery of the records of his ships, the Erebus and Terror, which are supposed to have been deposited on King William's Land.

The trustees of the Peabody fund, in accordance with the directions of the late George Peabody, have let to small families 500 houses, with planted grounds attached, at Brixton, one of the southern suburbs of London.

A deputation from the Anti-Slavery Society recently waited on Lord Granville, the Foreign Secretary, to make representations respecting Spain's non-observance of the treaty for the suppression of the slave trade. Earl Granville, in reply, said that Spain had undeniably infringed the treaty, but it would be a delicate matter for England to interfere at present, while Spain had the insurrection in Cuba on her hands. The British Minister at Madrid, he said, is doing his utmost to secure the observance of treaty obligations.

France.—The committee of the Assembly have rejected the proposal to terminate the commercial treaty at present existing between France and England. They propose to modify the tariff, but make no further changes at present.

About fifty deputies to the Assembly from the eastern departments, have bestowed their patronage upon the national subscription for the payment of the German indemnity. The contributions for this object are extending rapidly. Among the subscriptions reported is one of 150,000 francs from the city of Nancy.

Bonapartist agents are said to be very active in the army, distributing pamphlets which urge the restoration of the Empire as the ending of all the woes of France. Copies have been seized in the barracks by the police.

A protest against the pending Education bill, signed by 51 bishops, has been sent to the Assembly

A railroad accident occurred near Nice on the 25th. A bridge over the Paglione river give way while a train was passing over, throwing the cars into the water, and killing and wounding fourteen persons.

Italy.—It is stated that a census of Rome, just completed, shows the total population to be 240,000.

A new religious journal has been established in Rome, which will oppose the dogma of infallibility. "Father Hyacinthe" is expected to be one of its contributors. Already four denominations of Protestants have established churches in that city; Waldensians, the Free Italian Church, the Baptists and the Methodists. The number of members in these churches is not large, but unity and brotherly co-operation form a pleasing feature of their work.

Russia.—An imperial decree has been issued making compulsory the use of the Russian language in the primary schools of Poland.

Turkey.—The cholera has ceased to prevail as an epidemic in Constantinople and its suburbs.

Brazil.—The Empress Dowager has freed all her personal slaves. The order of Carmelite monks have decided to imitate the Benedictines in liberating all their slaves, except those whose services had been previously contracted for. The government has ordered a special registry of the existing slaves of the Empire, and of those children born of slave mothers, who are free by the emancipation law, to be commenced 4th mo. 1st. Six months are allowed for making it, and if not then completed, the time will be extended a year, and all slaves not registered by the end of 9th mo., 1873, will thereby become free. A company has been formed for uniting Brazil with Europe by a submarine telegraph. An enterprising person has undertaken, with the help of British capital, to construct a railroad around the falls which render the Madeira river unnavigable, near the Bolivian frontier, and to place steamboats on the river above that point. The materials to begin the road are expected to arrive during this month, and the projector hopes to complete it in two years.

Domestic.—Another "snow blockade" has taken place on the Pacific Railroad. The winter on the Plains and the Rocky Mountains has been more severe than for several years past, with an unusual amount of snow and violent winds. On the 25th, it was reported from Cheyenne that the thermometer had been as low as 36 degrees below zero, and that westward trains were detained at that station, while those coming eastward were obstructed further west. At one point, it was said, a snow engine with three trains attached, had been three days in getting over ten miles. At another, the snow drifted into the cuts as fast as it was removed. Dispatches of the 27th indicated no improvement in the condition of affairs.

The Governor of Wisconsin received, between the 1st and 20th ult, $10,800 for the relief of sufferers by the fires in that State. Of this, $8,500 came from Glasgow, Scotland, $1,600 from Mexico, $600 from Liverpool, and $100 from Paris. There had been received to that time about $180,000, besides a large quantity of clothing, both old and new, and provisions of various kinds.

The Legislative Assembly of Utah recently passed an act for holding a convention to prepare a Constitution and ask admission as a State; but the Governor vetoed the act, on the ground that the Legislature could not take such action without special authority from Congress; that Utah had not the population required for one Representative in Congress; and that before seeking State organization she ought to place herself in harmony with the General Government by obedience to the laws against polygamy.

Congress.—The Senate passed the bill for the relief of Chicago by admitting free of duty all materials for the rebuilding of the city; and a substitute for the Apportionment bill from the House. The Senate bill fixes the number of Representatives in Congress at 243, and the ratio of representation at 157,109, providing a uniform day for electing members of Congress in all the States and Territories, and forbidding the admission of any State with a population less than that required for one Representative. It also adopted a resolution for final adjournment on the 29th of 6th month.

The House passed a bill to promote the development of the mining resources of the United States, and the Legislative and Pension Appropriation bills. A bill to establish an educational fund, setting apart the proceeds of the public lands for that purpose, was reported back from the committee to which it had been referred, but was not acted upon.

# FRIENDS' REVIEW.

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## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 357.)

22 § *The Peshito Version, A. D.* 150, *continued.*

Why the ancient Syriac version of the Bible was called *Peshito*, that is, "Simple," is not now exactly known. It is witnessed by the learned to present the internal evidence of being a pure and simple translation from a Greek original. That prince among philologists, John David Michaelis, has said, (and others more concisely in calling it "the Queen of Versions," and "at once the oldest and the best of all,") that the Peshito is the very best translation of the Greek Testament he ever read,—that of Luther, though in some respects inferior to his translation of the Old Testament, holding the second rank. Of all the Syriac authors with which he was acquainted, its language was the most elegant and pure, not loaded with foreign words like later writings; that it has no marks of the stiffness of a translation, but it is written with the ease and fluency of an original; and its excellence of style must be ascribed to its antiquity, and to its being written in a city which was the residence of Syrian kings.

That city was in a country which was once the dwelling-place of Abraham, the father of trustful believers. While yet the Apostle John was living, Christianity had triumphed mightily in Syria and Mesopotamia. Agbarus, King of Edessa, where this version was written, "was undeniably converted to the faith of Christ within twenty years after the ascension," and "the gospel had free course thoughout his dominions." It is according to probability to suppose that so many believers in the doctrines of the gospels living in the distant country of the Euphrates while yet the evangelists were living, at the same time had copies of the gospels in their own tongue, wherein they were born. Some authorities affirm, and church tradition holds, that the old Syriac version was made in the apostolic age itself, and that the evangelist Mark was the maker of a great portion of it. It is not unlikely that this is partly true,—that is, that the Peshito version is in part a revised form of perhaps cruder translations that had gone before, dating from the time of the ministry of Mark and the apostles generally. So that in this version, made out we will not say earlier than A. D. 150, we seem to be brought back to a time soon after the conversion of Agbarus, King of Edessa, when the apostles were yet living. Besides this, the Syriac Christians were, in the fourth century, divided up into such sects and factions, scattered from Mesopotamia to China,—as Nestorians, Jacobites, Romanites, Maronites, Copts, &c.,—that the genuineness of each other's copies of the New Testament would be watched by all with jealous scrutiny. But these all, however mutually hostile, held the Peshito in equal veneration, as their inheritance from apostolic times.

---

If now on being told that our Sinaitic MS.

of A. D. 330, bears peculiar and striking points of resemblance to the Old Italic or Latin Scriptures of A. D. 150, it were asked, "How then are we to know that the Sinaitic is not a translation from the Italic,—in other words, that the original was not in Latin rather than Greek?"—one of our answers would be, that here we have another translation besides the Italic, made as early and apparently earlier, in the Syriac tongue and evidently from a Greek original. For instance, in one chapter the Syriac translation retains eleven Greek words when the translator might have used equivalent Syriac words. He evidently mistook some Greek words for others; for in writing "wisdom is justified by her *works*," he thought the Greek word *teknon* (children) was *technon;* in another place he thought *aitesas*, (asking) was *aithesas*, and so translated it "setting on fire." Several such mistakes occur, showing that the translator of the Peshito had a *Greek* copy before him. From various internal evidence the Greek parentage of the Old Italic version also is unmistakable.

These two copies, the Old Syriac and the Old Italic, to which the same date, A. D. 150, is assigned, agree with each other in such a way as to show that they came from almost the same point of transmission, and yet so differ from each other in their textual readings as to pre-suppose different copies from which they were taken; satisfying eyes that are skilled in such matters, that there were different copies of the gospels in existence before the year 150 from which these two disagreeing copies were taken,—the Peshito on the one hand, and the Italic (with the later Sinaitic) on the other.

So these two books are visible witnesses of the existence of the gospels *before* A. D. 150. Taking this year 150 as a standpoint, we have means of looking back over a distance of about 50 years. For, as we have placed ourselves at the middle of the second century, five diverging lines of transmission meet our eyes, as if they had separated from a common point of origin 50 years back. These are five copies or representatives of the gospels recognized at that time, namely, the *Old Italic*, the *Old Syriac*, the copy from which the *Sinaitic* manuscript was taken (we might add also another copy for the *Vatican*), the copy from which *Tertullian* drew his extensive quotations, and another from which were taken the quotations in the Latin translation of *Irenæus;*—these five representing witnesses in Greek, Latin and "Hebrew," that were in existence about A. D. 150. But we understand that each of these five so differs from all its fellows as to show that they were each copied from different manuscripts. And at least 50 years should be allowed for these differences in copying to have grown up. So this very diversity of readings, of which many of us are so afraid, really furnishes a clue for tracing back the copies towards a common time of origin. Five diverging lines can be traced back towards their point of convergence; but if the lines were parallel on reaching us, they could not be traced back to unity.

Let us bear in mind, too, how widely apart over the eastern continent these five copies were separated from each other. The Old Italic belonged to the West, among the Latins on both sides of the Mediterranean; the Syriac east of the Euphrates in Asia; the Sinaitic is referred to Constantinople; Tertullian wrote in North Africa; and Irenæus was Bishop of Lyons in France, and the barbarous Latin into which his own Greek is translated is regarded as the Latin of his neighborhood; but his translator put his Scripture quotations in the Latin of a copy of the Old Italic somewhat different from the copy which Tertullian had subsequently in Africa. Wider separations of these copies from each other in the Roman world could hardly have been arranged. Long distances could not easily be overcome with the means of travelling and communication in those times. Such wide circulation of independently copied gospels of course required in that day a considerable length of time previous to A. D. 150.

This seems to be about as far back as we venture to get in the date of *translations* handed down to us. Beginning with recent versions and especially with our Authorized Version of 1611, we have found our way back by versions and manuscripts which (or as good as which) we can hold in our hand in a certain library, to some time previous to A. D. 150, a time when some men were living who were personally acquainted with our Lord's disciples, who wrote the four gospels.

§ 23. *Polycarp, before A. D. 165; and Ironœus, A. D. 177.*

Indeed, Polycarp was not martyred until fifteen years after the date of our five witnesses, and Polycarp was familiar with John the Evangelist, having sat as a learner at the feet of him the last writer in the four gospels; and Polycarp left writings, fragments of which we now hold in our hand, in which he makes several quotations from Matthew and one from John in the manner in which one would quote sacred Scripture. But Polycarp has left so little that is now preserved in writing, that we have to take his disciple Irenæus in his place. Irenæus left much in writing, of which here is a copy in his original Greek, together with the Latin translation of it which makes use of the Old Italic version. From the year 177 on, Irenæus was pastor of the church at Lyons in France. He writes thus

concerning his master Polycarp's acquaintance with John the Evangelist. It is in a letter to Florinus:

"I saw thee while I was yet a youth in Lower Asia with Polycarp, when thou wast living in scenes of princely splendor, and when thou wast striving to gain the approval of Polycarp. What took place then is fresher in my memory than what has occurred more recently. What we took in, in our youth, grows up as it were with us, and is incorporated in us. And so I can even now bring back to mind just the place where the good Polycarp used to sit when he talked to us; how he looked as he came in and as he went out; how he lived; how he used to speak to the people; how he used to allude to his intercourse with John and repeat the words of others who had seen the Lord; how he used to recount what he had heard from their own lips about the miracles and teachings of the Lord, and all in full accordance with the Scriptures as he had received them from eye witnesses of the word of life. Through the mercy of God given me even then, did I listen to these things with eagerness; and I wrote them down, not on paper, but in my heart; and by the grace of God I constantly revive them again fresh before my memory. And I can witness before God that if the blessed and apostolic Presbyter had heard such things he would have cried out, stopped his ears, and (according to his custom) have said, 'O, good God, upon what times hast thou brought me that I must endure this!' and he would have fled away from the place where seated or standing, he had heard such discourses."

(To be continued.)

For Friends' Review.

## RITUALISM DETHRONED,

## Or, *How to end the Baptismal Controversy.*

*(By a Minister of Christ whose Early Education was in the Baptist Church.)*

### WHAT WE PROPOSE.

(Continued from page 373.)

### RECORD OF ANTI-RITUALISM.

We have found Christ foretelling, and Paul and Peter proclaiming, the passing away of the Judaic ritual law—Paul, especially, in numerous and varied phrases. The question arises, was this testimony against an exotic ritualism kept up in the churches? especially during the great backsliding when a ritualistic trust became the idolatry and bane of the Church? Neander has most fully and frankly given us the record on this subject, but many others give us hints which will serve as undesigned corroborative testimony. But keep in mind the difficulties that are to throng our path. It has not been popular to give the history of *dissent* from the most prevalent faith as the history of the *true church*, yet oft has the history of such dissent been the only correct history of the true church! Popular church history has full oft been only a history of organizations and rituals, of baptisms and Judaisms perpetuated, of tilts and bulls of popes and bishops against schismatics and heretics; which schismatics and heretics were simply endeavoring faithfully to serve God and their generation without leave or instruction from said popes and bishops, and without owning allegiance to them.

The history of *protest* and *dissent* has usually been the true history of Christianity from the days of our Lord's dissent from the Pharisees and scribes to the Dissenters and Protestants of the last four centuries, protesting against the towering ritualism of High Church Episcopacy and the Papacy. * *

### THE POST-APOSTOLIC RITUALISTIC VACUUM.

Leaving the New Testament record (where, in all the epistles, we find not one word of approval either of water baptism or any other Jewish ritual,) we are ushered into the succeeding history of the church. Ah, what a vacuum do we here find, impossible to be filled by the ritualists, with all their assiduity of research and inquiry! Alexander Campbell, the great champion of immersion and of salvation thereby, affirms that "having closely and repeatedly examined the epistles of Clement, of Polycarp to the Philippians, of Ignatius to the Ephesians and to the Magnesians, that to the Tralians, the Romans, the Philadelphians, the Smyrnians, and his epistle to Polycarp, and the Catholic epistle of Barnabas, and the genuine works of Hermas—he finds only two passages in all these that speak of baptism, and then only by allusion; in other words, not one of them using the term *baptiso* or *baptisma* in a single instance." Query: did none of all these writers that succeeded the apostles, treat upon salvation? If so, then baptism and salvation had no moral connection to their view, nor had baptism by water any place in the Christian Dispensation.

But not only Mr. Campbell cannot find baptism, nor scarce an allusion thereto, in the early Christian fathers, but Neander fails to find *infant baptism* (also a Jewish rite) for about three centuries after Christ! Let Neander speak farther, (Ch. Hist. Vol. I. p. 194.): "Christianity having sprung to freedom out of the envelope of Judaism, had stripped off the forms in which it was first concealed. * * * This evolution belonged more particularly to the Pauline position, from which proceeded the form of the church in the Pagan world. This principle *had triumphantly pushed its way through*, in the conflict with the Jewish elements which opposed themselves to the practical develop-

ment of Christianity. In the communities of pagan Christians" (i. e. those of pagan origin,) "the *new creation* stood forth completely unfolded." But "Humanity was as yet incapable of maintaining itself at that lofty position of pure spiritual religion." Now mark what follows: "The Jewish position descended nearer to the mass who needed first to be trained" (i. e. in rituals!) "i. e. in order to the apprehension of a pure Christianity!" Now see what the needed training was! Neander continues: "Out of Christianity, now become independent, a principle once more sprung forth akin to the Old Testament position: a new *making outward* of the kingdom of God; a new *law discipline*; a new tutorship of the spirit of humanity" (i. e. putting new wine into old bottles again) "until it should arrive at the maturity of a manly age in Christ." (Thus having "begun in the spirit," it is once more to be made perfect by the flesh!)

But again, hear Neander: "While the great principle of the New Testament is the unfolding of the kingdom of God from within, from the union with Christ, brought about after the like immediate manner in all by faith, the re-admission of the Old Testament to position in making the kingdom of God outward went on the assumption that an outward mediation'" (canonical) "was necessary in order to spread this kingdom in the world." * * * * *

"The universal priestly character" (of all the saints) "grounded in the common and immediate relation of all to Christ as *the source* of the divine life was repressed, the idea interposing itself of a particular mediating priesthood, attached to a distinct order! This re-casting the Christian spirit in the Old Testament form, did not take place, it is true, everywhere uniformly alike." * *

"Tertullian, in his work on baptism, distinguishes with reference to this matter, divine right and human order. 'In itself considered,' he says, 'the laity also have the right to administer the sacrament, and to teach in the community! The word of God and the sacraments were, by the grace of God, communicated to all.'" Query: What *sacraments* were communicated to all "*by the grace of God*?" Baptisms and the bread and wine?) "But 'all things are not expedient! If we look at the order necessary to be maintained in the church, the laity are therefore to exercise their priestly right to administer the sacraments only where the time and circumstances require it!'"

Thus we discover how stealthily the Pauline view of the spirituality of the Church of Christ was supplanted in portions of the church and the ritualistic view crept in; yet very far from becoming universal at any time.

* * * * *

We have seen how A. Campbell, the champion of immersion, failed to find any evidence of any kind of water-baptism for at least two generations succeeding the apostles, thus presenting to our view the somewhat ludicrous attitude of Baptists and Pedo-Baptists contending with each other about the form and substance of a vacuum. We have also found Neander repeatedly asserting that infant baptism was not practiced in the Gentile churches to any appreciable extent for more than three centuries after Christ. Yet infant baptism was the general custom where baptism was practiced at all, from the fourth to the sixteenth centuries! And we propose to show, also, that infant baptism of proselytes was as common as adult baptism in all the Jewish history. Also, that from a revived Judaism, the whole scheme and apostasy of the Papacy, with all its ritual idolatry, arose. * * * *

Says Neander: "Two classes of Christians are there mentioned" (i. e. in the dialogue of Justin Martyr with Trypho, the Jew,) viz., "that which in their own practice, united with the faith in Christ, the observance of the Mosaic Law, some of these not requiring converted pagans to observe it, and some, not content with observing it themselves, were for forcing the pagan believers, universally, to the same observance, proceeding on the assumption that the believing pagans, like all others, *were unclean*, and that without the observance of the Mosaic law, no man could be just before God!" Here, then, we have the introduction of the baptismal purifying among the pagan converts, about the middle of the second century. The Hellenistic Christians of Palestine—converted from among the Jews—retained the Jewish rituals, and were Socinian in faith—and Judaizing teachers of Christianity from Palestine, extended their influence into Northern Africa, thence to Rome, until, in the second and third centuries, the doctrine of baptismal regeneration became the doctrine of the popular church, and this apostasy towards sacramentarianism continued to prevail and extend, until the Roman Church was very extensively corrupted, and the number of sacraments was multiplied by the priesthood from nought to one, two, three, five, seven, and even by some to twelve: (See the teaching of Damiani on the subject); and every form of superstition soon became connected with their observance, for what began with human caprice, and priestly love of power, could be augmented and diversified by the same caprice, and it would require a huge volume to record but briefly the development and variations and extremes of sacramentarianism from the second century through all the ages of

the Papacy. But the true church continued to be, to a great extent, outside of this Judaized and ritualized Roman Church! * * *

(Conclusion next week.)

BENJAMIN SEEBOHM, *Died at Luton, the 2d of Sixth month,* 1871, *aged* 73 *years.*

(Concluded from page 371.)

It was no wonder that during his long sojourn in America, he became closely attached in Christian fellowship to many dear friends in that country; with some of whom, so long as he was able, he maintained occasional correspondence. From a portion of this, recently published in the "*Friends' Review,*" the following remarks seem well worth transcribing:—

He considered the Christian testimony of Friends—doubtless using the term in its widest sense—to be "the healthy outgrowth of a living principle, the genuine fruit of that faith in Christ, which led our early Friends not only to love and adore Him, their Saviour and their God,—but earnestly to desire also to follow Him under the guidance of the Holy Spirit, as their perfect example,—that the same mind might be in them which was in Him; and thus, like the early believers, they were made willing cheerfully to hazard their lives even, for the name of the Lord Jesus. And perhaps we need not go very far for evidence, both as it regards individuals and the church, that efforts to arrive at outward conformity in any other way than this,—from the centre to the surface,—from the root to the branch,—from faith to works,—from love to holiness,—from a hearty reception of Christ Himself as our all in all, to obedience to His will and conformity to His example—have not always been attended with the Divine blessing; and have sometimes brought confusion upon those, who attempted to rear and sustain a superstructure without a foundation. Oh! we do want to be brought back to that love of Christ, which so powerfully constrained our ancient forefathers to devote themselves to His service; which made them so greedy, *not* of filthy lucre, but of winning souls to Him. Oh! that it might please the Lord to pour out His Spirit upon sons and daughters, young and old, and really to revive His own work amongst us, that we might love Him more and serve Him better; thankfully and rejoicingly conscious of the greatness and the preciousness of the price which was paid for our redemption, when the Holy One, the only begotten of the Father, bowed His head upon the Cross, and said, 'It is finished.'"

During Benjamin Seebohm's absence in America, his faith was put to the test by a succession of outward trials; but well knowing where to flee for help, he realized the truth of the declaration, "in the fear of the Lord is strong confidence, and His children shall have a place of refuge;" and both in the faithful accomplishment of his mission abroad and in his diligent labors after his return, he exemplified a spirit which reminds us of the language of Paul: "None of these things move me; neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

In addition to his missionary labors in the service of Christ, he consented in the year 1852, with the able assistance of his true helpmate, to take charge of the preparation of the *Annual Monitor.* This labor of love was performed with much acceptance to his friends until the year 1863, when his failing health and other causes obliged him to relinquish it. About this period of his life, he also undertook at the request of the relatives of the departed, the editorship of the *Life of Stephen Grellet,* and afterward in like manner that of *William Forster;* both of which remain as standing memorials of his rare qualification for this kind of service. And he did regard it as a *service.* These works were not undertaken merely to embalm the memory of two illustrious men, but to magnify the grace which made them bright examples, and to lead his readers to follow their faith, "considering the end of their conversation, Jesus Christ, the same yesterday, and to day, and forever."

In the year 1864, his beloved companion, the sympathizing sharer of his joys and sorrows, who had so often willingly and faithfully tarried by the stuff whilst he went forth to battle, and so fully borne her part in their united service, was removed by death, as his beloved daughter had been a short time before.* Under these afflictions, the strength of that Almighty arm on which he had been accustomed to lean, was abundantly proved in his experience; so that, instead of repining or nursing his sorrow, he was permitted to derive sweet consolation from the assurance, that their ransomed and purified spirits were forever at rest in the presence of their God and Saviour. He often alluded to his abiding sense of this, and to the thinness of the veil by which they were separated. Three years before this he had removed to Luton; and henceforth he became an inmate in the home of his youngest son in that place. Nearly to the last he kept up his early habit of diligent reading. Perusing the works of the most eminent authors, Continental as well as English, and being thus well acquainted with the prevalent aspects of religious thought,—

*See *Annual Monitor,* for 1866.

the treasures of his richly furnished intellect and mature judgment, mellowed by Divine grace and brightened by Christian cheerfulness, gave a charm of no ordinary kind to his conversation, which was at once animating, informing, and strengthening.

During most of the few remaining years of his life, the state of Benjamin Seebohm's health almost precluded his engaging in active service. Such was his difficulty of breathing, that in order to accomplish visits to the families of Friends in Manchester and Liverpool, he engaged apartments, and invited his friends to come to him, to receive the messages which he felt called upon to deliver; in this way, through the ready kindness of the Friends there, he ministered to nearly all the families of those large meetings. After this a similar service, which proved to be the last, was performed to the younger members of his own meeting of Luton.

Although now obliged to keep his room during the winter, he found relief in spending a portion of the summer at Harrogate, where he was frequently able to attend meetings, and to exercise his gift of the ministry, much to the edification of the mixed and floating congregations assembling there. Not long before his death, he had contemplated the occupation of his usual apartments in that place; not then anticipating that his end was so near as it proved to be. He had also hoped to have attended one at least of the sittings of the Yearly Meeting of Ministers and Elders; where he wished for an opportunity of expressing his regret, that the practice of paying what Friends call "family visits" had of late declined. Whilst fully recognizing the need of especial care in such religious engagements, he believed that when rightly performed, they are often a great blessing to the Church. He had also desired to express his concern, in observing that the practice—formerly so common among Friends—of yielding to a feeling which would sometimes come over our social gatherings, gently drawing them into silence, and affording opportunity for the offering of prayer, or for the expression of religious interest on behalf of those assembled, is much less frequent than formerly. Both these subjects had pressed weightily upon his mind, and the expression of this concern may be accepted, as his last message to the Church to which he was so deeply attached. But he was not permitted to deliver it in person; and before the conclusion of the Yearly Meeting he was called to the world above. The summons found him ready. Death was no king of terrors to him. Great as was his suffering from shortness of breath, there was no gloom in his chamber. The sweet serenity and collectedness of his spirit, as well as the words which he uttered with difficulty, bore ample testimony to the firmness of the Rock on which he had built. Referring to our Society he remarked, that we had not followed cunningly devised fables, and expressed his earnest desire that we might be preserved on the one sure foundation—"Jesus Christ, the same yesterday, to-day, and forever." In reference to himself he said, "there is nothing for me to do—nothing to trouble me—Christ is all in all to me, unworthy as I am."

## NOTES FROM AN INTERLEAVED BIBLE. NO. XIV.

BY M. S. W.

*Acts*, xiv. 15. Instead of "sirs," the word signifies "*men*," and is so rendered often in this Book; not signifying "Sirs."—*A. Purver's translation of the Bible.*

xvi. 25. The feelings of Paul and Silas in prison illustrate the truth of the old stanza:

> Stone walls do not a prison make,
> Nor iron bars a cage;
> Minds innocent and quiet take
> That for a hermitage.

John Bunyan was confined twelve years in a cell on Bedford bridge, and on being again taken, he wrote, "So being again delivered up to the jailor's hands, I was had *home to prison.*"

Madame Guion, while in prison for conscience' sake, wrote a little poem:

> A little bird I am,
> Shut from the fields of air;
> And in my songs I sit and sing
> To Him who placed me there;
> Well pleased a prisoner to be,
> Because, my God, it pleaseth Thee.

xvii. 23. "Pausanias, who wrote before the end of the second century, in his description of Athens, having mentioned an altar of Jupiter Olympus, adds, 'And nigh unto it is an altar of unknown gods.' Lucian, who wrote about the year 170, makes Critias swear *by the unknown god of Athens;* and afterwards has these words:—'But let us find out *the unknown god of Athens;* and stretching our hands to heaven, offer him our praises and thanksgiving.' There is no evidence that there were altars inscribed 'to the unknown god' in any other country, it was peculiar to Athens."

24 One day an infidel calling on the astronomer Kirchner, saw in his room a beautiful celestial globe, and enquired who made it. "Perhaps nobody made it," said the astronomer, "but it came here by chance, and of its own accord." "Ridiculous!" said his friend, "what is the use of such a reply?" "Why," rejoined Kirchner, "you cannot believe that this little imperfect piece of workmanship sprung into existence of itself,—how then can

you imagine that the glorious heavens, which this merely represents, could have sprung into being of their own accord?" The words entered his heart, and he became a servant of a God whose existence he had denied.

xviii. 24. From Howson's "Companions of St. Paul" in Sunday Magazine, we glean that "the knowledge of the Jewish Bible was the basis of Apollos' usefulness." We have in addition the still higher blessing of the New Testament; so that whatever argument there was in his case, for the acquisition of rich stores of Biblical knowledge, is immensely strengthened in ours. When Aquila and Priscilla had heard Apollos in the synagogue (he knowing only the baptism of John), "they took him unto them and expounded unto him the way of God more perfectly." They had been instructed by Paul when he abode with them and wrought, for by occupation they were tent-makers. Apollos, an eloquent man, a learned man, a fervent man, was not unwilling to be taught by plain people, and one of them a woman. In the office which this wedded pair performed for Apollos and the church, a great part must obviously be assigned to the ready sympathy and tact of Priscilla. From the very fact that her name is always mentioned in connection with her husband's, we might infer that she possessed high qualities, if not that her character was the more energetic of the two. And it is worthy of notice, that in three of the five places where their names occur, Priscilla according to the true meaning of the text, is mentioned before Aquila. And at least we may trace in this occurrence at Ephesus, a signal illustration that in Christ's active service, as well as in the blessings of His salvation, there is "neither male nor female," and that women as well as men have their responsible and efficient part to play in advancing God's kingdom.

1 *Cor.* xvi. 19. That Aquila and Priscilla remained awhile at Ephesus, we find by Paul's salutation to them, "with the church that is in their house." "Those were times of peril and rebuke. The house of Aquila and Priscilla was devoted to something very different from mere domestic comfort. Their home was the place of meeting to the disciples of Christ for instruction, for worship, and for mutual help. And this might at any time involve violence and even death."

Romans xvi. 5. It appears that Aquila and Priscilla returned to Rome, (from which they had been banished with all Jews), and Paul again mentions "the church that is in their house." As in Corinth, as in Ephesus, so in the great metropolis of the empire, they have the high distinction of making their home a shelter for those who professed the name of Christ, and a means of extending and consolidating His Church. They share indeed this distinction with others—with Nymphas at Colosse, and the case of Philemon is still more closely similar, because in the mention of Appia we can hardly fail to recognize that of his wife. In the last epistle of Paul, written shortly before his martyrdom, he remembers to "salute Priscilla and Aquila."

xix. 31. The word "chief of Asia" is a term of office; it has no corresponding word in our language. They were a sort of magistrates or religious officers, who in the Asiatic provinces of the Roman empire, presided over the public games instituted in honor of the deities. Dr. Kitto observes, "In the account of Polycarp's martyrdom at Smyrna, the people are represented as calling upon Philip the Asiarch, to let out a lion on the aged disciple, which he refused to do, telling them that the games were ended. From this it seems that it belonged to the Asiarch to permit the wild beasts to be produced against particular persons. Perhaps he was afraid of this being done as to Paul. The theatre into which Paul was prevented adventuring himself, was the place where such contests were conducted. The people witnessed these from a gallery; the beasts were kept in dens below; Paul might wish to go into the gallery to preach; 'Nay,' says the Asiarch, his friend, 'do not venture in, the people will throw you over the front of the gallery to the lions, and you will be killed."

36. "I have heard one say," observed Dr. Mather, "that there was a gentleman mentioned in Acts xix, to whom he was indebted more than to any man in the world. This was he who was town-clerk of Ephesus, whose counsel it was 'to do nothing rashly.' Upon any proposal of consequence it was a usual speech of his, 'We will first advise with the town-clerk of Ephesus.' Forgetting his counsel we may act in haste, and repent at leisure."

## THE SCRIPTURES PROFITABLE TO THE MAN OF GOD.

The *Burman Missionary* tells the story of an old and now blind man, who thirty years ago came into possession, through a countryman stopping over night at his house, of a book printed in Burmese, and containing only the Psalms and a part of the Prophets. Before he had finished the Psalms he cast away his idols and Buddhism, and believed in a living God—Creator, Preserver, and Judge of men; and from that time he has worshipped and prayed to the eternal God. He committed many of the Psalm prayers to memory, and daily offered them, especially the 51st. For twenty years he lived in this way before ever hearing of Christ and the atonement Coming then from the interior

to Prome, he heard of a foreign teacher residing there, and from him received a copy of the New Testament.

He says that if a man should go about and attend to his business twenty years by starlight, and the sun should then rise on him in all its glory, he thinks it would produce about such a change in his eyes and vision as the Gospel of Matthew produced on his mind; that then the long night of praying to God and hoping for mercy without a Mediator or an atonement, came to an end, and for the past ten years his hope has been firmly fixed on Christ, and there it rests.

Somewhat like this was the great light which the people which sat in darkness saw when Christ was born in Bethlehem, and the Gospel of his Kingdom was preached to the people of Judah and Jerusalem. So Simeon and Anna, waiting for the consolation of Israel, were ready to depart in peace when their eyes had beheld the great Salvation of the Lord. Alas, that so many around us with an open Bible, still linger in the twilight and bondage of "the law and the prophets," instead of entering into the light and liberty of the Gospel of Christ. Alas, that so many, content with the blessings they already enjoy, make no effort to spread the light of God to those who wait for its coming more than they that watch for the morning!—*The Christian.*

# FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 10, 1872.

GOD IS LOVE, AND HE THAT DWELLETH IN LOVE DWELLETH IN GOD, AND HIS LOVE IS PERFECTED IN HIM. (1st John iv, 16.) HE THAT LOVETH HIS BROTHER ABIDETH IN THE LIGHT, AND THERE IS NONE OCCASION OF STUMBLING IN HIM. (1 John ii, 10).—Very simple and comprehensive are the principles, the observance of which the Christian religion demands of its followers. These have all the prestige of antiquity, and all the freshness and reiteration of novelty. It has been the pleasure of the benignant All-Father that His rational children should be pre-eminently characterized by LOVE The importance of this guiding rule for life was attested in an early stage of human society by the prominent position assigned to it as "the first and great commandment" of God to man: "This old commandment," said the venerable John, "is the word which ye have heard from the beginning—" and by its immediate endorsal and repetition in "the second which is like unto it," as also by the pendancy upon it of the whole system of Divine legislation and teachings. When, in time's central epoch, the WORD was made flesh and dwelt among men, *He* confirmed the vitality of that which could not change nor wax old, nor become monotonous, but which was ready to hallow and beautify every contingence and every phase of existence, by declaring: "On these two commandments hang all the law and the prophets." This might seem sufficient re-enactment of a law eternally good, but He brought it forth, shining with newness, from the depth of His old treasury of infinite wisdom, as a sovereign golden rule, to be perpetually binding through the whole course of time—a NEW commandment.

When disciples differ among themselves, and the differences, to human judgment, appear irreconcileable; when each thinks his own position respecting the matter at issue to be infallibly right and exclusively "the mind of The Spirit;" when, on the one side and on the other, each thinks his own private judgment, and possibly his private prejudice, the testimony of unchangeable truth; when those who were designed to work together, with varying motion but with absolute harmony, as parts of a complex but mighty machinery, become shattered, and scattered and disintegrated with mutual distrust; when the eye of trustful confidence is withdrawn from the governing and perfect Master and changed for an eye of watchful jealousy upon the fellow servants who have only, singly and individually, to work out the Master's will;—when the machinery works wrong; when the Church rocks; when the hearts of the workmen fail through fear; when servants, erring on the right hand and on the left hand and perhaps midway, cry out in dismay: alas, Master!—who is sufficient for these things;—what policy shall restore peace to Israel? Who shall re-adjust the disturbed balance? Who shall show the workers how near they are together and how all may serve acceptably if they will study to be quiet and to mind their own business?

Great remedies for great disorders are always simple. Truth, rightly applied by the unerring Physician, is ever effectual.

And here steps in, with intrinsic life and power, He who is THE TRUTH!: "A new commandment I give unto you—that ye LOVE ONE ANOTHER." A doctrine which had, in the lapse of ages, since the issuing of the Decalogue, lost none of its force or of its bright newness.

Love, in its holy and true significance, includes "unity of the Spirit" and this in the bond of a peace which is a miraculous bond, being not conferred by the world nor in the order of natural events, but only to be obtained as it is God given, and quite distinct from all that earth affords, or that Earth's children strive for; it is a gratuity of grace, the gift, the legacy, the testament of Him who in amazing love paid the ransom for all, ascended up on high and received gifts for men.

Is there not, then, consolation, and hope, and reason for trust, when clouds envelope the visible Church, and when, in the mirkiness, blindness in part seems to have happened unto Israel? When the troubled waters become clouded and impenetrably opaque, the skilful chemist may, by the insertion of the right solvent, restore them to crystal clearness. Is love—unselfish love—(love is ever unselfish) the potent solvent, the application of which is to clear our atmosphere, and to make the clouds which darken our horoscope depart "like a scroll when it is rolled together?" Fathers, mothers, brothers and sisters in the Church, let us put on charity which is the bond of perfectness no less than of the peace in which all breaches will be healed,—and in the light of the Fatherhood of God look upon one another and realize the large amount of sincerity in the hearts of each, and of imperfection and possible mistake and error in our own selves, and let our hearts expand in that love Divine which in its fulness was sufficient for all the evil in all the world, for atonement, redemption and salvation.

Has any thing new happened, that the people of God should be disconsolate and discouraged? Is not their Leader, Counsellor and Refuge ever accessible to their cry, and present to all that call upon Him? Has it not pleased the Father that in Him should all fullness dwell? And is there not, in His love and in its diffusiveness, hope and healing for the Church, though her enemies may expect to rejoice in Gath and to triumph in the streets of Askelon?

THE SOUND OF A GOING IN THE TOPS OF THE MULBERRY TREES.—The *Christian Worker* reports the holding of numerous General Meetings in the West. One at New London opened on the 3d of Eleventh mo. under the auspices of Western Yearly Meeting. It appears to have been accompanied with life and power. Similar meetings have been satisfactorily held at Bloomingdale, Kokomo, Jericho, Fairmount, and Green Plain, [all in Indiana.] The same paper reports meetings held in sundry neighborhoods for the exaltation of "the Name that is above every other name." If the Lord build the city, not in vain will be the work of the builder,—and "with Him for its Keeper, not in vain shall the watchman wake, walk about and tell its towers. For His edifying upon the sure foundation, and for His watchful preserving care, let request be made from all the towers of the city that is" "builded compact together," and for the realization of His promise so dear to the heart of faith: "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

MARRIED.

WOOD—MILLIGAN.—At Friends' meeting, Gilead, Ohio, Eleventh mo. 22d, 1871, Reuben E. Wood and Alvira, daughter of Jesse and Ruth Milligan, both of Gilead, Ohio.

DIED.

HOWELL.—At the residence of her son-in-law, Gorham Varney, in the city of Chicago, Elma Howell, a beloved minister of the Society of Friends, aged 72 years. This dear Friend was an invalid during her residence of three years in Chicago, and not being able to mingle with her friends in public worship, had not united herself by certificate to that Monthly Meeting until a short time before she was removed to the church triumphant in heaven. Her faith in her Saviour bore her above her bodily sufferings and the fear of death. A min-

ister of another denomination who visited her during the last few days of her life, spoke of it as being the most triumphant he had ever witnessed. She said to some friends who called to see her a short time before her death, she did very much desire that Friends might hold firm our principles as they are in Christ; that she rejoiced that the standard of Jesus was being exalted by them in various places; that at the name of Jesus every knee must bow in mercy or in judgment. She quietly passed away on the 13th of First month, 1871.

TODHUNTER.—At his residence near New Martinsburg, Ohio, Abner Todhunter, Sr., an esteemed member of Fairfield Monthly Meeting in his 82d year. He was a diligent attender of religious meetings and highly prized the privilege while physical ability continued. Through varied afflictions he was preserved in quiet resignation to his Father's will. He was favored with a well-grounded hope through redeeming love and mercy.

HOCKETT.—On the 31st of Eighth mo., 1871, in her 84th year, Sarah Hockett, a member of Rush Creek Monthly Meeting, Ind.

HARVEY.—On the 22d of Eleventh mo. 1871, Nancy E., daughter of Jehu and Martha Harvey, in the 29th year of her age; a member of Rush Creek Monthly Meeting. Her end was peace.

## GENERAL MEETING AT MOUNT PLEASANT, OHIO.

A General Meeting under the care of the Yearly Meeting's committee will be held at Mt. Pleasant, Jefferson Co., Ohio, commencing at 7 P. M. on Seventh-day the 17th inst., at the close of Short Creek Quarterly Meeting. Friends from a distance, by previously notifying the subscriber of the time of their arrival, will find conveyances awaiting them on Sixth-day (16th inst.) at 10½ A. M. or 6 P. M. at Portland Station, Cleveland & Pittsburg R. R.

With hearts filled with gratitude to our heavenly Father for the outpouring of His Holy Spirit on our late General Meeting at Alliance, and trusting that the Lord may abundantly own and bless our again coming together, the committee extend a cordial invitation to Friends of our own and other Yearly Meetings, to meet with us and participate in the exercises of the meeting. On behalf of the committee,

GEO. K JENKINS.

## GENERAL MEETING AT ROCHESTER, N.Y.

The committee of New York Yearly Meeting on General Meetings have appointed a General Meeting to be held at Rochester, New York, commencing Fourth-day, the 28th of Second month, at 7½ P. M., and to continue as way may open in the Truth. A cordial invitation is extended to all who feel drawn out in sympathy with the work and design of these meetings. Strangers seeking information as to accommodations, &c., will apply to David N. Holway, No. 33 Arcade, Rochester, N. Y.

R. B. HOWLAND,
*Clerk of N. Y. Yearly Meeting's Committee.*
EMMOR HAINES,
*Clerk of Farmington Quarterly Meeting's Committee.*

## NOTICE FOR GENERAL MEETING.

The Committee of Western Yearly Meeting in co operation with a committee of Thorntown Quarter, appoints a meeting for Divine Worship to be held at Friends' Meeting-house near Thorntown, Ind., commencing at 3 o'clock on Second mo. 25th, 1872—the day that the Quarterly Meeting closes. The language of invitation is extended to ministers of our own and other Yearly Meetings, and all other classes that feel drawn by the Good Spirit to give their attendance. The committees are requested to meet that morning at 9 o'clock. Half-fare tickets will be sold for the occasion by the agents at Indianapolis, Zionsville and Lafayette to Thorntown, on and after Second mo. 22d, good until Third mo. 2d, 1872. On behalf of the committee,

WM. L. PYLE, *Secretary.*

# CORRESPONDENCE.

*(General Meeting at Deep River, N. C.)*

After a favored Quarterly Meeting at Deep River on the 20th instant, a number of the Yearly Meeting's Committee on General Meetings convened, and made the needful arrangements.

On First-day, two meetings for worship were held; acknowledged to be seasons of favor, from the Master of assemblies; faithful laborers from various parts of our own, and a few from other Yearly Meetings were acceptably with us, and earnestly engaged in evangelical labor.

On Second-day, a crowded audience listened attentively to the Gospel as it was preached in demonstration of the Spirit and with power.

The afternoon session was devoted more especially to the instruction of the children. The necessity of watchfulness and prayer was feelingly dwelt upon, and the tendering influence of the Spirit of God was felt to bind the assembly together in the love and fellowship of the Gospel. On Third-day, the meeting was soon introduced into the life of prayer, baptizing us by the one Spirit into the one body; and the living stream of Gospel ministry continued to flow freely.

Sinners were invited to come to Jesus, and wanderers encouraged to return to the Father's house. The good Shepherd was clearly presented to their view as a merciful Saviour, lending a listening ear to the bleating of the lambs, that were entangled in the wilderness, ready to carry them home in his arms.

Professors of whatever name, were tenderly exhorted to give less attention to the paying of tithes, mint and anise, which are but secondary things, and more to the weightier matters of the law. And although other men have labored, and we have entered into their labors, Friends were forcibly reminded that we should not take up our rest here, but continue the labor, looking not only to our ancestors, but to their God and ours for direction, and those who are seeking a closer walk with God, were entreated to look beyond the watchmen in order to find the beloved of souls.

On Fourth-day, the meeting soon became solemnized into a worshipping frame, when the healing virtue of our dear Saviour, as imparted to the impotent man at the Pool at

Jerusalem, was brought to view, and the people were exhorted to accept of healing, although it might not come through the channel anticipated by them.

We were forcibly reminded that by man's disobedience, he was deprived from partaking of the tree of life, and now must be healed by the leaves thereof, before he can again have right to eat of the fruit. Our individual duty of presenting our bodies a living sacrifice unto God, was clearly set forth, and in order to do that acceptably we must consecrate all our powers to his service. The meeting was favored to close under a precious covering of the spirit of love. Signed on behalf of the committee by

1st mo., 24th, 1872. ISHAM COX, *Clerk.*

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DANVILLE, VA., 1st Mo. 24, 1872.

* * * The letter and the barrel of clothing, from Burlington, both received to-day, and I hasten to acknowledge the receipt of them, and to express our sincere thanks for so kind and valuable a supply. It comes in a very acceptable time, for we have a protracted cold spell, and many of the school children come so entirely destitute of any wearing apparel, either comfortable or decent. We shall never know how many hearts will leap for joy, how many thankgivings go up as the poor little sufferers receive these presents.

If thou could only witness the countenance beaming with joy and the expressions of gratitude from some of these little girls, who have never had a garment so nice in all their lives, as they receive one of those long-sleeved aprons, thou would feel doubly paid for all thy trouble. My wife, since opening the barrel, gave one to a little destitute charity object who manifested her joy in many ways and went away hugging it to her bosom, skipping and jumping, as happy as the happiest. The number of destitute is very great, but I think diminishing every year. Many are getting more comfortable homes, and not a few of the aged and broken down, who have passed their prime and strength in unrequited toil for the benefit of others, are being removed by death—poor sufferers! What a life they have lived! May their future be as bright as their present has been dark. We find a large number of orphans requiring attention who are at best only sheltered and kept from starvation by some humane friend or relative with scarcely the comforts of life for themselves. The humanity among this race in dividing with those worse off than themselves is proverbial. Very truly thy friend.

A. H. JONES.

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"In godly sorrow, the whole bent of the mind is turned against sin."

DETERIORATION OF WHEAT.

The causes of deterioration in the yield and quality of certain crops, so manifest in the experience of a majority of American farmers, demand investigation. The fact that one field produces double the quantity of another adjoining, and that the yield of virgin soils diminishes year by year, calls for explanation and even reiteration of the reasons for such deterioration, and suggestions of remedies and means of recuperation. Recent inquiries have been directed to the present Commissioner of Agriculture relative to the diminution in the average yield of wheat. He has felt a personal interest in this subject, and enjoyed the advantage of many years of experience and investigation, and thus responds to such inquiries:

Many farmers look upon the culture of wheat as the most profitable work in which they can be engaged, while some claim that corn is a more profitable crop. Let the question be settled by the fact that land is sometimes better adapted to corn than to wheat; but, be that as it may, the wheat crop is certainly of sufficient importance to claim our attention to all the prominent errors which exist with regard to its proper cultivation.

It is a curious and no less remarkable fact, that, in the midst of the use of highly improved implements, guided by experienced hands and superior knowledge of the science of agriculture, the production of wheat has gradually and certainly diminished in quantity in all the wheat-growing States. Why is this? May the evil be overcome? It is no solution of these questions to answer that the soil has been exhausted of those peculiar constituents essential to the growth and maturity of wheat, for this argument would lead to the conclusion that nature had not by her laws made provision for the perfect growth of wheat at all, and that ultimately this production must become utterly extinct. But this is an unwise as well as unprofitable conclusion. We must, therefore, resolutely face the fact that the cause of the failure is to be found in the farmer's want of skill, and inquire how this skill may be improved.

Examine the present mode of cultivation in the wheat-growing States. Finding a field in clover, it is plowed in the fall or in the spring, and planted with corn. The corn having been taken off, it is plowed again the next spring and sown with oats, and upon this oats-stubble all the manure of the barn-yard is put. It is then plowed under, and the field sown with wheat; and when this crop is taken off it is either sown again with wheat, "stubbled in," as it is called, or it is sown with timothy in the fall, clover in the spring, and again is laid down to grass, remains two

years, and then goes through the same rotation. This is the ordinary process of cultivation throughout all the Middle States, and it is by this process that our wheat crops have diminished at least one-third in the last twenty-five years, while there is not the same diminution in any of the other crops which make up the whole course. The products of corn, oats, and grass are as large if not larger than they ever were. The marked failure is in the wheat crop. It is visited by fly, midge, rust, mildew, or it grows into straw without a corresponding production of grain. An experiment made upon my farm, and running through a period of ten years, induces me to say that the failure of the wheat crop is occasioned, in a great measure, by the improper use of barn-yard manure. Wheat is a delicate plant, both in its organic structure and the food it consumes, and yet we apply in aid of germination and growth, the gross, raw product of the barn yard, filled with embryos of worms, bugs, midges and beetles, giving a nauseous dose to the first germ of the wheat, and furnishing an unfit food throughout the whole life of the plant. Add to this the vermin which the contents of the barn-yard have brought upon the field, and then we may account for the midge, Hessian fly, mildew, rust and all other evils which we have been accustomed to deplore when harvest comes.

I trust I may not be understood as depreciating the use of barn yard manure; so far from this, I am convinced that human skill has never been able to concoct a combination of plant food so excellent as that which comes from the stable, when properly used. But the proper use of it is upon corn ground. After the grass has been cut and made into hay the second year, and when the tap roots of the clover have attained the size which makes them valuable as renovators of the soil, let the grass grow up for a few weeks; then haul all available barn-yard manure upon it, and scatter it over the ground ; and as late in the fall as the season will allow plow it under deeply. Corn is a voracious plant, and will consume any food, however gross. Its roots are all-reaching and far reaching ; they will find the manure readily, and the crop will tell the story of its value. When the crop is taken off, and during the next winter, let the corn stubble be broken close to the ground, raked off, and burned, or what is better, hauled to the barn-yard, and in the spring as soon as the ground is dry enough harrow with a sharp and heavy harrow until the surface is smooth ; sow oats without plowing, and roll after sowing. The manure is yet undisturbed, and not likely to make the oats so rank as to cause them to lodge. Oats will grow better and be more productive without plowing than with it. As soon as the oats are off, let the stubble plowed in as deeply as possible, by which t manure, covered before corn planting, w be thrown to the top, and the scattered o will have an opportunity to vegetate; th stir the ground again with the plow, th destroying the growing oats, and thorough mixing the earth and upturned manu which, by the lapse of time, has undergone thorough decomposition and combined w the earth, and in this way has been made food properly prepared for the wheat pla The earth through its influence has been similated to the humus which was origina so productive of wheat. If the land un this treatment tends to become too mell let timothy be sown in the fall with the whe at the rate of one bushel to the acre, a clover in the spring at the rate of one bus upon five acres. If no timothy be sown the fall, the wheat will be greatly benefi by harrowing it with a sharp harrow in spring. No fear need be entertained of juring the roots, and the ground will be fre ened and well prepared for receiving clover seed. When it is sown, a roller pass over the ground will fix the clover seed for i mediate germination, and level the surf for the reaper and mower ; and I may a that the habitual use of a roller upon cu vated land, whether in corn, oats, whe barley, or clover, has a tendency to dest the larvæ and pupæ of insects to an ext rendering them harmless, while all th crops are benefited by it.

It may be suggested that, when either cot or tobacco is cultivated the last time, the la may be sown with clover, which, by the foll ing June, will grow to its full size, and m then be plowed under. If the ground again plowed in September, it will be in best condition for a wheat crop, or, what better, if the clover be left until the foll ing spring, when it shall have attained full growth, the land will be in a condition grow corn, cotton, tobacco, or anything e This system, pursued for a series of ye may be relied upon for the production crops perpetually, always using barn y manure upon the clover sod, and plant with corn. It is the enriching influence clover roots and the rotation of crops wh produce the result. Let it be remembe that there is little reliance to be placed u the effect of a green crop turned under the plow ; ninety per cent. of it is water. is the full-grown *root* of clover that enric the soil.

Care in the selection of seed wheat is the very first importance. Discard all i of mixing ingredients with it to destroy sm rust, mildew, or anything else ; for, bey the mere operation of washing or the man

hey may furnish, it is questionable whether hey produce any good effect. Smut is a ungoid growth from a diseased grain of heat, which by contagion will be communi-ated to the mass, but from which the mass ay be purified by washing with soap and lt water. Mildew is a parasitic fungus pon the straw, by which the seed is never ffected otherwise than by the destruction of he straw and consequent shrinking of the heat in the head. The midge, Hessian fly, nd weevil, are insects the consideration of hich should be introduced in any discussion n the subject of the cultivation of wheat. he midge is a small winged insect, the larva f which is an orange colored maggot, found etween the skin and the chaff of the grain f wheat while it is in its milky state. The gg is deposited between the chaff and the ernel, and is so minute as not to be discover-ble by the naked eye. The larva extracts he milk and destroys the grain. The Hes-an fly deposits its egg, which is about the ze of the smallest grain of clover-seed, upon he blade of wheat, from which it falls into he crotch of the plant or upon the ground; upon the latter it perishes, and if upon the rmer it is hatched into a larva resembling flaxseed. As it grows, it lives upon the p of the straw, and destroys it at its point contact, which is usually in the first joint, that it is broken off by the wind or its vn weight. The weevil is a hard-shelled eetle, which preys only upon grain after it matured. The remedy for smut and mil-ew is careful cultivation, frequent rolling, nd selection of clean, pure, heavy seed. The eevil may be driven from barns or bins by y strongly smelling plant, such as mint or rdock.

There are involved in this discussion two mple principles of agriculture—the timely pplication of manure, and the proper rota-n of crops. It may and probably will be id that clover will not grow successfully in e Southern States. With all due respect the little experience which southern farmers ve had in the use of this grass, I must in-t that such is the character of the clover-ant, with its deeply penetrating tap-root, hich nature intended for the supply of oisture and nourishment, that no grass will dure more drought. Lime is one of the rgest constituent elements of clover, and, if be applied to the land, clover will grow most anywhere, and wherever it grows the il is renovated and enriched by it.—*Report Department of Agriculture.*

No pride of self Thy service hath,
No place for me and mine;
Our human strength is weakness, death
Our life, apart from Thine.

*Whittier.*

# YOUTH'S DEPARTMENT.

From the Annual Monitor for 1872.

PRISCILLA QUERTIER, *of Guernsey, who died on the 16th of First month,* 1870, *aged* 13 *years,* 5 *months, and* 6 *days.*

(Concluded from page 383.)

"August 13th. To-day is my birthday (13 years.) * * * 14th. I commence my fourteenth year with this injunction, 'Whatsoever thy hand findeth to do, do it with thy might: for in the grave whither thou goeth, there is neither work, nor language, nor knowledge, nor wisdom.' Oh, this passage stimulates me to push forward, and write my journal. * * * O reader, art thou of the number of those who confess the Lord? If not, ask of Him His grace and Holy Spirit. It is in the spirit we serve God; for the kingdom of God is not in words, but in power. Perhaps thou canst not tell how I am able to write every day. O, it is the Spirit of God that instructs me each day. There is no end to the increase of His kingdom in the heart."

The day following Priscilla composed a French hymn of five stanzas in praise of the Saviour. About this time, she wrote five or six similar productions (cantiques), one of which we here insert under date of the 6th of Tenth month:

"J'étais misérable,—
Mais par grâce,
Jésus m'a éclairée
De mon pêché.

"Sur le bois
D'une croix
Il expire,
Pour me fair vivre,
A jamais,
Dans son palais,
Où il n'y a
Que des Allélulia.

"'Saint, saint,'
Disent les Séraphins,
'Est l'Agneau,'
Qui fait tout nouveau,
Dans le lieu
Où sera Dieu,
Notre Créateur,
A faire notre bonheur.

"O j'espère
D'être fidèle,
Pour participer
De cette cité." P. Q.

The following rendering of the above into English has been furnished by a boy in one of our public schools, of about the same age as the writer;—

"Miserable was my case!
When dear Jesus, by His grace,
My unenlightened spirit freed,
From every bad and evil deed.

"Upon the Cross he died,—
There was He crucified—
His blameless life to give,
That I might ever live
In His palace,—
Where is never heard
But the repeated word,
Hallelujah!

"'Holy, holy!' seraphs cry,
'Is the blessed Lamb' to die,
Who shall every thing make new,
Where, before my wondering view,
My Creator I shall see,
And shall ever happy be.
"Oh! I faithful hope to be,
And have my part in that city." J. T.

We need not extend these extracts. Priscilla was never more fervent than when extolling the power and love and work of the Redeemer. "O, if I had a thousand tongues, they would not be sufficient to relate the love of Jesus towards me. How delightful it will be for all His ransomed children—all with one accord—to sing the song of the Lamb, every one casting a crown at His feet, and saying, "Thou art worthy, for Thou wast slain, and it is by Thy merits alone that we are saved." Every word and act of Jesus was dear to her. "This is my consolation to-day, Christ is the way, the truth, and the life." * * * "Jesus said, I will come and heal him. What an encouraging promise to him who received it! Jesus saw the faith of that man, and made him this reply." Again, "This is my word of comfort to day, by which I have been instructed, 'one thing I know, that whereas I was blind, now I see.' * * * I have the hope that I am one stone in that edifice, of which Jesus is the chief Cornerstone."

Not only waking, but in the night slumbers, did these consolations abound. "I sleep, but my heart waketh," might well have been her acknowledgment. On the 1st of Tenth month, she writes on the words, "I meditate day and night on the goodness of the Lord." She dreamt she was confessing the love of Jesus, and woke saying, "There is no peace, nor joy, nor love, but in His presence." "What a Saviour I have found!" she would exclaim. Such was her happy condition, it might have been said of her (quoting again from Joseph John Gurney's "Child of the Lord,")

> "She listens with fear and delight,
> To hear what the Master shall say;
> She sleeps in His bosom all night,
> And walks in His love all the day."

On the 2d of the Eighth month, she received a visit from two of her school companions. She kissed them and told them how happy she was,—that she would not exchange her state for all the riches of this world. When they both wept, she said, "O, do not weep! death may be near to me, but I don't fear it: because I have the witness of the Spirit of Jesus, that a crown of glory is reserved for me." At another time she said: "My spirit communes with Jesus as an intimate friend: He answers me with sweet peace."

Her aunt came to see her: and on asking how she was, Priscilla replied, "Man is of a short life, and full of trouble," and added, "we cannot serve God too soon nor too long. I feel myself gradually getting weaker, but all that the Lord does is for our good. I am filled with His goodness. It is all by the grace of God that I am what I am. My trust is in the Lord. Though the enemy of m soul by his subtle insinuations tries to mak me doubt of my true happiness, I know th voice of the stranger, and repel it." To on of her sisters she said, "my mother has bee to me a tender mother, but there is One wh loves me with a greater love, for He died fo me." To comfort her mother, she said "You will be sorry to see me depart, bu that will be lost in the thought that I sha be enjoying the delights of heaven." A friend bringing her some little books to rea "yes," she said, "but I love the Bible bette for there I find food for my soul."

At times during the summer and autum of 1869, she sank so low as to lead all t think she was dying: and on these occasion her words were, "I shall soon be with Jesus. The 25th of Ninth month was one of thes times. Her pulse was very weak, and sh felt cold as if death were at hand, which mad her exclaim, "Glory! glory! I shall soon b with the blessed! what we all want is change of heart: let us strive that we al meet again round the Throne!" A silenc followed, and she said, "My mother, thought I should be in glory now. I felt s happy that I seemed already there. Th Lord's consolations were so precious to m soul. He is so compassionate and so merci ful, in giving me an evidence that I am sheep of His heavenly Fold."

Understanding the English language a well as French, she derived comfort fro English hymns, which she would repeat a times. When her cough rendered breathin difficult and speaking painful, she said: "Th valley is not dark; again I have furnishe an example, that we must have a hear changed by the grace of God, and feel th life in our soul which is found in Jesus only for when these solemn moments come, if w have not built on the rock, we are confounded.

On the 5th of Eleventh month, she write in her journal, "I hope a good Providenc will bless all my poor writings,—I have suc an ardent desire to labor at the work whic is given me to do, while I have powe Satan sometimes begins to suggest that the will have no effect, but I wish to do all tha the Lord will permit, to lead souls to knowledge of salvation. I have receive freely: I must also give freely." In th same mind, on the First day of the Ne Year, 1870, she writes, "I hope I shall con tinue to do my duty, till I hear the call, 'i is enough, come up hither.'"

The end was drawing near. On the 12t her speech failed for some hours, but returne in the evening. On the 15th very early, afte a tedious night, she asked for her journal t write the closing sentence: and the followin day was her last.

That morning she said, "How weak I el! but my cough has left me. I long to d." After a short silence she said, "O hat beautiful things I see! my bed appears l surrounded with flowers as in a garden, t finer than the palaces here below. I see it were a golden splendor diffusing itself ound!" She prayed that all their large mily might meet again in heaven, and em- raced every one while strength was afforded; nd soon after, clapping her hands with an r of joy, said, "All my pains are ended, esus has taken them away." Then embrac- g her sister, exclaimed, "O, Emily! there nothing more for me below,—it is all there i high! * * * O what delights! it is a retaste of heaven! I feed on heavenly od." Soon after she said, "I shall depart -day, but when I am gone, do not weep er me, but sing." She refused to have ore pillows placed under her head, and id, "I wish to look upwards, the better to ntemplate my Well-beloved. I wish only regard Him now,"—and she was heard nging in low tones, to herself.

Many joyful expressions followed, and ords of affection. "Farewell to all of you: -my brothers, sisters, nephews and nieces; -may we all be found together around the rone of the Lamb! My heart is full of ve." * * * "The sting is taken away id the victory gained." Looking at her arents, with a happy countenance, she said, I shall soon be arrived at the port." Her nt coming in, she said: "This is the day my departure. I shall go this afternoon. me and meet me in heaven. There is room r all who have part in the first resurrec- on." In the afternoon, an intimate friend lled and read the 23d Psalm. On hearing e sweet words, she looked upwards, her ce bright with joy: and at the last verse, I shall dwell in the house of the Lord for- er," she smiled afresh and said, "with all e angels,—O, what a company! There are ousands round the throne, and I shall soon e of the number."

About four o'clock she said: "Oh, I see orious things which I cannot describe to u." Her mother drew near, and asked what e saw? She replied, "I see Jesus on the ross, but you do not see Him." Shortly ter, her father said to her, "I hope thou t still in peace, and happy." She replied iumphantly, "O, more than ever!"

Making a sign to give her last kiss to all the room, her voice diminished, though e still spoke; and the last words that could e understood were these: "I am . . going . to heaven . . there above . . with the ophets . ." She lost her consciousness ly about a quarter of an hour before the end, and fell tranquilly asleep as a lamb in the arms of her Heavenly Shepherd.

This dear child left behind her a letter of exhortation and encouragement to her near- est relations; also some short verses which she had prepared months previous, that they should be read at her funeral, before com- mitting her remains to the grave. They may be rendered into English as under:

*My dear Relatives and Friends,—*

My body to the ground you trust,
There dust shall turn again to dust:
Meanwhile, my soul, released and free,
In that dear home I longed to see,

Is singing glory,—loud acclaim,
To exalt my precious Saviour's name;
His brightness now before me beams,
He gives me of the living streams.

Seek, then, this Saviour all divine,—
Nor let your ardent zeal decline,—
That we may re-united be,
Nor part through all eternity.

FARE YOU WELL.

N.B.—Several Friends from England had the privilege of visiting Priscilla Quertier during her last illness, and can testify to her heavenly frame of mind. We have no space for any of her beautiful letters to her broth- ers and sisters, as well as to others; a num- ber of which are added to the Memoir of her Life.

## "COMMUNE WITH THINE OWN HEART UPON THY BED, AND BE STILL."

BY FRANCES EASTWOOD.

The night comes softly down, my soul,
The night comes gently down;
The quiet thoughtful stars will hush
The murmur of the town;
Come, let us be alone, my soul,
In the still night alone,
And tell me truly, O my soul,
What thou this day hast done?

I had some shining gold to use;
I toiled—nor toiled in vain,
For where I scattered one at morn,
At eve I gathered twain.

Was that thy long day's work, my soul?
O foolish soul! Ere morn
The thief may take thy treasured hoard,
And thou be left forlorn.
Or if the Lord should call, my soul,
This very night! oh say,
What of thy treasure then, my soul?
Was this thy work to-day?

I sought for knowledge and have found,
Tracked great men's thoughts afar—
Searched out a riddle of the earth—
The secret of a star!

Is that thy long day's work, my soul?
O foolish soul! We know
That earthly wisdom counteth naught
Where thou and I must go—
May go this very night, my soul;
What of thy wisdom then?
Was this thy long day's work, my soul,
In the wide world of men?

I thought—and sent forth to the world
A noble thought ;—I wait
For its sure coming meed of praise
When men shall call me great !

Was this thy long day's work, my soul ?
O foolish soul ! thou knowest
How little earthly fame will count
In that world where thou goest.
O child of Immortality !
Thy crown should be of bay
Not woven by an earthly hand.
Was this thy work to-day ?

While walking in the crowded street
I met a weeping child ;
I know not what the words I said,
But as I passed, he smiled.

That was a work of joy, my soul,
O happy soul ! That deed
Will rank with giving water to
The thirsty one in need,
And when the Angel of the Book
Writeth of this, he'll say,
"'Twas for the living Master's sake
This deed was done to-day."

I found a man who sought for peace
Yet nothing him sufficed ;
I led him to the Cross in prayer,
And showed him Jesus Christ.

Is this thy good day's work my soul ?
O blessed soul ! Thy crown
Hath one more jewel ! Now, my soul,
In peace we'll lay us down ;
In joy and peace and faith and love
The long day's work is done.
New work, new strength the Master gives
With the new rising sun.

## SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 6th inst. have been received.

Great Britain.—A meeting held on the 31st ult., at the Mansion House in London, at the call of the Lord Mayor, in aid of the proposed expedition of search and relief for Dr. Livingstone, the African traveller, was well attended, and subscriptions to the amount of £3000 were received. Measures were taken to complete the organization and equipment of the expedition, and send it off at an early day.

All the prominent journals have of late been earnestly discussing the case presented on behalf of the United States before the Geneva tribunal of arbitration on the Alabama claims, and many of them made strong objections to the character of some of the claims therein presented, namely, those for indirect damages. Some even proposed that the British government should give notice to that of the United States that it would withdraw from the agreement in the Washington Treaty to submit the Alabama claims to arbitration, and one paper, the London *Observer*, asserted on the 4th, that a dispatch to that effect had been sent to Washington ; but this report proved incorrect. Parliament opened on the 6th, and the Queen's speech, after mentioning the meeting of the arbitrators, and the laying before them of "cases" of the respective governments, said that the case submitted by the United States included large claims understood by the British government not to be within the province of arbitrators, and that friendly communication on the subject had been made to the American government.

France.—The Minister of War is reported to have said to a committee of the Assembly that it is impossible at present to raise the state of siege in Paris, because of the presence in public of Bonapartists and liberated Communists, who would lose no opportunity to produce disorder. He also stated that of the Communists captured by the government, 19,242 had been liberated, 3,473 sentenced to various punishments, and 12,045 were still confined in the hulks at the naval stations of the country.

The Assembly has passed, by an overwhelming majority, a bill authorizing the government to notify England and Belgium that the commercial treaties with those countries will be terminated at the expiration of the prescribed period.

A motion for the return to Paris of the Assembly and government, was rejected on the 2d inst. by a vote of 377 to 318, after a debate attended by much confusion and uproar. This decision greatly disappointed the Parisians, and Casimir Periere had resigned from the Ministry, in consequence.

Spain.—A mass meeting of the Radical party was held in Madrid on the 3d, at which it was said nearly 7000 persons were present. Echegaray, formerly one of the Ministers, in the course of an address declared that there was reason to believe that the report, of atrocities perpetrated against the insurgents in Cuba had some foundation; that he had evidence that children had been shot, and he demanded that such outrages should be stopped. Other speakers demanded extensive reforms, both at home and in the colonies, among them the abolition of capital punishment and slavery, a reduction of taxation, and the privilege of trial by jury. All, however, advocated the maintenance of Spanish authority in Cuba.

The Deputies of Porto Rico in the late Cortes have issued a manifesto demanding that the reforms promised that colony in 1869, viz., a constitutional government and the abolition of slavery, be carried into effect.

Riots had occurred at Barcelona, arising from resistance to the payment of octroi or city import duties, but were speedily suppressed by the troops.

Russia.—Baron Von Offenberg has been appointed Minister to the United States, vice Catacazy, recalled at the request of President Grant.

Domestic.—The statement of the public debt for the 1st inst., showed a reduction for the past month of $5,633,461.64 ; a decrease since 3rd month 1st, 1871, of $82,503,897.42, and in the two years ending with the last-named date, of $204,754,413.09.

Congress.—No decisive vote on the Amnesty bill had been taken in the Senate to the close of the session of the 6th inst. A motion was made on the 5th to lay the bill on the table, and to take up instead, the bill last passed by the House, the object being clearly understood to be to defeat the supplementary civil rights bill pending as an amendment to the amnesty bill ; but the motion was lost, 20 yeas to 33 nays. Carpenter of Wis., offered a substitute for the civil rights amendment, omitting all reference to places of worship and also the provision forbidding the exclusion of colored citizens from the jury-box. It was not acted upon. The House has concurred in the Senate's amendments to the apportionment bill, and passed several bills, among them, one removing political disabilities for participation in the rebellion from several classes of persons, a bill explained by the mover as less comprehensive than that previously passed by the House.

# FRIENDS' REVIEW.

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## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 387.)

*Polycarp and Irenæus, continued.*

The date of this acquaintance of Irenæus with Polycarp is set by Tischendorf at about A. D. 150. He is said to have died as a martyr in 202, and Polycarp to have perished at the stake in A. D. 165, after having, to use his own expression, "served the Lord eighty six years." From this it would appear that Polycarp was twenty-one years of age when his teacher John died, and was a young man at the time when John is said to have written the fourth gospel. We learn further from Irenæus that his teacher Polycarp "was not only *instructed by the Apostles*, and acquainted with *many* who had seen Christ, but placed by the Apostles in Asia, as bishop of Smyrna, whom" says he "I also saw when I was young."

Now in what regard did Irenæus, thus instructed through John's disciple, hold the writings of the four evangelists? Why, he evidently refers to or quotes from the gospels about 400 times, and about 80 of his quotations are from the gospel according to John. He often distinctly speaks of the four gospels as inspired Scriptures. He makes great account of their fourfoldness, as when he says:—

"They are neither more or less than four. * * * Since there are four quarters of the world in which we are, and four chief winds, and the church is spread over all the earth, and the pillar and ground of the church is the Gospel and the Spirit of life; accordingly the church has four pillars, from every side breathing incorruptibleness and the breath of fresh life into men. Wherefore it is manifest that the Word, which is the Maker of all things, who sits above the cherubim and holds all things together, having been declared unto men, has given to us the gospel four-fold, bound together in one spirit. Even as David, asking for his coming, saith, 'Thou that sittest above the cherubim, shine forth.' For the cherubim are four-fold; and their forms are representations of the administration of the Son of God. For, the 'first beast,' it says, 'was like a lion,' signifying his effectual power and mastery and kingship; 'and the second was like a calf,' signifying his sacrificial and priestly office; 'the third had the face of a man,' describing his personal appearing in the likeness of man; 'and the fourth was like a flying eagle,' signifying the gift of the spirit flying into the church. And the gospels correspond to these, whereon is seated Christ Jesus."

"We have not received," Irenæus says in another place, "the knowledge of the way of our salvation *by any others than those by whom the gospel has been brought to us*, which gospel they first preached and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith. * * * Matthew then among the Jews writ a Gospel in their own language, while Peter and Paul were preaching the Gospel at Rome, and founding

a church there, and after their departure, Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book the gospel preached by him (Paul). Afterwards John, the disciple of the Lord, who also leaned upon his breast, he likewise published a gospel while he dwelt at Ephesus in Asia.

Much further clear testimony might be quoted from these writings of Irenæus, which are before us as a monument of the existence of the written gospels at the middle of the second century, and which by means of Polycarp carry us back to the apostolic age itself. Polycarp's epistle to the Philippians is also before us, in one spirit with the Gospel, if only a few times quoting from the writings of the evangelists.

§24. *A Cloud of Witnesses, between A. D.* 150 *and A. D.* 100.

There is a large amount of literature, Christian and Antichristian, which has come down to us from the first half of the second century. We will now hastily take up one volume after another—a *few* of the many which might be adduced, but sufficient,—as witnesses leading to our observance of the fact that the Gospels were in writing at the close of the first century.

A. D. 150 or 160 Celsus writes an attack on Christianity, attempting to show the absurdity of this religion from the four gospels themselves, which shows that the four gospels were in existence when he wrote his attack upon them. Celsus himself call them "writings of the disciples of Jesus."

A. D. 150. The Gospel of the Infancy is written apparently to fill up a break in the account of Jesus's life as given in the four Gospels, thus assuming the previous existence of them.

A. D. 140. Valentinus, who was removed by one generation only from the time of John, was a teacher of false doctrine at Rome. "He made the fullest use of the Gospel of John ;" He also used Matthew and Luke. Heracleon, an eminent disciple of Valentinus, wrote an entire commentary on the gospel according to John, A. D. 150 or 160

A. D. 140. Justin Martyr was born probably at the close of the first century. Vainly did he seek for inward satisfaction in studies of philosophy and science. Being yet in his folly, as he calls his state of truth-seeking by means of Plato's philosophy, when, as he says, "he hoped soon to attain to a clear vision of God," in a season of retirement he met a venerable man who conversed with him, and whose last words to him were these :—"Pray before all things that the gates of light be opened to thee ; for the truths of revelation are not comprehensible by the eye or mind of man, unless God and his Christ give him understanding." "Immediately," says Justin, "a fire was kindled in my soul, and I was possessed with a love for the prophets and those men who are Christ's friends. And as I discussed his arguments with myself, I found christianity to be the only philosophy that is sure and suited to man's wants. Thus then, and for this cause, am I a philosopher." "In the strength of his new conviction," we are informed, "he travelled far and wide to spread the truth which he had found. In the public walk at Ephesus he held a discussion with the Jew Trypho [of which his published report has come down to us] proving from the Old Testament that Jesus was the Christ. At Rome he is said to have established a school where he endeavored to satisfy the doubts of the Greeks. Everywhere he appeared 'as an ambassador of the Divine Word in the guise of a philosopher.'" Justin's writings were numerous. They "exhibit a mass of references to the gospel narrative ; they embrace the chief facts of our Lord's life, and many details of his teaching ; his references generally coincide both in facts and words with what has been related by the four evangelists." It is said that in all Justin's works, "from which might be extracted almost a complete life of Christ, there are but two instances in which he refers to anything as said or done by Christ, which is not related concerning him in our present Gospels." He makes quotations from all the four. He calls the histories in which he found written "all things concerning Jesus Christ," by the name *Memoirs of the Apostles*, or *The Memoirs ;* and also says, "The Apostles in the memoirs made by them, *which are called Gospels*, handed down that it was thus enjoined on them ;" and observes that they, or the writings of the Prophets, were read in the public meeting of Christians in his day. (Ancient practice of men, however, even if *apostolic*, is not authoritative as a present law, —else circumcision, passovers, and aquatic baptism might be.)

A. D. 130–140. Marcion, who drew away multitudes by false doctrine, fabricated a gospel on the basis of Luke's, and is accused by Tertullian of willfully rejecting the other three.

A. D. 129, or sooner. The Protevangel of James, an apocryphal work, which Tischendorf thinks was written between A. D. 100 and A. D. 130, makes reference to the gospels according to Matthew and Luke. The same date is calculated for the apocryphal Acts of Pilate, which makes use of and dependence upon the gospel according to John.

A. D. 120. Basilides, as a teacher of a her-

etical system of theology, was opposed by early Christian writers, who give evidence that he received at least the gospel according to Matthew. In the few pages of his writings which remain there are certain references also to the gospels of Luke and John. He also wrote a commentary on the Gospel in 24 books. This may have been the same work as what is called the "Gospel" of Basilides, —"a 'Life of Christ' as it would perhaps be called in our days, or the 'Philosophy of Christianity'—but he admitted the historic truth of all the facts contained in the canonical Gospels, and used them as Scripture."

(To be continued.)

For Friends' Review.

## "IN THE BEGINNING."

BY PROF. PLINY EARLE CHASE.

All science, physical, intellectual, and religious, aims at the discovery of principles, or "beginnings." This is a natural consequence of the natural curiosity, which is universally manifested, even in the faint glimmerings of infantile intelligence. It is, morever, a necessary incident to the very nature of intellect, which, as its etymology indicates, "chooses between" the several facts or phenomena which are brought before it, reserving that which it deems most general, productive, or otherwise desirable, to be garnered in the storehouse of memory.

"In the beginning God created the heavens and the earth." The faith of ages has rested with trusting, childlike confidence, in this simple announcement, as a Divine revelation of the origin of all mundane things. Skepticism has long cavilled at the assertion that the record, which commences so grandly, has any peculiar validity, and errors of translation or interpretation have been triumphantly cited as conclusive evidence of fallibility in the record itself. Even in our own day, philosophical theories which rest exclusively in outward physical manifestation, dignifying with the name of Positive Science only such tissue of dogmas as can be sensibly demonstrated, reject as absurd, childish, and unworthy of notice, all belief in supernatural agency.

In a certain conceivable sense, such rejection is undoubtedly tenable. If Nature is defined as the highest of all realities, both actual and potential, belief in the supernatural, or in something higher than the highest, becomes necessarily self-contradictory, and therefore absurd. But such a definition is not fairly inferable from the teachings of men like Comte and Buchner, and it seems to me impossible that any purely physical philosophy, any one-sided system, which discards all metaphysics as impracticable or unsatisfactory, can logically attain any higher conception than that of physical, unconscious force. The inadequacy of such a conception I will endeavor briefly to show.

Human thought, and consequently human science, is only possible in, through and under relations to realities which are manifested in space, time, or quantity. Extension, or space, is involved in all physical phenomena; duration, or time, in all intellectual phenomena; and quantity, or number, in all phenomena which are susceptible of mathematical or logical relations. From merely physical manifestations it would be impossible to form the conception of time, number, substantiality, or aught else than sensible qualities, or attributes. It is only by means of the succession of thought, and the clear perception of the personal identity which underlies all changing experience, that we come to a knowledge of sameness and difference, and to a belief in a substantial reality underlying physical change.

The essential difference between space and time implies a like difference in the physical and spiritual entities which they severally and specially disclose. It is impossible to identify the known and indubitable reality of mental personality with the supposed and probable reality of matter, unless it can be done through some higher category which is applicable to both space and time. Such is the category of quantity, or number, which, through its fundamental forms of unity or identity, and duality or diversity, involves the highest of all possible concepts. It was, perhaps, for this reason, that Pythagoras regarded numbers as the first and most essential of things, and that Plato uttered his famous dictum, "God geometrizes."

These considerations show the palpable error, both of the mere materialist, who tries to resolve thought into an organic product, and of the mere idealist, who either denies or wholly ignores all material existence. It is true that the only reality which we can positively affirm is the reality of our own experience, the reality of the thinking mind and of its thoughts, and therefore, of the two mistakes, that of the idealist is the more venial. But the very relativity of thought itself necessitates the existence of something different from the one who thinks, and that difference cannot be philosophically disregarded, unless it can be demonstrated that it is merely imaginary.

The difference in question can, perhaps, be most simply stated by saying that every act of knowledge involves, and therefore proves, the existence of that which knows, and of that which is known. That which is known may conceivably either be endowed with, or destitute of, a capacity for knowledge. The whole universe thus becomes dual, and in this conception we make the nearest approach

which is perhaps possible for finite mind, to the inconceivable unity, the Absolute, which, as both knowing and known, or self knowing, is the ultimate goal of all philosophy. The character and consequences of such inscrutable self-knowledge, comprehending within itself, as it needs must, all things real or possible, let us not rashly seek to explore. Enough for us if the only logical resting place of the human reason, in the legitimate exercise of its authorized functions, is in a Supreme Being, who is not only All-pervading and All-mighty, but also All-wise. Enough for us that, while conscious existence is axiomatic, unconscious existence can only be inferred through indirect analogies, and that the teachings of revelation are vindicated by their evident accordance with the conclusions of the purest and loftiest intelligence.

It is strange that reasoners who insist so much upon the propriety, and even upon the duty, of questioning nature, should often overlook the simplest and apparently most obvious questions, but it is not strange that their results are only such as are attainable by the man "who darkeneth counsel by words without knowledge." Surely nothing is more natural than a belief in the directive, controlling power of intelligence, which is shown in every inventive act of human ingenuity, as well as in every effort of the human will. Force is intimately connected with matter, if it be not indeed, as Boscovich taught, the entire substance of matter, but, as we have no evidence that it is ever self-controlling, the distinction between force and guidance is clear and unmistakable. The child, full of faith in its parents' powers of accomplishment, lends ready credence to the natural doctrine of universal achievement by the wisdom of the All-Father; the childlike nations, the untutored savages,

"See God in clouds, and hear Him in the winds;"

and the heirs of the kingdom, who, becoming like little children, do not overlook the obvious and the simple, in their endeavors to explore the recondite and the intricate, will find the most satisfactory answers to all their questionings. The Nature that they interrogate is not senseless and dead, but living, wise, and communicative. They do not try by searching to find out God, but accepting with undoubting assurance His revelation of Himself in their inmost souls, they find the world filled with the evidences of His workmanship.

Even the most ultra materialists are so far influenced by spiritual requirements as to subtilize their ultimate conceptions until they become vague, shadowy and ill-defined. It is not gross, inert matter, to which they attribute the maintenance of that universal order which they cannot fail to recognize, but physical force, controlled by physical law. The meanings of force and law they rarely, if ever, attempt to define, and it is often difficult to deduce any intelligible or consistent significance, for either of the terms, from their writings. It is probable, however, that both force and law are usually assumed to be uniform in their operations, and that their efficiency is not supposed to require intelligent intervention. Under this limitation of meaning, neither the human will nor any of its immediate acts can be regarded as a force, and there must be an unbridged chasm between every external event which awakens desire, and the muscular action which gratifies it. If we assume an analogy between guidance and force, giving the preference, both chronologically and logically, to the former, the chasm is entirely spanned, or, rather, it is entirely obliterated.

To illustrate this relation, let us suppose that mining galleries have been completed, for the purpose of removing a reef which seriously obstructs navigation. The charge of powder has been adjusted, the battery-cells are filled, the connecting wire is in the hands of the engineer, and all the bystanders are waiting in curious and anxious expectancy. The cohesive and crystalline forces in the rocks, the hydrostatic and elastic forces in the water, the chemical affinities in the powder and in the battery, the muscular, nervous, and vital forces in the engineer, are all in equilibrium, and there is no visible indication of the result which will follow the act of the intelligent will. When the word of command is given, the answering thrill of the nerves instantly sets the muscles in motion, the electric circuit is completed, the chemical affinities and the cohesive attractions between the constituents of the gunpowder are overcome, the rocks are rent by the elasticity of the liberated gases, the incumbent water is thrown into the air for a moment and then recalled by the force of gravitation, and all becomes quiet as before. In this train of sequences, force acting upon force accomplishes the purposes of intelligence, and while we very readily admit that the guiding mind is of a higher order than the guided force, it is difficult to imagine any essential difference of character between the compelling efficacy of the mental act which starts the train, and the compulsiveness of each subordinate force.

Force acts in each of the thought spheres, space, time, and quantity; were it not so, Omnipotence would be an impossible attribute. A one-sided regard to the efficiency of force in overcoming the inertia of bodies in space, encourages the too prevalent impression that it is merely material, but unless we consider force itself as necessarily and solely

extended and inert, whether we define it as motion, tendency, or impulse and resistance, we cannot entirely divest it of spiritual characteristics. Such characteristics approximate it immediately to law, and mediately to mind. Law, the mediate proximate, is even more vague in its meaning than force, and it is one of the most striking inconsistencies of the materialists, that so purely metaphysical a term should ever have found a place in their vocabulary. If it is used to denote a natural, or even an invariable sequence, it has no philosophical or logical validity, no etymological analogy. Under such an interpretation, the statement that alkalies neutralize acids in accordance with natural law, is the child's reason, alkalies neutralize acids because—alkalies neutralize acids. But if, like human law, which is the expression of human will, natural law is regarded as expressing the will of a Supreme and intelligent Lawgiver, we may safely rest in the belief that the goal of all research has been attained.

The forces which control material nature tend constantly to equilibrium, stagnation, death. In the modern philosophy of correlation and convertibility of force, theorists have sought in vain for any element of perpetuity, either of molecular or cosmical motion. The only agency of which we have or can have any experimental knowledge, as originating new sequences, as substituting unstable for stable equilibria, or as exhibiting any appearance of interfering in the slightest degree with long established order, is the inventive mind. It is only from our limited power of origination that we can form any conception of the nature and source of the highest possible origination. By means of that conception, reason and faith are enabled to unite in accepting the gospel teaching:

"In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by Him; and without Him was not anything made that was made."

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For Friends' Review.

## RITUALISM DETHRONED,

## Or, *How to end the Baptismal Controversy.*

*(By a Minister of Christ whose Early Education was in the Baptist Church.)*

### WHAT WE PROPOSE.

(Concluded from page 389)

Where, we again ask, does the New Testament establish and define a law of sacraments? What word in all its records is answerable to the sacramentarian idea, in any respect? The evidence simply is, that Judaizers have interpolated them into the Christian doctrines, and have *assumed* that they are found in the "New Testament Institutes," and that the doctrine of baptism as a Christian ordinance, and baptismal regeneration, its climax, were resorted to by the priesthood to gain power, and gain converts to their flocks and creeds; seizing even infants from their birth, and before, to write their mark upon them with most disgusting details of ceremonial adjuncts! (See this point illustrated in another place.) Remember, Jesus Christ did not interfere with the Jewish cermonial law, but observed it, and left it as he found it! The "New Testament Institutes" were not written, especially the epistles, (where the anti-ritualistic law is given,) for twenty, thirty or forty years after Christ. During this interlude, few except Jews, had professed the Christian faith, and Judaism had continued almost unchallenged; but as soon as the gospel began to prevail extensively among the Gentiles, especially through the labors of the Apostle Paul, the ritual law began to be ignored and set aside. * * *

Tracing the record of the ritualists, we have found their sphere much more limited than most modern writers and pulpit orators have conceived. Greece, Macedonia and Armenia seem scarceiy to have felt their influence. Conkling, in his work on baptism, says, (p. 230) "Irenæus, Epiphanius, Philastrius, Austin and Theodoret, each wrote catalogues of all the sects and heresies that had arisen in the church, but *there are none found who reject infant baptism unless such as reject water-baptism altogether.*" Now these all wrote ere the close of the fourth century. Putting Neander's testimony, that infant baptism was almost unknown in the Eastern churches during these centuries, and we have a sword that cuts both ways, viz., it cuts off both adult and infant baptism as a general custom. * * * *

It is certain that most of the Gnostics rejected water-baptism, as the Prodicians, the Carpocratians, the Antitachites, the Valentinians, the Quintillianists, and the Caianites. So the Manicheans, led by the philosopher Manes, who rejected the whole of the ritual law of Moses, and sought to make one the Christian and Persian faiths. These comprised great numbers of the Eastern Christians. The Novatians and Donatists practiced immersion, and the Eutychians retained water-baptism only for the sake of retaining their place in the popular church, as themselves freely avowed This brings us down to the era of the Paulicians, (A. D. 800) who maintained that the multiplication of rites and ceremonies had caused the life of true religion to decline in the dominant church. They maintained that it was by no means Christ's intention to institute the baptism by water as a perpetual ordinance, but that by baptism He meant only the *baptism of the Spirit.* * * *

Passing over two centuries or more, in which several large bodies of anti ritualists appeared, (see our complete record,) we come to the most extensive anti ritualistic protest prior to the days of Luther and those of the Society of Friends. This occurred in the twelfth and thirteenth centuries. At this period was developed a great revolt from the Papacy and its usages, extending throughout Italy and large portions of Europe, under the banner of a people calling themselves *Catharists,* from the Greek word *Katharos, pure* or *perfect,* intending to designate the fact that they essayed to purify themselves from the corruptions of the dominant church, and witness against sin everywhere. These embraced nearly all the Protestants of the period named, and were far more numerous than either of the classes named in the centuries just preceding. Neander (vol. iv. p. 574) thus speaks of them: "They sought to point out the opposition between the Old Testament and the New, and appealed to the opposition between the sermon on the Mount and the Mosaic Law. They said of the members of the dominant church, that they had sunk back on the foundation of the Mosaic Law. They contended not only against infant baptism, with *arguments always readily presenting themselves against the institution as apostolical, but also against water baptism generally.* * * * When it was objected that Christ had suffered himself to be baptized by John, they replied, it had been done on the part of Christ by way of accommodation to prevailing custom and to avoid giving offense. The church had, moreover, for a time used water baptism because men were accustomed to the rite, or because it would invite them by this symbol to the baptism of the Spirit. They affirmed that in the sacred Scriptures baptism was a term often employed to express repentance, or the preaching of the Divine word. The baptism of the spirit, the true baptism, should be performed by the imposition of hands in connection with prayer, which they designated by the term *consolamentum.* In regard to the Lord's Supper, they explained the words of the institution in a symbolic sense: They referred to the fact that Christ himself says, "The flesh profiteth nothing—my words are spirit and life," and to 1 Cor. x. 4, "And did all drink the same spiritual drink."

They combated the sacrament of penance and the externalization of religion in the dominant church. They said, "God dwells not in temples made with hands."

According to the testimony of their first opponents, it was their blameless and strict mode of life that distinguishsd the Catharists generally, for they abstained from cursing and swearing, and a simple yea or nay was a substitute with them for the strongest attestations." They were often falsely accused, and "the fanatical multitude exercised speedy justice, hurrying away much people at once to the stake." Yet their zeal resulted in a wide spread of their principles. Says Neander, "According to the testimony of Sacchoni, who had been one of them, but afterward wrote against them, there were countless numbers who belonged to the second class of Catharists.

For Friends' Review.

## NOTES FROM AN INTERLEAVED BIBLE. NO. XV.

BY M. S. W.

*Acts,* xx. 35. "The saying, 'it is more blessed to give than to receive,' is the solitary addition to the words of our Lord, outside the four Evangelists; a saying so Christ-like, so radiant with the whole spirit of His example and teaching, that it is commended to every Christian heart."

"A gentleman after receiving a contribution to build a Sabbath-school room, began to thank the donor, who prevented him by saying, 'I beg you will give me no thanks; I thank you for giving me the opportunity of doing what is good for myself. I am thankful to God for the experience I have had, that it is more blessed to give than to receive.'"

xxi. 5. A little girl, six years old, said, "When I kneel down at the Sabbath-school to pray, it seems as if my heart talked." Vain are words, if the heart pray not.

16. "How is it possible," says a modern objector, "when there is nothing but a mountain tract, impassable for wheels, between Cæsarea and Jerusalem?" When the Bible was translated, "carriage" did not mean "that which carries," but, "that which is carried." "We took up our carriages," means, "we took up our luggage or baggage." In one of the earlier translations, it is, "we trussed up our fardels." In other places in the Bible, "carriage" is used for baggage, as "So they turned and departed, and put the little ones, and the cattle and the *carriage* before them," Judges, xviii, 21. "And David left his *carriage* in the hand of the keeper of the carriage," 1 Sam. xvi, 22. David's carriage consisted, as we learn from the preceding verses, of an ephah of parched corn, ten loaves of bread, and ten cheeses.

North, in his translation of Plutarch, says, "Spartacus withdrew an opposing army, and took all their carriage." Carriage, luggage and baggage were originally synonyms, baggage being that which is bagged, luggage that which is lugged, and carriage that which is carried. Purver translates it "baggage."

xxiii. 1. Lord Erskine who rose to high rank in the Law, said, "It was the first counsel of my youth, to do what my conscience told me to be my duty, and leave the consequences to God. I have hitherto followed it, and I have no reason to complain that obedience to it has been even a temporal sacrifice. I have found it on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children."

4. Upon inquiry into the history of the age, it turns out that Ananias was not the high priest, though he was sitting in judgment in that capacity. He had formerly held that office, but had been deposed. Jonathan, who succeeded him, had been murdered; another had not been appointed to the station, and during the vacancy, Ananias had taken upon himself the discharge of the office.

16. A few years since, a Friend called on a merchant of New York, and handed him a sum of money, saying, "Thirty years ago, when I was unfortunate in business, I owed thee and B— this money, which until now I have been unable to pay." The money was taken, but the merchant knew not where to find B—, who from being a shop keeper in easy circumstances, had been lost sight of by his former acquaintance. After considerable inquiry he was found occupying a few rooms in an obscure house, and being paralytic, he was supported by his wife who was a seamstress. The payment of this old debt was gladly received by the poor and worthy couple.

xxiv. 15. The missionary Moffat, in addressing Macaba, an African chief, and his people, spoke of the resurrection. "What!" cried the chief, starting with surprise, "what are these words about the dead? the dead arise!" "Yes," said the missionary, "all the dead shall rise." "Will my father rise?" "Yes." "Will all the slain in battle rise?" "Yes." "Will all who have been killed and eaten by lions and tigers rise?" "Yes, and come to judgment."

"Hark!" said the chief turning to his warriors, "Ye wise men, did your ears ever hear such strange news?" "Did you ever hear such news?" turning to the wise men of his tribe. "Never," was the reply, "he must have lived long before we were born."

The chief laying his hand on his breast, turned to the missionary, "Father, I love you much. Your visit has made my heart white as milk, but I do not wish to hear about the rising again; the dead cannot rise,—the dead shall not rise."

"Tell me, my friend," said the missionary, "why must I not speak of the resurrection?" Lifting his arm, which had been so strong in battle, and quivering his hand the chief said, "I have slain my thousands, and shall they rise?"

As this truth of the Bible flashed upon his mind, the thought of meeting his slain was too much for him; it overwhelmed him, it frightened him. And oh, it is a great and terrible thought, that we shall have to meet again all whom we have injured, neglected, or destroyed.

25. An interesting work of grace once occurred among the congregation of a Presbyterian church in New York. Many anxiously inquired what they should do to be saved. Among the number was a young lady who listened to the words of truth and was troubled. She felt that the claims of God must be met, that she must not delay the work of her salvation; she knew her duty but she did it not. The next night the Boz Ball was to be held, and away she hurries and joins in the giddy dance. Amid the intoxication of the scene, conscience may have slumbered at its post, and suffered the gay transgressor to revel undisturbed in forbidden pleasure. But it only *seemed* to sleep. Again she felt, and again is she seen in the meeting for prayer. But she was solicited to attend another dancing assembly. Satan as an angel of light shed a deceptive radiance over the scene, and suggested that such amusements are innocent. She went, and was permitted to return to her home, *but only to die;* to die too, as she had lived, *without God.*

xxvi. 9. Many persons may be perfectly sincere while engaged in a bad cause, and a man's sincerity apart from religious principle, will be no test either of his principles or practice. "If you begin by neglecting the warnings of conscience, and acting against your own moral judgment, that judgment will in time become depraved, and you will act on wrong principles."—*Whately.*

29. "To understand the force of this passage, we must recollect the Roman method of fettering criminals. One end of a long chain was fastened to the right arm of the prisoner, and the other end was fastened to the left arm of a soldier, xii. 6. What a great effect must this most pathetic address, and the sight of his bonds held up to enforce it, have had upon the audience."

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He who knows not how to enjoy himself when alone can never long be happy abroad. To his vacant mind company may afford a temporary relief, but when forced to return to himself, he will be so much the more oppressed and languid.

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Let family life become corrupted, and the national life is poisoned at its very core. Family life is only maintained in purity by a strong individual sense of duty as in the sight of God.—*British Friend.*

For Friends' Review.

## REPENTANCE.

Repentance begins with the first movement of the heart and mind in response to the convictions of the Holy Spirit.

The attention of our thoughts has not been fixed upon God's love and His purpose to save us,—nay, our danger whilst living careless of Him has not heretofore impressed us.

When this false satisfaction is broken up, —whether a sense of the loving kindness of Him whom we have so utterly and criminally neglected breaks suddenly upon our soul, and, like one who has watched through a tropical night, we find ourselves basking in the light of full day without the warning of a twilight; or whether the terrors of a broken law seem rather, for a time, to bring the shades of a darker night upon our spirits;— in either case the blessed Spirit of God has led us to repentance.

If thou who readest this art one of the latter class, be very careful of judging the others! Doubtless they have more simply received into their souls the grace of God in Christ Jesus, and have quickly come to enjoy some fruit of that knowledge of salvation which thou also must experience, or thy night will end in eternal gloom.

The hindrance can only be in thyself. Repentance and Faith—Repentance and Remission of sin go together in the gospel. Forgiveness is in no sense purchased by thy distress. While thou wast self-satisfied thou couldst not receive it; and as soon as thou art truly satisfied in Christ—in His power and willingness to save, thou hast it.

> —"Venture on Him, venture wholly—
> Let no other trust intrude!"

Then will there be joy in heaven among the angels of God over one sinner that repenteth! It may be that seeing matters in the Divine light they may rejoice before thy fearful heart can realize its blessing; but thy time of being "sealed with the holy spirit of promise" will surely come *after thou hast believed.* (Eph. i. 13.) This is repentance unto life—repentance "unto salvation not to be repented of;" and anything short of this will avail thee nothing. It is well to be sorrowful for sin; but this is only an incident of the work of grace, and if thou restest in it, it will become no more to thee than the sorrow of this world—working death. He that claims a credit for his distress has not a "godly sorrow." The devils also believe *and tremble!*—they are forced to fear what they can never shun. Our blessed Lord came not to condemn, but to save the world; and salvation is always a "joyful sound." Yet the redeemed soul which has accepted the love of God in Christ Jesus, alone can know the depth of that guilt which has so long rejected Him.

When thou beholdest the Lamb of God, thou wilt know that He taketh away the sin of the world—consequently thy sin; and thy soul will rejoice in Him. Abiding in Him, day by day thou wilt receive this end of thy faith, even the salvation of thy soul, and wilt dwell in happy cousciousness that "the gifts and calling of God are without repentance!" J. P.

# FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 17, 1872.

THE MINISTRY OF WOMEN.—A special session of the Presbytery of Brooklyn was formally assembled, in consequence of a Presbyterian pulpit having been occupied by a woman Friend (an acknowledged minister) at the invitation of the pastor with consent of his session. The understanding at first seemed to be that said pastor was placed upon trial, but the tone of the accusation was soon softened. A vote of censure was proposed, but it failed. A spirited discussion followed, in which differing views were taken as to the Scriptural points involved. One learned Doctor thought the prophesying of the four daughters of Philip must have been *in private.* One resolution was offered which said: "We hail the coming of the day when she who was last at the cross and first at the sepulchre, shall go everywhere, recommending the pardon and comfort of the gospel to a suffering world." After the devotion of four sittings to the subject, the impotent conclusion was arrived at, to endorse the following expression by the General Assembly of forty years ago:

> "Meetings of pious women by themselves for conversation and prayer we utterly approve; but let not the inspired prohibition of the Great Apostle, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and to exhort or to lead us in prayer in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles."

In the course of the deliberations, some clear and liberal views were brought out, and the applicability to the present day of Joel's prophecy, was asserted. Whilst some held that it is "against the word of God for women to speak in a mixed assembly of both sexes," others insisted that "the Bible was very non-committal."

It is very certain that behind and underneath all these considerations lies this question: *Is the Holy Spirit poured out alike upon sons and daughters*, in that family of faith in which there is neither male nor female, in which conventional distinctions (bond or free, &c.,) are ignored? We hold that no man or woman is authorized to preach without a call to the ministry. Where is found the evidence of *any one* being so called? The dogma of apostolic succession furnishes, to those who can receive it, a convenient solution of the difficulty; but we write for those to whom it would afford no answer. A man *must have the evidence in himself*, and in the exercise of his gift he may make full proof of his ministry. If a woman has such evidence in herself, and makes in like manner full proof to the Church,—if she be led to speak in the demonstration of the Spirit and with convincing power of things which she could not have known but by the Holy Ghost, *the fact* that she has the Divine commission is proof sufficient that a wrong construction has been placed upon those disputed texts of the inspired volume which are quoted as prohibitory. If the call and commission of the Head of the Church is to be ignored, what kind of church must it be that so ignores it? We could multiply instances of women, the word of the Lord in whose mouths has been so marvellously true as to prove, beyond gainsaying, that "the testimony of Jesus is the spirit of prophecy."

It would be most unfair to confound this issue with the political and social agitation upon what is popularly called the woman question. The query at issue is: (assuming the Lord's right and province to send by whom He will send) Is woman to be allowed to exercise the gifts and to obey the calls of the Spirit? We cannot hesitate in our answer. Our experience and observation, including great numbers of cases, has warranted the conclusion at which we have arrived, and which we boldly declare: that whilst voluntary speech-making and other attrition with the public may develope masculine habits and lessen the gentle femininenes which we love to contemplate, the exercise of a genuine gift in the ministry of the gospel, never lessens the shrinking delicacy and diffidence of woman, which we admit would be the case were she of her own option, or for notoriety's sake, to take upon herself the functions of a preacher.

FRIENDS' QUARTERLY EXAMINER, No. 21. —The present number of this periodical opens with a sensible paper by our much esteemed friend the Editor, upon *Religious Equality*, a subject now claiming the anxious thoughtfulness of the British mind, and one in which the Quaker idea has a deep root. "The emancipation of religion from the domain of politics" claims no inconsiderable amount of attention. The best class of thinkers have for a score of years endorsed the admirable and exhaustive treatise upon "State Churches" by our dear friend the late John Allen of Liskeard, a work which ought to have a place in every library. Our editor urges "the oft repeated but oft forgotten truism that patronage of one sect implies detriment to another," and pertinently quotes from the late Professor Vinet of Lausanne:

"You must remember that you cannot have a privileged one without a wronged many. Privilege and injustice are two names for the same thing, according to your point of view. If you are inside the circle, the circumference is concave; if you are outside, it is convex. You cannot perch one man on an artificial elevation, without taking the material for his little mound off the general level. Inequality in civil rights is legal wrong. More than justice to one, is injustice to all but one—and in deepest truth to him also. If, then, religious equality is the only justice, many words are not needed to trace the effects on the life of the nation of it and of its opposite; for we may be very sure that in the long run no building of man's hands can stand to be a shelter, whose walls are not true by the plummet of righteousnees."

The searching agitation of to-day in our sister nation as to the integrity of a State Establishment, and the rightful ownership of "Church property," interests, us deeply, for we love the noble people of England; and we commend the concluding sentiment of the Editor of the *Examiner:*

"We are deeply sensible of the dangers that encompass religious agitation, and the need of a double portion of watchfulness and prayer in those who engage in it. But our small section of the Church, which might be powerless in protracting the struggle or in hastening it to a close, is, we believe, committed to one plain and paramount duty—that

of siding emphatically with those who treat this great question in a religious spirit, and *not* with those who agitate it in a spirit of antagonism and ungodly bitterness."

The periodical before us contains papers of interest and importance. Supplementary Notes by Thomas Hodgkin, on the Article "Testament or Covenant." The essay by the late William Thistlethwaite, "The Church and its Ministry," is brought to a conclusion. Wm. Kitching, Jr., furnishes a lively, instructive Memoir of Dr. Francis Wayland of Providence, R. I. "*A Visit to Stavanger*," by Edward Backhouse, will interest our Norwegian readers and many others. S. H. Steevens indulges in "Thoughts on an Old Poem" [the Book of Job]; a good paper, throwing light upon the subject, but failing to recognize the brother of Jobab's grandfather in the venerable Temanite who said: "With us are both the grey headed and very aged men, much elder than thy father." Edward Pearson writes with ability on *Ecclesiastical Tribunals*, which the vigilant editor supplements with pertinent comments. F. A. Budge (whom the *Review* recognizes as a valued correspondent) finds congenial employment in rearing a memorial to the valiant *Edward Burrough*. Isaac Brown pursues his valuable notes of the *Revision of our Authorized Version of the New Testament*. A paper by Dr. Edward Ash on *Church Membership* is to be followed in No. 22 by a paper which is to close the discussion—and several shorter articles make up the contents. It is obtainable at No 109 North Tenth St., Philadelphia. Price 60 cents.

### DIED.

ATKINSON.—On the 19th of 11th mo., 1870, Thomas E., son of Hiram and Amy Atkinson (the former deceased) in the 23d year of his age; a member of Rush Creek Monthly Meeting. He bore a long and painful illness with Christian patience and resignation.

ATKINSON.—Suddenly, on the 24th of Eleventh mo., 1871, Thomas Atkinson, in his 76th year, a member of Rush Creek Monthly Meeting, Indiana. As a shock of corn fully ripe he has been gathered, we believe, to his heavenly rest.

DAVIDSON.—At the residence of his son, John Davidson, Joseph Davidson, in his 53d year, having, it is believed, a good hope through faith. A member of Winnesheik Monthly Meeting, Iowa.

WATSON.—On the 21st of 10th mo., 1871, Lucy F. Watson, a beloved member of Salem Monthly Meeting, Mass.

As a daughter, sister, friend, she faithfully performed the varied duties, watching over and carefully attending a very aged mother, who still survives her. She was warmly attached to her religious society. Though suddenly called from works to rewards, we doubt not, she was prepared to receive the blessed welcome of "Well done."

FARLOW.—At her residence in Randolph Co., N. C., on the 7th of 12th mo., 1871, Rachel wife of James Farlow, aged about 62 years, a member of Marlborough Monthly Meeting.

This dear friend, who had herself been chosen in the furnace of affliction, was endowed with an extraordinary gift of sympathy, in the exercise of which she was enabled to comfort those who mourn, to bind up the broken-hearted, and to minister to troubled souls the rich consolations which are in Christ.

SMALL.—At her residence in Grant County, Indiana, on the 2d of 11th mo., 1871, in the sixtieth year of her age, Polly, wife of Nathan Small and daughter of Abraham and Delilah Small, a member of Deer Creek Monthly Meeting.

RATCLIFF.—On the 29th of 10th month, 1871, at the residence of her son, Sarah, widow of John Ratcliff, in her 68th year, an esteemed member of Duck Creek Monthly Meeting.

She joined the Society of Friends in her seventeenth year, and continued to be a regular attender of its meetings as long as her health would admit. When no longer able to take her accustomed part in life, her mind was stayed on her Heavenly Father. Thus she was strengthened to bear as a Christian the afflictive dispensation, and while feeling that she would be glad to be released, to wait with patient submission the Lord's appointed time.

KAIGHN.—At Camden, N. J., on the 15th of 1st month, 1872, John M. Kaighn, in the 76th year of his age, a member of Newton Particular and Haddonfield Monthly Meeting.

### FIRST-DAY SCHOOL CONFERENCE.

Arrangements have been made to hold a Yearly Meeting Conference on the subject of First-Day Scripture Schools, at New Garden, Wayne County, Indiana, beginning on the second Fourth day in Fourth month next, at 10 o'clock, A. M. All are invited.

On behalf of the Executive Committee on First-Day Schools for Indiana Yearly Meeting,

CLARKSON DAVIS, *Clerk.*

General Meetings are appointed to be held at Thorntown, Ind., Second month 25th, and at Rochester, N. Y., Second month 28th. See notices in last number.

*Erratum.*—In the obituary of Elma Howell, given last week, the date of death should be 1872, not 1871.

## CORRESPONDENCE.

66 CALLE DE MATAMORAS, MATAMORAS, MEXICO,
First month 18th, 1872.

*Esteemed friend, Wm. J. Allinson:*—Since writing my last we have been waiting for Bibles, Testaments and tracts. Our Bibles and portions, after a voyage of two months, landed here last week. Soon the 500 vol-

mes were arranged ready for sale, the free istribution having thus far been confined to hose we know are poor, and will not give hem up to the priests. As we had been all he time since our arrival laboring under the sual difficulties of making a practical use f a strange language, we supposed that the omanists were entirely ignorant of our mis-ion, as the number of tracts distributed had een very limited. What was our surprise o find that the first person who called to look vas warned by a man passing, that they vere "Libros Protestantes." We then real-zed that the enemy was awake, and our work vas not hid. Rome was evidently aroused, nd determined that we should not sow the eeds of heresy unmolested. The only weap n they have used extensively has been ridi-ule, and that has most often been a scoff at ll religion, rather than a devotion to Cathol-cism. "We don't want the Bible." "We on't want religious books." "Guess you an't sell many in Matamoras." One man, nd only one, has used argument, and he is n earnest man, and I candidly believe he ishes to know the truth. But we all know hat it is often hard to yield the prejudices of ur early education and training. The fol-owing extracts from our day book, will best lustrate the actual position of the argu-ents in question:

"First month 13th, Cipriano Morales (a rotestant, now teacher in the High school ere,) called and noticed my improvement in he use of Spanish. About sundown some thers called, and we sold a Bible, two por-ions, and a school book. At night a man Irenio Hernandez,) came, and we had a long alk about the Bible. I became so animated hat I used Spanish rapidly. At length he urchased a Bible, agreeing to let me have is Testament as partial payment. This last rrangement I made, as he was a poor ailor.

"14th. Last night's scenes were again re-eated. Irenio returned, bringing both Bible nd Testament. He had now discovered though he had had the Testament for years,) hat both were 'Libros Protestantes.' He ased his objections on the use in the 5th verse f the 1st chapter of Matthew of primogénito first-born) instead of ungénito (only son), nd casting a doubt on the always virginity f Mary. He had heard that the Bible in he Cathedral used ungénito or unico, and hat both translations (Valera's which we ave, and his Testament, translator's name mitted), were *printed in New York* and *for-idden by the priests.** I asserted that the wor-hip of Mary in both Ave Maria and Salve, was idolatrous and blasphemous. Having a Jesuit Catechism I was able to prove my as-sertion.

"15th. Several callers. One man bought two copies of Proverbs; one Bible was pre-sented to a poor Protestant girl. One man, who called, had a Bible and 'Nights with the Romanists,' and is not afraid of our books.

"16th. Irenio Hernandez called again, and we had a long talk about the worship of Mary. We seemed to agree upon all points but the always virginity of Mary. As I, in a very animated manner, exposed the idola-try of the 'Ave Maria' and 'Salve,' tears gathered in his eyes, and he agreed that both were inconsistent with the commandment to worship God alone. He still declines a Bi-ble, but promised to call again to-morrow for conversation. Whilst I was talking, many passers by paused to listen, and several came from a store near by, and listened behind one of our doors. This latter company was un-intentionally put to flight by my wife step-ping to the door without being aware of their presence. I learned from him much about the Inquisition in Mexico, which he said closed sixteen years ago. Many men who came to confess were robbed and murdered by the '*Holy Fathers*' of the Inquisition, and their bones were found under the building. The kidnapping of the young women, and their confinement and secretion by the priests, is too terrible to relate. He detests this con-duct, and denies his allegiance to the Pope, but claims for himself and the priests of Mata-moras a reformed Catholicism.

"Last night and to-day we have had a strong south wind sweeping over the prairie, and this obliged us to close our doors, and last night to close down our windows above our doors, which resemble those in the rear of ordinary lion and tiger wagons. This is probably the reason Irenio failed to return. Some readers of the *Review* may be unac-quainted with the actual position which the Virgin Mary occupies in Spanish Catholic-ism.

I will translate the Ave Maria and Salve from Rosale's Catechism:

"*The Ave Maria or Angelic Salutation.*

"God hath blessed thee, Mary, called of grace. The Lord is with thee, blessed art thou among women, and blessed is Jesus the Fruit of thy Womb. Holy Mary, Mother of God, pray for us sinners now and in the hour of our death. Amen. Jesus."

"*The Salve.*

"God bless thee, Queen and Mother of Mercy, Life and Sweetness, our Hope! God bless thee, and to thee we the banished sons of Eve, to thee we sigh, groaning and weeping in this vale of tears. Then, Oh our Mistress Advocate, turn to us those, thy merciful eyes, and after this banishment, lay

*I have since examined Scio's version, which as translated by Father Scio. It uses primo-enito.

us at the feet of Jesus, the blessed Fruit of Thy Womb. Oh Merciful! Oh Pious! Oh Ever Sweet Virgin Mary! Pray for us, Holy Mother of God, that we may be worthy to receive the promises of Our Lord Jesus Christ. Amen."

In the *Advertancia* following the latter, Rosales quotes St. Jerome, "All the predestinated have been devotees of Mary our Mistress;" and says: "St. Bernardine said frequently, that all the hope we have for salvation is the *Merits of Jesus Christ* and the *powerful intercession of His Mother.*" The reader may observe that every appellation of the Virgin is printed in the Catechism in capital initial letters, equally with our words Father and Son, as applied to Divinity. Can we do otherwise than oppose such prayers as idolatrous adoration of the Virgin Mary? If we can sanction the Invocation of the "*Santísima Trinidad,*" as at least not especially opposed to the Bible, the Invocation of the *Virgen Santísima* as Queen of Heaven and Mother of God, requires a total renunciation of the plain teaching of the Bible. The *Santo Rosario* or Holy Rosary, one of the most universal forms of devotion in the Catholic Church (as Rome calls herself), contains, when entire, 50 or 100 Ave Marias and 15 Pater Nosters (Lord's Prayers). The abridged Rosary for busy people, contains 50 Ave Marias and 5 Pater Nosters. For a person to read in this Catechism, published for use in all Spanish American countries, and deny that Rome worships Mary as a *God*, is impossible.

"To him who recites the Rosary entire, the indulgence of 80,000 years is granted. To him who recites the third part each day, is granted an indulgence of 70,000 years." Is there less idolatry in the faith of the Mexican Jesuits, than among the Aztecs in other times?

Of course we can say that many persons are awakened, and as in awakened Hindoostan, so in awakening Mexico a semi-Atheism is so far pervading all ranks, that we have both extremes to meet in our work, and which is worst we can hardly say yet. Friends, I hope, will not rest satisfied without responding to the Macedonian cry from Mexico. The Gospel of Peace is the only balm for the bleeding sons of Guatimozin, whose constantly open veins and flowing blood cry unto us, and can we say "Am I my brother's keeper?" without feeling bound to do what the Lord has for us to do in Mexico. Whilst we rejoice in every effort to spread the Gospel in heathen lands, let us consider also that the sons of Guatimozin have not yet cast off their idolatry. Shall we be dismayed because her revolutions, her *ladrones* and *leperos*, have placed the name of Mexico by that of Arabia and Kurdistan? The Spaniard is worthy of at least a portion of the efforts of Christendom. But less than one fifth of the population claim to be of Spanish blood, unmixed, and the real truth is probably not arrived at by the census returns, for it takes a considerable mixture to overcome the pride of *Castile.* The mixed race is at present most earnest on the subject of the Gospel. They are more teachable than the Spaniard, and more awakened and earnest, and more impressible than the pure sons of Anahuac. Some of the latter are very intelligent and influential persons, however, and it is said that not a drop of Spanish blood flows in the veins of President Benito Juarez. We received by last mail some tracts well adapted to our wants, and some "Star of Bethlehems," and we expect more when the steamer returns.

Thankful for all favors in the line of Spanish tracts and books adapted to our wants, we hope for a continuance of such favors. We have received some good English tracts, but are not overstocked yet. Friends will please remember that few people this side of Corpus Christi use English except the United States soldiers and leading men in business. Spanish is the chief and regular language. Government orders are printed in both. A person cannot buy a barrel of water, or employ a cartman in Brownsville without using Spanish, unless by signs. If any Friends feel drawn to labor in Mexico we would remind them that the harvest is great, and the laborers—where are they? I wish we could see others coming to occupy the open fields now calling for the Gospel. The rules of most Mission Boards will prevent their occupying Tamaulipas now we are here. Shall but one of her cities rejoice in the open Bible? Truly thy friend,

SAMUEL A. PURDIE.

[This correspondence, which cannot fail to interest all who desire the spread of gospel truth, will be continued next week. Sure the Macedonian cry will be responded to. ED.]

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TENTH ANNUAL REPORT OF THE WOMEN'S AID ASSOCIATION OF FRIENDS OF PHILADELPHIA.

In again coming before our friends, we wish to express our gratitude to those whose generosity has enabled us to relieve much suffering among Freedmen. We endeavor to render assistance mostly to the aged and infirm and to destitute children attending the schools under the care of the Freedmen's Association. In some instances, the board and salary of teachers have been defrayed by our Association after the term for which they had been engaged had expired, thus lengthening the school term and enabling the poorer pupils to remain in the schools, who, from inability to pay the stipulated fee required for the board of the teachers, would otherwise have been debarred from attendance. In

one case, the school was increased by 75 scholars by this arrangement.

Several hundred dollars were expended last winter in opening and supporting soup-houses at Goldsboro, Lincolnton, Charlotte, Hillsboro and Salisbury, N. C., and at Danville, Va. This was a new feature in those communities, and was a great comfort to many suffering ones.

These soup-houses have been reopened this winter. Care is taken to have the soup palatable and nutritious. On soup days the people flock to the houses with their tin kettles or cans to receive their portions of it, and thankfully carry it away to their cold and hungry families. In this way, by a comparatively small outlay, many are relieved from the pressure of hunger. Appropriations of money have been made to Alida Clark, Helena, Arkansas, and to Rachel C. Mather, Beaufort, S. C., to enable those friends to continue the good work of sheltering and training orphan children. Those from the latter establishment are generally provided with good homes in families residing in New England.

Supplies of material, made or unmade, or shoes, in some cases both, have been sent to Aiken and Beaufort, S. C., to Hillsboro, Lincolnton, Salisbury, Charlotte and Salem, N. C., to Clover, Hanover Co., Alexandria and Danville, Va., and to Knoxville, Tennessee.

Last month an appeal was issued asking for contributions of half worn clothing, etc. This has been kindly responded to, and 453 garments received have been immediately forwarded to the South. Five dollars from an unknown friend have been expended in shoes. Besides the garments enumerated above, several boxes of clothing have been shipped directly to A. H. Jones by the donors. These half-worn garments, many of them for men and boys, and of substantial make and material, have been specially acceptable for distribution among the Freedmen.

The field for work is an open one; we find almost immediate opportunity for the employment of all the funds we can collect, and have good reason to believe that they are well applied.

By our prompt and timely co-operation the educational work of the Freedmen's Association is much facilitated. Children who could not otherwise attend the schools are enabled to do so, comfortably clad in the warm flannel and linsey we have sent. Sewing schools are maintained, the patient teachers instructing the women and girls not only in making up but in cutting and fitting garments, a work for which, in former times, they were entirely dependent upon their mistresses.

We have now in hand the continued support of the soup-houses (so long as the cold weather lasts these will be needed;) the support of an "exempt class" of destitute children at Hillsboro (i. e. exempt from tuition fees;) and a monthly allowance to a visitor among the poor at Charlotte, N. C. We shall probably be called upon for further supplies of unmade material and shoes.

In addition to these things, we have assumed the expense of transporting from North Carolina to the comfort of a home at the "Shelter for Colored Orphans," in West Philadelphia, twelve destitute orphan children. With them will come, if nothing should prevent, a poor crippled boy, Jerry Brown, for whom we have undertaken to pay board in some respectable colored family here in the city.

In meeting these various expenses, our slender resources will be heavily taxed, and we invite those interested in this work to strengthen our hands in it by liberal contributions. By direction of the Association, SARAH LEWIS, *Secretary.*

*Treasurer's Report.*

| | |
|---|---|
| Cash on hand from last account, . . . | $106 34 |
| Cash withdrawn from Girard Trust Co., . | 813 10 |
| Subscriptions, donations and sale of goods, | 710 15 |
| | $1629 59 |

EXPENDITURES.

| | |
|---|---|
| For dry goods and shoes, . . . . . | $589 81 |
| Support of schools and physical relief, . . | 822 73 |
| Envelopes and stamps, . . . . . | 1 50 |
| | $1414 04 |
| Balance, . . . . . | 215 55 |

S. W. COPE,
1st. mo, 6th, 1872. *Treasurer.*

For Friends' Review.

## THE CHRISTIAN'S PRIVILEGE.

"But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. vii. 22.

What is it that keeps the Christian from entering into the condition here described by the apostle? Why is the complaint so general on the part of the children of God, that they are *not* made free from sin, and that they do not bring forth fruit unto holiness? Why is it that their spiritual experience is not as growing and steadfast as it should be, that they do not realize that abiding union with Jesus, and that constant victory over sin which brings true rest to the soul?

They see God commands them to be holy, that the apostles held up a sinless life as the true life of the Christian, and in their own hearts the Holy Spirit sets before them a standard, which they fall far short of attaining. They make vigorous and determined efforts to have it different; they form resolutions and cry unto the Lord, but still their souls are tossed about as on a sea of unrest, and they ask themselves why.

The Apostle Paul answers the question, when speaking of the Israelites he says, "And to whom sware He that they should not enter His rest but to them that *believed not*, so we see they could not enter in because of *unbelief*."

It was unbelief, therefore, that kept the children of Israel wandering for forty years in the wilderness, when they might at once have entered the promised land. As the redemption of the Israelites from Egypt and the crossing of the Red Sea, is typical of the redemption of the sinner from his bondage to Satan, and of his new birth unto righteousness, so is the passage of the Jordan and the entrance into the promised land, typical of the entrance of the Christian into that rest and peace he experiences when he knows an abiding union with Jesus and a deliverance from the power of sin.

Now we know the children of Israel might have entered the promised land long before

they did. It was God's plan that they should, and He led them by a short and easy journey to its very borders. They had proved His power in bringing them out of Egypt and across the Red Sea, and yet they were afraid to trust Him to lead them into the promised land. They said, there are giants in the land, and the cities are walled and very great—and so, looking at the strength of the enemy and their own weakness, they began to doubt the power of the Lord, and His promise to *give* them the land. Thus, through unbelief, they turned back, missed of getting their inheritance and wandered in the wilderness forty years.

Cannot we find a parallel to this in the case of many Christians? Has not God in His mercy to them through Jesus Christ, brought them "from darkness into light, and from the power of Satan unto God." Has He not brought them to the borders of the promised land; has He not revealed to them by His spirit that there are higher heights and deeper depths of true love of Christ to be experienced than they have yet reached—that there is a more continuous victory to be gained over sin than they have yet known.

And what does He set forth in the Scriptures as the way to enter into this blessed experience? "I thank God through Jesus Christ our Lord." "He which hath *begun* a good work in you, will *perform* it." "Who gave Himself for us that He might deliver us from *all iniquity*." "He is able also to *save them to the uttermost*, that come unto God by Him." "For this purpose the Son of God was manifested that He might *destroy* the works of the devil." "Faithful is He that calleth you, who also *will do it*."

Now what is the way to get hold of this—how does this wonderful salvation become available to the Christian? *By faith!*

It was by faith the children of Israel crossed the Red Sea, trusting in the power of the Lord to deliver them from the Egyptians. So it is by faith the sinner is converted unto God, and made accepted in the Beloved. And so again, as it was faith in God which was to take the children of Israel forward into the promised land, so it is faith in Christ which will bring the Christian into that large place his soul shall delight in.

In the realization of this experience faith and consecration go hand in hand. It is as, like Caleb and Joshua, we are willing wholly to follow the Lord, that we can have faith. It is as we yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God, that we can take this step in the dark. Let us, then, planting our foot upon one of His promises, trust Him with a real active living faith—a faith that is ready in His strength to meet giants, to subdue kingdoms and stop the mouths of lions. Thus yielding and thus trusting we realize in a new and living sense, that His strength is made perfect in our weakness. We find He does give us the land, He does "perfect that which concerneth us." As the Israelites of old were commanded: "Believe in the Lord your God, so shall ye be established," so to us in this day comes the word of the Apostle: "God hath from the beginning chosen you to salvation through sanctification of the spirit and *belief of the truth*." Faith is our part, the work of the Spirit is God's part. As we believe, we coöperate with the Holy Spirit which is waiting to lead us on, and thus we come to realize, in the words of the Apostle Paul, that "we which have believed do enter into rest."

Many Christians have in part realized this. They have trusted Jesus to deliver them from sins in particular, but they have failed to trust Him for the destruction of the "body of sin;" they have failed to cast themselves upon Him for the cleansing of the very centre of the heart, so that not only this or that sin or the other sin shall not overcome them, but that thus trusting, *all* sin is overcome for them by One who is mighty to save, and out of a pure heart flows forth good and not evil. "If we confess our sins, He is faithful and just to forgive us our sins, and *to cleanse us from all iniquity*." Let us grasp this truth by faith. Believe it because God has said it—go forward because we believe it. Thus shall we know the obedience of faith, and shall recognize in ourselves an inward purity of heart wrought by the Spirit, and realize a union with Christ that shall satisfy our souls. N.

From the New York Observer.

## CONVERTED ON SHIP-BOARD.

At one of the meetings in Fulton street during the Week of Prayer, a sailor gave the following account of his conversion: "I was the mate and afterwards the captain of a ship—a swearing, ungodly man as any that sailed the seas. It was my duty, when a seaman died, to read over him the Episcopal burial service, and then commit the remains to the deep. I never had a thought of the signification or meaning of the service, and never cared to know anything about it. I had complied with the rules of the ship, and that was enough.

"One bright Sabbath morning I was in my state room, and took up the prayer book. I opened it, and the first words that met my eyes were these: 'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?' The question seemed

to be put to me. I threw the book on the shelf, and tried to think no more of it. But the book would not stay there. Somehow I could not let it alone. I took it up and read over the same words again, and the same question came personally to me, 'Believest thou this?' and demanded an answer. It was a question between me and Jesus. It went through me like a shot. I was deeply wounded. Some of those around me said, 'Why, Captain, what is the matter with you? Are you sick? You look as if you were in great pain.'

"I was in agony. I ran down into the hold, and got where I knew no one could hear me. I cried out in my distress, 'Oh, Jesus! Son of David, have mercy on me!'

"I had not a thought nor a care about my soul a minute before I took up the prayer book. I cared not for man, God, nor the devil. I felt strong enough to defy anything. And now here I was, perfectly unmanned. I could not face anything.

"*I could not understand it.* I had had a pious, devoted Christian mother, who had faithfully instructed me in the things of religion. Here I was on my knees, in an agony of distress, away down in the ship's hold, where no human ear could hear me, crying for mercy. The words kept repeating themselves—'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. *Believest thou this?*' I cried for help to believe on Jesus. I believed these words just as much spoken to me as if spoken to me with an audible voice. For half an hour or more I continued to cry to Jesus for help. At the end of that time help came, and I was raised up just as suddenly as I had been stricken down. I believed with all my heart the precious words which Jesus had spoken, and I rejoiced with a joy which was unspeakable and full of glory. My joy in these words of Jesus was all unutterable. My whole soul was filled with all the fullness of God.

"My duty called me on deck. The men began to say—'Why Captain, what is the matter with you? You look as if you were full of happiness.' We were running in harbor in Batavia, Island of Java. When we were in and at anchor, I said, 'Pipe all hands on deck, and raise the white flag—the Bethel flag. We are to have a religious service.'

"The men stared, and were more astonished than ever. They knew not what to make of it. Soon the men began to come from other ships in the harbor, and we had a goodly company. I began the service. I gave them the story of my life—my praying, pious mother. I told them all about how she had consecrated me to Jesus, how she had instructed me, and how she had prayed for me. I kept nothing back, for my heart was full. Oh, what a chapter of a sinful life I gave them! Then I came up to that Sabbath morning. I told them of the prayer book scene, and of my half hour of agony in the ship's hold; of my distress, and my cries for help. Then I told them how Jesus had revealed himself to me, and how he had enabled me to believe on him with a joy that is all unutterable. I told them I had been a swearing, God-defying, wretched sinner, and Jesus had said to me that morning in my state-room, 'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?' I told them how the question had been answered that morning in the ship's hold. And now I could say, 'Lord, I believe; help thou my unbelief.' I looked around on the sailors, and the tears were running down their cheeks like water. Some of them believed in that very hour.

"I stood beside a dying sailor, the other day. Said he, 'Oh, Captain! what would have become of me now if I had not attended your Bethel meeting at Batavia, in the Island of Java? There God enabled me to believe on Jesus, and I lie here sweetly believing and trusting in him. Though I were dead, yet shall I live. I believe every word Jesus says.'

"So this poor sailor, rich in faith but poor in this world's goods, was stepping upwards towards his eternal home. Now he is gone to die no more, but to live the vast forever with the Lord."

(From Friends' Quarterly Examiner.)

## ALCYONE.

"Canst thou bind the sweet influences of Pleiades?"—Job xxxviii. 31.

"The Chaldaic word translated in our version Pleiades is *Chimah*, meaning literally a hinge, pivot, or axle, which turns round and moves other bodies along with it. . . . Alcyone, the brightest star of the Pleaides, is the centre of gravity of our vast solar system—the luminous *hinge* in the heavens round which our Sun and his attendant planets are moving through space, . . . in an orbit which it will take many thousands of years to complete."—*From "Bible Teachings in Nature," by Hugh Macmillan.*

O wondrous Orb! round whom, with giant sweep,
Our glorious Day star holds his mighty course,
Slow circling through the Ages: with what force
Resistless, thou thy vassal Suns must keep
In their vast orbits through the trackless deep
Of space unfathomable, save by HIM,
Before whose glory thou thyself art d'm
As the pale moon when, climbing up the steep
Of the bright East, the golden Sun reveals
His splendour, and the lesser orb conceals,
Veiled in translucent radiance. It were well
If, musing on thy grandeur, we should see
A glimpse of *His*, the INCOMPREHENSIBLE,
Whose workmanship thou art, Alcyone.

E. B. P.

### LAST LINES OF COLERIDGE.

An heir of heaven, henceforth I fear not death ;
In Christ I live, in Christ I draw the breath
Of the true life. Let earth and sea and sky
Make war against me. On my breast I show
Their mighty maker's seal. They vainly try
To end my life, who can but end its woe.
Is that a death bed where the Christian lies ?
Yes, but not *his*—'Tis death itself there dies.

### SUMMARY OF NEWS.

Foreign Intelligence.—European advices are to the 12th instant.

Great Britain. — The brief reference in the Queen's speech to the case of the United States presented to the Geneva board of arbitration, was made the occasion, on the same day, of a sharp attack by Disraeli, in Parliament, upon the treaty of Washington, and upon the Ministry as responsible for it. He declared that the American claims were greater than those which would follow total conquest, were preposterous and impracticable, and if admitted, they would be fatal to the power and honor of England. Gladstone, in reply, while defending the government for its readiness to make every concession short of national honor, denied that it had made a mistake. The paragraph in the treaty, he said, is the only fair and unmistakable interpretation of the treaty, and the preposterous character of the American demands proves their absurdity, for they are such as no people in the last extremity of war or the lowest depths of national misfortune, with the spirit of the people of England in their hearts, would ever submit to. He added that the government would maintain its position firmly, but in a friendly manner. The next day the discussion was continued, the Opposition still blaming the government, and Gladstone and others defending it, and expressing a hope that the claim for indirect damages would be withdrawn.

The official communication on this subject from the British Government has not yet reached this country, and our government, of course, can take no action until it is received. It is generally supposed that the claims objected to will not be withdrawn, but that the responsibility of suspending proceedings in the arbitration, if such a course be adopted, will be left to Great Britain. In no case are hostilities apprehended, though the remanding of the questions at issue to the state of uncertainty and unsettlement in which they stood before the treaty, would be a result to be much regretted.

A bill for the use of the ballot in elections has been introduced in Parliament and passed its first reading.

The steamship Colorado, from Liverpool for New York, was run into on the 8th inst., when just outside of the Mersey, by the steamer Arabian, inward bound, and was so damaged as to require to be run ashore to prevent its sinking in deep water. The passengers, except five in the steerage who are supposed to have jumped overboard in the panic of the collis ion, were rescued and carried back to Liverpool on the Arabian, which was but little injured. The Colorado subsequently broke in two, proving a total loss. A collision was also reported on the 10th, as having occurred in the English Channel, near Dungeness, between the steamer Electra and a ship, the former sinking in a few minutes, causing the loss of 18 lives. A terrible land, and several marine disasters with serious loss of life were reported.

France.—The Minister of Foreign Affairs, in reply to a deputation who desired the aid of the government in the movement to relieve France of German occupation by voluntary contributions for paying the full indemnity before the specified time, said that the government could not officially give its concurrence, because the Germans, fearing that an anticipatory payment might indicate an intention in the French to take revenge, would insist on occupying the six departments for the stipulated time. By the treaty, the last instalment of the indemnity, for which those departments are held as security, is payable Third month 2d, 1874; and it is optional with the German government to accept it or not, if offered before that time.

The National Assembly, after an agitated discussion, has passed a resolution authorizing the prosecution of the publishers of ten provincial papers which have lately published articles insulting to the Assembly. It has approved the report of a committee recommending amnesty for all Communists under the rank of a commissioned officer, and who have committed no offence under the civil law.

Germany.—The Bishop of Strasburg having notified the German government that the Pope no longer recognizes the *Concordat* as applying to Alsace and Lorraine, Prince Bismarck replied that the Emperor of Germany will undertake, independently of such a measure, the church government of those provinces.

Cuba.—Official orders respecting the Chinese on this island have been published, to the following effect: For the present, applications from Chinese for permits to change their place or residence, or to become Spanish subjects, will not be entertained. Passports will not be granted to free Chinese desirous of leaving the country. Those found without police documents, from whatever cause, will be sent to the government depositories, and then compelled to work at forced labor. This virtual reduction to slavery of these unfortunate men is avowedly intended for the benefit of planters, who can thus obtain labor at very low rates, and is also professedly designed to lessen the number of Chinese vagrants.

U. S. Congress.–The discussion on the amnesty bill was continued in the Senate until the 9th. On the 7th, Carpenter's substitute for the civil rights amendment was rejected, yeas 17, nays 35. On the 9th, that amendment as offered by Sumner was adopted by the casting vote of the Vice President. Other amendments to the amnesty bill were adopted, including in the exceptions all persons who have been members of the Kuklux organization, and requiring the fact of not having been such to be attested by oath. The bill being then put on its passage, was rejected; yeas 33, nays 19, two-thirds in the affirmative being required to carry it. A resolution offered on the 6th by Edmunds of Vermont, asking the President for any information in his possession relative to the alleged intention of Great Britain to repudiate the Washington treaty, also occasioned some debate, but was not finally disposed of up to the 12th. The Senate passed the Pension Appropriation bill. The House passed the bill to establish an educational fund, applying the proceeds of the public lands to that purpose; half of such proceeds to be distributed annually to the several States and Territories, upon the basis of their population between the ages of 4 and 21 years, but for the first ten years, in the ratio of their illiteracy, if each State will engage to provide by law for the free education of all its children between 6 and 16 years old; the other half to form a fund in the U. S. Treasury, the income of which shall be distributed in like manner.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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*The Answer of ye President of ye National Assembly of France to a Petition of Friends settled at Dunkirk, to be Exempt from Military Requisitions, & Oaths, and to be tolerated in their mode of Registering Marriages, Births and Burials. Delivered 10th of 2d Mo.* 1791. [*Wm. Rotch, of Nantucket assisted.*]

Quakers who have fled from persecutors and tyrants, cannot but address with confidence those Legislators, who have, for ye first time in France, made ye rights of mankind ye basis of law. And France, now reformed, France, in ye bosom of peace, (which she will always consider herself bound to revere, and which she wishes to all other nations) may become another happy Pennsylvania.

As a System of Philanthrophy, we admire your principles.—They remind us, that ye origin of every Society was a family united by its manners, its affections, and its wants; and doubtless those would certainly be ye most sublime institutions, which would renew ye human race, and bring them back to this primitive and virtuous original.

The examination of your principles, as a matter of opinion, no longer concerns us; we have decided on that point. There is a kind of property which no man would put into ye common stock;—ye motions of his soul, ye freedom of his thought. In this sacred domain, man is placed in a hierarchy far above ye social state. As citizen, he must adopt a form of government:—but, as a thinking being, ye universe is his country.

As principles of Religion, your doctrines will not be ye subject of our deliberations. The relation of every man with ye Supreme Being, is independent of all political institutions. Between God and ye heart of man, what government would dare to interpose?

As civil maxims, your claims must be submitted to ye discussion of ye Legislative body. We will examine whether ye forms you observe in order to ascertain births and marriages, be sufficient to authenticate those decents which ye division of property renders indispensable, independently of good customs.

We will consider whether a declaration, subject to ye penalties against false witnesses and perjury, be not in fact an oath.

Worthy citizens, you have already taken that civic oath which every man deserving of freedom hath thought a privilege rather than a duty. You have not taken God to witness, but you have appealed to your consciences. And is not a pure conscience a heaven without a cloud? Is not that part of man a ray of ye Divinity?

You also say, that one of your religious tenets forbids you to take up arms, or to kill, on any pretence whatsoever. It is certainly a noble Philosophical principle, which thus does a kind of homage to humanity. But consider well, whether ye defence of yourselves, and your equals, be not a religious duty? You would then have been overpowered by tyrants. Since we have procured liberty for you and for ourselves, why should you refuse to preserve it?

Had your brethren in Pennsylvania been

less remote from ye savages, would they have suffered their wives, their children, their parents, to be massacred rather than resist? And are not stupid tyrants and ferocious conquerors also savages?

The assembly will, in its wisdom, consider all your requests. But whenever I meet a Quaker, I shall say:

My brother, if thou hast a right to be free, thou hast a right to prevent any one from making thee a slave.

As thou lovest thy fellow-creature, suffer not a tyrant to destroy him; it would be killing him thyself.

Thou desirest peace—but consider—weakness invites war—general resistance would prove a universal peace.

The Assembly invites you to stay its sitting.

## RECORD OF FRIENDS IN NOVA SCOTIA.—1789.

FROM PAPERS OF REBECCA JONES.

We the Committee appointed to visit our members residing at Dartmouth, Nova Scotia, make report:

We have taken opportunities with all the members, both separately, in their families, and collectively as occasion required, and extended a brotherly labour towards them as way opened, in the ability afforded. And after free and repeated Conferences together, upon a serious and weighty Consideration of their present remote situation from their brethren, or any meeting of Friends, together with the inconveniences they are under on the account, we unite in proposing to the monthly meeting the following liberties, viz:

Firstly, That inasmuch as the r First day meeting appears to have been kept up to a good degree of reputation, and they being desirous of holding a week-day meeting, we are of opinion, that privilege may be consistently granted them, said meeting to be held on the fifth day of the week.

Secondly, That two Men, and two Women friends of their number be appointed by the Monthly Meeting to the place of Overseers, they to have the Care and oversight of the meetings there; to see that they are reputably kept up, that decency and order may be preserved amongst them, both in the gathering and concluding of their meetings,—they also to take notice of, and to treat with all offenders, when any shall appear among them, and that said Overseers be advised to Correspond with the Overseers on Nantucket—that when their labours prove ineffectual with any individual or individuals who may so offend, they, as soon as may be, acquaint said Overseers thereof, in order that justice may be administered in all Cases, our Testimony supported, and Friends preserved in a consistent conduct throughout the family.

Thirdly, The following mode for the c summation of Marriages among them, think may be expedient in their present si ation and as near the orderly practice Friends as circumstances will admit.

That when any friends are desirous to p ceed in marriage, they acquaint the Overse thereof, who are advised to inform Friends themselves at the close of a week-day me ing; and at their week-day meeting followi (after that for worship is concluded), that preparative meeting be allowed for the p pose of proposing their intentions of Marria with each other; that a minute thereof made, and two friends, of both Men and W men be appointed to inspect their clearne &c., they to report to a like meeting fo weeks from that time, how they may fi things, and if no obstruction should appe that they then be allowed to proceed, t meeting taking Care to appoint suitable Frien to oversee their Marriage, and report the sense thereof at another meeting, keeping record of their whole proceedings, who are r quested to transmit to Nantucket month meeting a Copy of said minutes with the ma riage Certificates from time to time, in ord for their inspecting and recording the same

We are free to propose for the approbatio of the monthly meeting the appointment Daniel Starbuck, Seth Coleman, Abigail Sta buck, and Alice Starbuck, as Overseers, bot of the meeting and Friends there.

We also think proper they should be fu nished with a Book of Discipline, in ord that due attention may be paid to the sever branches of our Testimony. All which w submit to the meeting.

Jonathan Macy, Wm. Brown, Davi Greene, Peleg Easton.

*Dartmouth, Nova Scotia, 9th mo., 13th, 1789.*

For Friends' Review.

## FRIENDS IN COLORADO.

It may be interesting to some readers of th *Review* to learn that our Society is repre sented in Colorado, and that some parts, a least, of that State offer considerable induce ment to such of our members as are inclinin to remove westward.

It seems that Mary Roberts, a Minister o Elk Monthly Meeting, Ohio, with some com panions in Gospel bonds, visited Colorado las autumn, where a few scattered members gav them a loving welcome. "Precious meetings were held;" and shortly afterward, five ap plications for membership were received and granted by said Monthly Meeting in Ohio This we learn from the "*Christian Worker.*"

I condense the following information from a letter lately received by me from one o these Friends, Robert Stubbs, whose residence

at Fountain, El Paso County. By the map, see that this is nearly south from Denver, erhaps 100 miles, and south east from Pike's eak.

He writes of their isolated position, being everal hundred miles from any established eeting of Friends; and that at present, they re so few in number, and so scattered, that hey feel able to meet only once a month, for nited worship, and for business of the hurch. They hope for others to join them y immigration, and by convincement, so that eetings may be established. "Our people," e says, "are kind-hearted and open to conviction, and we think there is an opening for riends to do much good."

The climate is remarkable for its beneficial nfluence on pulmonary complaints, and is so ild that cattle thrive all winter on the rairies without other food than the natural erbage. A railroad is passing through the eighborhood of Fountain; the common oads are excellent; the County has a good chool fund, and is "pretty well provided ith schools;" religious meetings are quite ommon, and "the people will compare not nfavorably with those of the States for morlity and practical Christianity." R. S. will, o doubt, be pleased to answer any inquiries ddressed to him. J. P.

From the Darlington (Eng.) Telegraph.

OS. PEASE, OF SOUTHEND, AND THE SPANISH GOVERNMENT.

*La Correspondencia de Espana* contains he following announcement on the above ubject:

"It appears that the Home Ministry has promoed to the Grand Cross of Charles III. the distinuished gentlemen, Mr. Joseph Pease, late member f the Parliament of England, who has recently preented to Spain a considerable number of copies in panish of the very important work, on the Princiles of Morality, by the celebrated moralist, Jonahan Dymond."

We have made some local inquiry as to he interesting circumstances referred to in he foregoing extract. The facts which have ed the Spanish Government to confer this ignal honor upon our distinguished townsman are briefly these. Jonathan Dymond's well-known "Principles of Morality" is a work which undertakes to prove that the rue basis of sound morality is the revealed will of God. It reviews with great acumen, and in language severely simple, the various schools of moral philosophy, ancient and modern. It undertakes to controvert the several theories which inculcate other and lower bases for public and private morality; and it applies the principles deduced from Scripture to several practical questions of civic duty and legislative authority. The whole expense of the translation, printing and publishing of this work in Spanish has been borne by Joseph Pease. Presentation copies have been sent to the King, all the great officers of state, and the most distinguished professors in the universities, from all of whom the most polite and appreciative acknowledgments have been received. This work has long been a standard book in England and the United States, not only among the Society of Friends, with whose members it obtains special acceptance, but also with all who undertake to acquaint themselves with the various distinctive schools of Christian thought and culture. The highest acknowledgment of Mr. Pease's philanthropic work, however, is undoubtedly that now semi-officially announced—the promotion by the Spanish Government of a member of the Society of Friends, for labors and sacrifices in the dissemination of Bible principles in Spain, to the rank of the Grand Cross of Charles III. We sincerely trust our townsman will be induced to accept the proffered honor. We are quite aware that the principles of the Society of Friends hold in light esteem the insignia of worldy rank. We doubt not that for Joseph Pease the title of "His Excellency," to which in Spain the wearer of the Grand Cross is entitled, is one that can have no personal attraction. But, remembering that the rank has been so long reserved for warriors and statesmen, we think the townsmen and countrymen of Joseph Pease would regard with pride his acceptance of the order as won in a still higher sphere of human effort.

For Friends' Review.

NOTES FROM AN INTERLEAVED BIBLE.
NO. XVI.

BY M. S. W.

*Romans* iii, 8. Anthony Purver and others translates the words rendered "damnation," "damned" here, and Rom. xiv. 23, as "condemnation," "condemned," and state that the meaning is not eternal punishment, but to be condemned.

19, 20.—

"While under law I vainly sought
Eternal life to win;
That 'gift of grace' can ne'er be bought
By sinners dead in sin;
Ne'er can we 'live to God,' till He
Through Christ hath spoken 'peace,'
And we His righteousness put on,
And from our own works cease."

xii. 2. If you go to the banks of a little stream and watch the flies that come to bathe in it, you will notice that after they plunge their bodies in, they keep their wings high out of the water, and after swimming about a little while, they fly away with their wings unwet. Now that is a lesson for us. Here

we are immersed in the business and cares of this world, but let us be not conformed to the world, but let us keep the wings of our soul, our faith and our love, out of the world, that with these unclogged, we may be ready to take our flight to heaven.

6–8. Mark the rain that falls from above; the same shower that drops out of one cloud increaseth sundry plants in a garden according to the condition of every plant. In one stalk it makes a rose, in another a violet, different in a third, but sweet in all. So the Spirit works its multifarious effects, and all according to the will of God.—*Jeremy Taylor.*

It seems to me it might be said to every Christian, "Tarry in Jerusalem, tarry until the Holy Ghost descends and brings you power from on high." There is a rash and wasteful expenditure of activity; there is such a thing as coming into the service of the Lord, or into the service of man in such an unprepared state, as that we lose rather than obtain real success. I desire to impress this thought upon you, that your power in all outward endeavor, and in practical labors, will be in the ratio of your hidden life, that is, to plan, to achieve, to think, to feel, to influence the minds of other men, depends on the internal and spiritual condition of your own souls. "It is this Holy Ghost power, that distinguishes church teaching from that of mere lectureship."—*H. W. B.*

11. "Not slothful in business." A person much engaged in worldly business has made these words an excuse for not attending more to religion, and has taken it as a justification for giving his whole mind to the world. If a man is so ready to follow these words, how can he think himself at liberty to neglect those which follow, "fervent in spirit, serving the Lord." Is not one part as binding as the other? But the words "not slothful in business," do not mean exactly what such a man supposes. He thinks "business" means his trade or worldly calling, or his family, but such is not the meaning here, for the word hardly expresses the meaning of the original. If it does include such things, it means a great deal besides, and refers, as the context seems clearly to show, to the great work of the soul's salvation, as "seek ye first the kingdom of God and His righteousness." "Fervent in spirit" expresses a heart warmed with the love of God, ardently desirous of His presence and blessing—filled with spiritual affection. Purver's literal translation is, "Not slothful in taking care."

17.

A wrong revenged is doubly perpetrated;
Two sinners stand where lately stood but one.
McKeller.

During the Revolutionary war, lived Peter Miller, a leading member among the Baptists in Pennsylvania. In this community live man who was guilty of very base cond towards the Baptists, and of treason to country. No sooner was sentence of de pronounced on him, than Peter Miller out on foot to visit General Washington, Philadelphia, to intercede for the man's l But he was told his prayer could not granted for his "unfortunate friend." " friend!" exclaimed Miller, "I have no worst enemy living than that same ma "What!" rejoined Washington, "you ha walked sixty miles to save the life of y enemy; that in my judgment puts the mat in a different light; I will grant you his p don." The pardon was signed, and with delay Miller proceeded on foot to a town teen miles distant, where the execution v to take place on the afternoon of the sa day. He arrived just as the man was bei conducted to the scaffold, who, seeing Mil in the crowd, remarked, "There is old Pe Miller, he has walked all the way fr Ephrata to have his revenge gratified to d by seeing me hung." These words had scar ly been spoken, when he was made acquaint with the very different nature of the old ma visit, and that his life was spared."

20. "A gold-melter told me it was enough to subject the gold in the crucible great heat underneath, this would only h the metal to furnace heat, but would not m it into fluid until the charcoal is put on t top of the crucible, as well as under it, a then it would melt. Thus the Christian bidden to melt the heart of his adversary a metaphor taken from our trade—to he coals of fire upon his head, is to effectua melt his heart by good deeds towards him to overcome him by heaping benefits on him

xiv. 8.

"'Live whilst you live,' the epicure will say
'And seize the pleasures of the present day.'
'Live whilst you live,' the sacred preacher cries
'And give to God each moment as it flies.'
'Lord, in my views let both united be,
I live in pleasure while I live to thee.'"
Dr. Doddridge.

From the British Friend.

## WHY REJECT ROBERT BARCLAY'S APOLOGY?

(*A voice from Queensland.*)

When Barclay's *Apology* was first put in my hand, I was a member of the Congreg tional body, preparing myself, aided by "theological teacher," to be a missionary the islanders of the South Seas. I was zealo with a longing desire for usefulness in my da and was willing to sacrifice anything in n possession to carry out the wish of my li At that time, though favored with a trut loving and consistent mother, a member the Society of Friends, I regarded t

iends as a people waning and passing away. eir tenets I considered as manifestly un- riptural, and lamented that one so near d dear to me as my loved parent should be far separated, as I believed she was, from rthodox Christianity."

One evening, when about to go to my dy, she handed me an old dark covered ok, and expressed her desire that I should ad it, particularly Barclay's proposition ncerning the ministry. On reaching my acher's house I asked him if he had ever seen e book. He replied he had, and that it d been refuted years ago. This at the me I took for granted ; but the more I ad, the more my mind became opened, and on I felt my position was unsound—my ith in the system with which I was indenti- d became shaken. I resolved to read the efutation ;" but I have been unable to nd it, or any record of it. The more I ead of the *Apology*, the more I hungered for better comprehension of the truth so ex- licitly put forth by Barclay. I longed for a ll realization of a true spiritual life apart rom mere types and shadows.

Convinced that Barclay was right, though ot yet enjoying the spiritual state of which e had written, I withdrew from the Congre- ationalists, and sought the fellowship of riends, amongst whom now are my dearest es, amongst whom I have formed the weetest fellowship, and for whom are the ost precious offerings of my love, with them desire for ever to share the joys and sor- ows peculiar to those only who have com- itted unto them the treasures of the king- om.

Though I had accepted in my understand- ng the testimony of Barclay, believing it n my heart to be the truth ; yet I felt a want f clearness in my efforts to lay it before my ld associates This was often a cause of rief to me, until I had learned the extent to which man can teach, and that the Spirit of ruth *alone* can beget in the truth. To me Barclay had been as the law to Paul, "just —and good," the "schoolmaster" to lead me to a higher and more efficient Teacher. To me it has been a matter of surprise to find so many professing the principles of Friends, who know so little about this unanswerable exposition of the doctrines they are supposed to hold. Many in Sydney and Brisbane, who have been strangers to the belief of Friends, have latterly admitted its inestimable worth. So much so, that every copy to be had from booksellers has been purchased ; and had it not been for the late edition printed by W. Irwin, of which one hundred copies were ob tained, many an opportunity would have been lost to give to sincere inquirers the privilege of reading for themselves. Dr. Charles Mey- mot, whose memory is dear to many in Syd- ney said in my hearing, shortly before his death, "Had I been favored to read that book when your age, my labor would have been in a different sphere." Reject Barclay !— no, dear frienhs, you cannot do this and be friends of the Truth. Reject his *Apology* if you will ; but the true-minded of generations to come will wonder at your want of discern- ment, and this powerful and unchanging declaration of your faith, which is one of the noblest of the many treasures you pos- sess, will last when the present theological system of what are called the churches will have passed as the morning mist.

My love is to all who suffer for and love Christ, who is essentially the Truth.

ALFRED ALLEN.

*Friends' Farm, Mooloolah River, Queens- land.*

For Friends' Revirw.

## THE SPIRIT OF PRAYER.

It is often said that it is impossible for any to pray without the spirit of prayer is given them. What is meant by this term, "the spirit of prayer?" It is a curious fact that it does not once occur in the Bible ; the nearest to it in meaning being in the promise given through the prophet Zachariah (12th chap. 10th v.), "And I will pour upon the house of David, and upon the inhabitants of Jeru- salem, the spirit of grace and of supplica- tions." However, those who at all realize what true prayer is, are agreed that it is the spirit or frame of mind, not the form of words, that makes prayer ; and our inquiry is, what is the spirit or frame of mind that is necessary? Is it not simply that we be really desiring what we ask, and believe that God is able to give it to us? These conditions existing, I think the petition made will be prayer ; still it may not be prayer according to the will of God. If made in the indul- gence of some selfish desire, without regard to the Divine will, it may be like the petition of the Israelites in the wilderness for meat ; and God may grant the request, but withhold His blessing.

But in the hearts of His believing children, who realize His unfathomable love, and His unerring wisdom, there will also be a spirit of acquiescence in His will. Their petitions will be accompanied in substance, if not in words, with a feeling that may be thus ex- pressed : "I do desire this, my Father ; yet knowing that Thou lovest me and lovest Thy cause in the earth, and knowest infinitely better than I can what is best, I can say, not my will, but Thine be done."

This is the confidence that we have in Him, that if we ask anything according to His will, he heareth us. And if we have His

Spirit abiding in us according to the promise of Christ, this Holy Spirit helpeth our infirmities, and shows us what to pray for. God worketh in us to *will* as well as to do, of His good pleasure, and all good desires come from Him.

I know that the passage, "Likewise the Spirit also helpeth our infirmities," &c., is thought by some to show that we cannot always pray; but there is nothing said to indicate that the Spirit thus helps us *only at times.* Christ promised that the Spirit, the Guide, the Comforter, should *abide* with His followers *forever.*

The strongest evidence, however, that we can pray always, is that we are commanded to do it. Surely we cannot believe that a Being of infinite justice as well as love, would give commands to His followers that He knew it was impossible for them to obey. He tells us in His Scriptures, "Pray without ceasing." "In *everything*, by prayer and supplication, with thanksgiving, let your requests be made known to God." He tells us too that He is our refuge and strength, a very present help in trouble. How can God be a refuge for us if, as some maintain, in the time of our sorest trouble and deepest despondency, He doee not allow us to ask His help? We know that some sincere Christians do experience seasons of great depression, wherein they think they cannot pray. But is not the continual attitude of their minds at such times that of prayer? Is not the unspoken, almost unconscious cry of their souls, "Oh Lord, in Thy good time, help me! for I cannot help myself." And though the answer to this cry may not be apparent at once and may not come in the way expected, we must believe that He whose ear is always open to the cry of His people, and who changeth not, does hear and regard these prayers from the "poor in spirit."

I think there is but one state wherein God's children cannot pray: when, like the Laodiceans (Rev. iii. 17,) they feel themselves full and rich and having need of nothing. But in our Father's great mercy, He does not leave us long in this dangerous state. He brings us into difficulty, that we may learn like Peter by a sad fall, that our boasted strength is perfect weakness: or without this, gives us light to see our true condition. And in such a case, when the Laodiceans were told of their sin by the inspired apostle, were they also told that their Lord stood afar off, and that they could not go to Him with their discovered need? No! the message to them was, "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed.

I believe our God likes us to look to Him, not only as an all wise Arbiter who will order all things right, but as a tender Fathe who loves to have His children come to Hin with their wants. Does an earthly fathe turn away from the prattled request of Hi little one, because to a mature mind his de sires appear foolish? Instead of turning fron these simple petitions, he rests with deligh on the childish trust that does not admit a doubt of his loving willingness to do for him while his older children afford him a dearer companionship, for the little one he feels an especial tenderness. So to the strong man in Christ, to him who is advanced in spirituality, the wants of the beginner may seem trivial; but if we are very weak, and a *little* burden is too heavy for us, our Father will help us carry it if we ask Him; and so, too, will He give to us in tender love, the pure pleasures we are now able to appreciate. By and by, if we abide in Him, we shall know Him better, and be more like Him, and our tastes will become more heavenly. What a blessed prospect!—to grow in grace, and in the knowledge of our Lord and Saviour, and to be changed into that image from glory to glory!

It is our tendency to think that many of our little annoyances are too trifling to be made the subject of prayer, while yet they are sufficient to ruffle our spirits, and cause us to complain to our friends. This is all turned about the wrong way. Our troubles may appear little and foolish to the human hearts around us; but nothing can be beneath the notice of our Infinite Father, that hinders the progress of sanctification in one of His children; and who of us do not find patience giving way more frequently at petty grievances than in grave trials? If we would make it a rule never to speak of anything that discomposed us, to a human friend, till we had first taken it to our Divine Friend, how little grumbling would there be! and how much more, in daily life, would Christ's followers show forth the praises of Him who had called them out of darkness into His marvelous light.

There seems reason to fear that if the idea is given out that the "spirit of prayer" is an occasional gift, and not the abiding privilege of the Christian, Christ's little ones may be robbed of the daily spiritual bread to be had for the asking; and which is so needful, not only for *growth*, but even for *life.* May we all rejoice together that our God *is* a refuge for us; and that, in Christ, we may have boldness and access with confidence by the faith of Him. M.

2*d mo.* 1872.

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NEVER rest satisfied with another man's light, but follow Jesus, and thou shalt have the light of life.

For Friend's Review.

## ABIDING.

"The secret of the Lord is with them that ar Him." The trusting disciple who dwells w at the feet of his Lord, gathers of the hidden riches of secret places" and bears em ever with him as a source of blessing. his hidden strength and unseen power car- es him calmly through outward conflict d inward struggle; and he proves that the ve of God is a "munition of rocks." "The fect of righteousness is quietness and assur- ce forever." "My people shall dwell in a eaceable habitation, in sure dwellings, and in iet resting places, when it shall hail, com- g down on the forests."

The still, low abiding place of the Chris- an, is in the power of the Lord, and he that abideth must bear much fruit. It matters t whether the world know it or not—it mat- rs not whether they are honored of men— e deep quiet flowing of a Christian life has wer in it, that *must* vanquish the strong- lds of Satan.

The true disciple, whether a strong man, r an infant just learning the language of eaven, must, by the very fact of living to e Lord, bring Him glory. A child in a ousehold cannot be loving and obedient, ithout being a blessing. A stone in a build- g cannot stay firmly in its place, without iving its strength to the edifice. And thus simple result of faith in Him who hath ashed us in his own blood is, to do His bid- ing. "I have betrothed thee unto me in ighteousness," is the loving response to e heart when it cries, "let us join ourselves the Lord in perpetual covenant," and it is o unmeaning union. His spirit in the eart shines as an unfailing light, and beams ut in unfading beauty.

It is useless to tell the unconsecrated to ork for Jesus. "Their heart is divided, ow shall they be found faulty." But when ll is kept on the altar that cleanseth the gift, ven Christ Jesus, our perpetual justification, hen the outworking of the indwelling spirit ill tell of the warmth of His love. And erhaps, too, He is not so much pleased with he labor as He is with the love that prompts t. Perhaps the "spiced wine" prepared y a loving hand, the incense arising from a rateful heart, are as precious to him as a cart laden with sheaves." "Let the beauty f the Lord be upon us," whether in service mall or great, and then we can joyfully say, who is a strong Lord like unto Thee?"

When hear s are first given to the Lord, it loes not immediately follow that they have he strength that comes only with experience. Wisdom and knowledge shall be the stabil- ity of thy times," "the heart of the rash shall understand knowledge." But the shepherd carries the lambs in His arms. He asks them to lift no heavy burden, to do no great thing, only to listen to the soft whispers of His will. They may look with longing out into the great white field bowing with grain, but their hands are not strong enough yet. A very little child can carry water to the reapers, but it takes a skilful workman to bind the sheaves. It is all alike sweet service for the glorious harvest of the Lord, and his smile is just as tender to those who are resting by the wayside spring, as to those who are laboring in the summer noon. The great secret of power is to wait on the Lord. His mind of infinite wisdom can measure our strength and ability, and will give us work accordingly. And it is sweet to feel that in scattering seed where the Saviour bids, He takes the responsibility, and not ourselves; weak and blind and human as we are, how easily might we call good evil, and evil good. And we follow no uncertain guide. "I will cause them to walk by the rivers in a straight way where they shall not stumble," is a sure answer to the Israelites' prayer "that the Lord thy God may show us the way wherein we may walk and the thing we may do." The Lord says to Daniel "fear not, oh, man greatly beloved! peace be unto thee; be strong, yea, be strong." "Not by might, nor by power, but my Spirit, saith the Lord of Hosts." And there are some of His waiting ones who are yet "prisoners of Hope," whose most earnest desire is to be ready at the battle cry, but whose circumstances bind them, when they are longing to go forth in service. Wait, the "hidden riches are here, gather them carefully, prayerfully. Thy pathway may be through mazy labyrinths, learn well the voice of the shepherd. When God takes us, for Jesus' sake, he takes us as we are; He rules our circumstances as well as our hearts. "The government shall be upon his shoulder." "The steps of the good man are ordered of the Lord." He makes no mistakes. In loving mercy He metes out daily the trials and the joys that are for thy perfecting. In the fire, watch the tender smile of the "Refiner of Silver." The preparing of the "polished shaft" is His own. A quiet abiding is all He asks. Dwelling in the sanctuary and eating the bread of life, thou shalt grow strong for service in the world. Then shalt thou be one of those who are "purified and made white and tried." One who "shall stand and feed the flock in the strength of the Lord." There are some lessons that can only be learned in solitude and darkness. Sometimes the Saviour leads his believing little ones out of the beauty and brightness of life, out from the warm sympathies of human love, to reveal to them His choicest treasures and most precious teachings. It

is worth a great deal of suffering to grow a little in grace, and there can be but one end and aim in all the Lord's gracious dealings, to make us partakers of the Divine nature; to make us learn that simple, but difficult lesson, to distrust self and rely with a steadfast and loving confidence upon Himself.

C. KING.

# FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 24, 1872.

SURREY CO., NORTH CAROLINA.—Near *Mt. Airy, Surrey Co., in the north-west of North Carolina*, are the ruins of a meeting house and a grave yard, the reminders of a long extinct meeting of Friends. Here a meeting was held less than two years ago by a concerned travelling Friend, who, from his carriage or buggy, addressed an out door meeting of serious people. There is now here a Preparative meeting of over sixty new members. These are intending to build themselves a house of worship, and to hew logs for themselves, and construct a building 24 by 48 feet in dimensions, to serve for meeting and school purposes. They have, however, no money to procure nails, glass and flooring. A Friend, who has recently visited them in the love of the gospel, writes "that they will need $200 or $250, and that they are praying in faith that the Lord will in some way provide the means for them." Believing that the blessed seed of the kingdom has taken root, and is on the increase, the editor of the *Review* feels bound to spread this information, and to state that he will gratefully receive and forward through the proper channel, any contributions to aid, in this reasonable concern, the dear Friends of Surrey county, who, at considerable self-sacrifice, are endeavoring to help themselves. We are well aware that the claims presented to our liberal Friends have been numerous and heavy, and that a habit of dependence is not to be encouraged; but in this case the Friends, few in number, are doing their utmost, and have not directly asked for aid. Ought they not to be helped in the work of the Lord? A Friend in whose judgment, and acquaintance with this matter, we place entire reliance, thus writes in response to our letter of inquiry:—

"It is a most worthy and important effort to re-establish this meeting, upon the borders of Virginia, far up in the mountains, in the pass to the West. It was here that Jos. J. Neave was providentially detained in his travel on foot from North Carolina to Tennessee during the war. He found one member, a woman; there were, however, many of Quaker descent in the neighborhood, and they had pleasant memories of honored ancestors who had gone westward as pioneers to bring up their children in free States. They gave to J. J. Neave a kind and hearty reception. He had, I think, more than one meeting among them."

JUNIOR EXERCISES AT HAVERFORD.—The annual public exercises of the junior class at Haverford College were held on the 31st ult. The following subjects were treated ably and interestingly by the young speakers: "Thomas DeQuincy,' by Alden Sampson, Jr., of New York; "American Historians," by James C. Comfort, Jr., of Germantown; "Oliver Goldsmith," by George W. Emlen, of Germantown; "Gladstone and Reform,' by Thomas P. Cope, Jr., of Germantown; "The Paris Commune," by Benjamin H. Lowry, of Philadelphia; "Compulsory Education," by Edward Peitsmeyer, of Minden, Prussia; "The Smithsonian Institution," by Henry C. Haines, of Germantown, and "The Language of Mythology," by George M. Warner, of Germantown. In sentiment, expression and delivery, the exercises were creditable to the students and satisfactory to the friends of the College.

A FRENCH RELIC.—Our readers will, we believe, read with interest the document on our first page, which we find among the papers of Rebecca Jones, and in her hand-writing. It may have been furnished to her by Wm. Rotch, with whom she maintained friendship and correspondence. It may be that some of our New Bedford Friends can give further information on the subject. Dunkirque (Anglicised *Dunkirk*), it will be understood, is the northernmost fortified seaport of France, on the straits of Dover.

The author of the paper we copy, was, we believe, Jean Sylvan Bailly, the first President of the National Assembly. He was an astronomer and an astronomical writer of considerable note. In the Revolution he was the intimate friend and associate of La Fayette. At the trial of *Marie Antoinette*, he denied all the charges brought against the

Queen. He was guillotined under circumstances of peculiar cruelty, Eleventh month 12th, 1793. His fidelity to the Royal family, and his great generosity to the poor are to be highly commended. He was Secretary to the Academy of Science, and for twenty-six months Mayor of Paris.

Bailly, in his address to Friends, unquestionably falls into sophistry, yet he utters some grand thoughts; for instance, where he declares their refusal to bear arms for the purpose to take life: "a philosophical principle, which thus does a kind of homage to humanity."

It is affecting to consider how fallacious was his prospect that France was about to 'become another happy Pennsylvania." How futile also were the endeavor and hope to make peace and the rights of manhood the basis of law, in a nation which ignored the Christian religion.

FRIENDS IN NOVA SCOTIA.—On another page we copy a report, presented one hundred and eleven years ago, to Nantucket Monthly Meeting. Many readers will remember the remarkable convincement in recent times of James Van Blarcom and other Friends, on the shores of the Bay of Fundy, the meeting then established being under care of China Monthly Meeting. Formerly there were two large Monthly Meetings in Nantucket.

EUCALYPTUS TREES—CULTIVATION OF TIMBER.—Some years ago we called attention to the tall Australian trees, and advocated the planting of them in prairie tracts and in all districts where there is a deficiency of timber, and regarding the subject as one of national importance, we endeavored to enlist the attention of the Agricultural Bureau. We are pleased to see in the Agricultural Report of First month, the following seasonable notice:

"EUCALYPTUS TREE.—Much success seems to have been experienced in the introduction of several species of *Eucalyptus* from Australia into various parts of Europe and California; and it is probable that in this plant we may have a very important addition to our material resources. Its great merit consists primarily in its adaptability to regions otherwise unsuitable for the growth of forest vegetation, in the extreme rapidity of its growth, and in the great value of the wood for economical purposes. When planted in marshy land, it has a very decided effect in draining the soil, and freeing it from a malarious tendency; while it is said to thrive where the annual rainfall is scarcely sufficient to keep ordinary trees in proper vigor.

"In one case, a specimen raised in Algiers had attained, at the end of eight years, an elevation of nearly thirty-five feet, and a circumference of five feet at a distance of three feet from the ground. In Australia it reaches enormous dimensions, equaling if not exceeding in height, though not in circumference, the far-famed giant trees of California.

As is well known, trees having this rapid growth are generally soft and spongy, and of comparatively little value for timber; but the *Eucalyptus* is quite the reverse, the wood being very heavy and hard, resisting the action of air and water, as well as of most kinds of insects. In general properties it resembles the wood of the oak, and it is employed very largely for ship-timber in Australia. The growing plants disseminate an aromatic fragrance, which is supposed to be conducive to health. This is due to the volatile essential oil, which can be readily collected, and is known as *eucalyptol*. The leaves furnish 2½ per cent. of their weight of this substance, which has come into use already as a solvent of resins, and even of caoutchouc; and it is warmly recommended for the manufacture of varnish. It is also valuable as a febrifuge; and on this account, in Spain and the south of France, it has been made to replace quinine with decided advantage."

Whether our Commissioner of Agriculture at Washington is prepared to furnish *Eucalyptus* seed on application, we are not advised. They are easily obtainable in large quantities in Australia, and their general circulation among our farmers in many districts would be most important. Let large groves be established along the routes of the Pacific Railways, and the value of the land and the comfort of the inhabitants would be greatly promoted. There are, in most of the States, hill sides and marshes ill adapted for general cultivation which might be profitably filled with the *Eucalyptus*.

The fitness of the wood for fencing, for building railways and for various economic purposes, should recommend it to all who can appreciate the Scotchman's advice to his sons: "Be aye a planting trees; for they'll be growing while ye're sleeping."

The Commissioner of Agriculture also informs us of the wise forethought of the British Government; 40,000 acres of young oaks and

other growing timbers have, by direction of Parliament, been planted, ten thousand acres of which were planted in 1871. Many of those destined for navy purposes "have attained more than half of their full one hundred years of growth." It is reported of these plantations that, "the thinnings, necessary to make room for the ultimate crop to reach maturity, produce a large income."

We do not doubt that among the readers of the *Review* is comprised an amount of practical common sense, which will not suffer these suggestions to fall unheeded. The care of the English government has been strongly turned to the subject in *British India*. Forests had become so far exhausted as to cause a dearth of timber for fuel, for public service and for railways, and the drying up of the ground unfavorably affected the atmosphere. From an able statistical paper in the *Public Ledger*, we glean the following statements:

"There are many trees in India of great value; such are the teak, the sâl, the deodar, the blackwood, the ebony, the cinchona, the cocoanut, the bamboo, the rattan or palm, the cassia, the cinnamon, the caoutchouc, and a variety of gum trees, and the forests producing these have been reserved. Licenses are no longer granted to fell trees in the teak woods, and in the others the trees licensed to be cut down are marked and carefully numbered. Clearances are permitted near a village, if the object is permanent cultivation of the land; and the government holds out inducements to the villagers to plant groves by giving land rent-free for a number of years. The conservators appointed in 1863 found it expedient to have young men trained especially for the care of these forests by a course of instruction in the forests of France and Germany, and then sent out to India; and there are about ninety of them now in the service. It is further intended to establish a training school in India, as soon as the forests shall be in such order as to present an example of what a forest should be; and among other objects will be the development of the medical and economical resources of these forests, and the acclimatization of foreign trees. The revenue derived therefrom under this arrangement has increased from $1,500,000 in 1863 to $2,865 000 in 1871.

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'Already the beneficial results of this system, although yet in its infancy, are becoming apparent in the greater abundance and the more regular supply of fuel, which is the more needed, because in the drier parts of India there is such scarcity of it that manure is burnt instead of it, and consequently the land is impoverished and production is diminished. The cultivation of satin-wood, red cedar, mahogany, iron-wood, bread-fruit, the betel nut, beef-wood, and dog-wood (this last yielding excellent charcoal for gunpowder), has been greatly extended. The area of these forests is truly enormous. In British Burmah alone there are 1,534,000 acres of teak woods, 2,946,000 acres of other wood, and 26,000,000 acres of low-lying forest land, partly occupied by towns and villages, out of a total area of 60,000,000 acres. There is a similar proportion of forest land to the remainder in the provinces of Pegu, Bengal, Oude, Coorg, Scinde, the Punjab, and the Central Provinces. In a word, the forests of India which are now and are to come under the management of the Conservancy Department, cover an area greater than that of the British Isles. * * * * *

"This India experiment has not been in operation more than eight years, yet the whole country is beginning to feel the benefit of it and to recognize its value. Instead of recklessly felling the timber, without the least care as to the future, it has been found that a judicious system of conservancy will preserve the forests indefinitely, and at the same time yield all the timber required, while it not only pays its own expenses, but yields a considerable revenue."

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William Robinson.—Announcement was made in a previous number of the embarkation for America of this beloved disciple. He arrived on the 27th ult., at Philadelphia, which, with its vicinity, constitutes the field of his proposed Gospel labors. He has been engaged since his arrival in attending meetings held in regular course in the city and neighborhood, and many hearts, in a thankful sense of the Lord's goodness in thus caring for His Church and watering His flock, can adopt the language: "God, who comforteth them who are cast down, hath comforted us by the coming of Titus."

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Condensation.—We have long considered condensation as one of the good gifts to be coveted. A correspondent, of *Iowa Falls*, impressed with similar views, sends these four simple verses:

"A short discourse of half an hour,
Affects the mind with greater power
Than one three times that length or more,
Which tells the same thing o'er and o'er.
D. H."

We wish the hint herein conveyed may prove useful to many congregations, who are often obliged to listen to a short message conveyed in a long sermon. In this manner a testimony designed to be instructive and refreshing is liable to be drowned in words

and to become burthensome. We dissent from our metrical correspondent only in his first line, considering "half an hour" to be not a *short* average discourse. If needless repetition, expletives, apologies, and all egoism be avoided, (thus leaving out *self*,) a great deal of weighty exhortation and true Gospel ministry may be compressed in fifteen or twenty minutes, whilst, under the anointing, a much longer time may sometimes, profitably and without tedium, be occupied, when the flowings of life continue. We would by no means limit the Spirit, but we would limit verbosity. We have known honest ministers, through mistaking a small gift for a large one, so to cumber their message with words as to lessen its weight. It is best, in faithfulness, to heed and never to exceed the gift. Let us, in every meeting, in a period of solemn, living, *silent* worship, realize that the Lord reigneth.

### MARRIED.

BARKER—GREEN.—In Friends Meeting at Fairfield, Ohio, on the 25th of 1st mo. 1872, Lewis C. Barker, son of Joel and Nancy Barker, of Greenwood Monthly Meeting, Indiana, to Deborah A. Green, daughter of Levi and Grace Green, of Fairfield Monthly Meeting, Ohio.

The meeting on this occasion seemed to be overspread with great solemnity, and many voices were heard in supplication.

### DIED.

VESTAL.—On the 7th of 12th month, 1871, in her sixth year, Mary Jemima, only child of John H. and Eliza H. Vestal, members of Shawnee Monthly Meeting, Kansas.

WORTHINGTON.—At his residence in Darlington, Harford Co., Md., on the 15th of 1st mo., 1872, Thomas C., son of the late Samuel Worthington, in the 58th year of his age; a member of Deer Creek Monthly Meeting.

LANGLOSS.—On the 11th of 6th month, 1871, Elizabeth C., wife of Henry Langloss and daughter of Warner and Mary Ann Bufkin, aged twenty-nine years, a member of Lynn Grove Monthly Meeting, Iowa. This dear friend bore a severe illness with much Christian resignation, and by her words of dying love and counsel, she left with her friends and relatives a living evidence that her end was peace.

RHODE.—Near Salem, Iowa, on the 12th of 1st mo., 1872, Mary, widow of Thomas Rhode, aged 74 years; an esteemed member and Elder of Salem Monthly Meeting. She was enabled, through the performance of life's duties, to adorn the doctrine of God her Saviour, and to glorify him in her suffering.

PINKHAM.—At East Vassalboro,' Maine, on the 3d of 1st mo, 1872, Charles G. Pinkham, aged 52 years.

WORTH.—At the same place on the 1st of 2d mo. 1872, Alvin Worth, in the 88th year of his age, both members of Vassalboro' Monthly Meeting of Friends.

## CORRESPONDENCE.

66 Calle de Matamoras, Matamoras, Mexico,
First month 19th, 1872.

*Esteemed Friend—Wm. J. Allinson;* When I wrote my letter yesterday I little imagined that I should so soon be almost forced to write again. We are in hot water again, but in a more favorable direction. Yesterday, though the wind obliged us to keep our doors closed, we were freshly supplied by some illustrated papers and beautiful tracts, and though two weeks would elapse ere the steamer returned, we supposed, owing to the opposition of Rome, we had enough to last until more arrived. This morning the wind has ceased, and we threw open our doors and as usual commenced giving tracts to those who paused to look at our Spanish sign. On one door we had tacked a Star of Bethlehem and tucked around it the letter of Pope Pius VI, and Life of The Virgin from Scio's version of the Testament, with some other very beautiful tracts. In a few moments our room was in a state of siege. Some of the market boys had found that we were giving away beautiful *papelitos*, and there was a general stampede for our rooms; the news soon reached the cartmen and washerwomen, whilst carriage drivers and orange pedlars stopped as if by magic. In fifteen minutes our fancied two weeks supply was exhausted and we were still surrounded by an immense crowd of the sons of Guatimozin. For more than two hours this swarm of semi-Aztecs refused to leave, though they were again and again assured that we had no more "*papelitos en español.*" They began to purchase portions of Scripture, and in a few moments, we sold a Bible, three Testaments and a considerable number of portions. The siege continues, and another Bible and Testament and some portions have been sold, and there is a continual call for papers and tracts and *illustrated books*, of which we have none yet. *El Viador* or Pilgrim's Progress is in especial demand.* We feel encouraged, but we dread the thought of having for two weeks to say no to the calls for tracts and papers. The cartmen and carriage drivers now drive slowly past, and if there was a paper to be seen there would be another siege. We are forcibly reminded of the feeding of the multitudes in the desert, and any one would think that our rooms presented a forcible reminder of that event. I have distributed Child's Papers and tracts among the Freedmen in North Carolina, and though I have seen such eagerness as would melt any heart, the scenes at our rooms this morning surpass in eagerness anything I ever

*By those who had seen the books of M. A. Rankin now at Monterey.

saw among them. Within this great city, with all its wickedness, there is a a great eagerness for the gospel, and a very large proportion can read. There are nine very large common schools, besides many of a higher grade. Far out among the adobe houses we can see children studying. There is a great amount of poverty and degradation, and many whom we can only reach by vocal language, and those who have learned to read are many of them very poor, and good books can hardly be procured at all. If we could have a depository here and one in Victoria we could reach the entire population between here and Tampico. Missionary Boards usually observe what is called a *comity*, and when one Board has opened work in one section of a country they expect them to do the work, and their rules prevent their occupying the same section. We have entered Tamaulipas, and as calls come up before the other Missionary Boards from different sections of Mexico they will say, The Society of Friends are at work *there*, and they will spread their work towards Durango and Mazatlan. It is true this *comity* has not been observed in New Leon, and there has been some cross-firing to the injury of the Protestant cause. We shall try to maintain perfect friendship with the Missionaries there of both boards, and whilst wishing them prosperity in the good work, we shall endeavor to avoid all dissension among the Protestants here and persuade them to unite in a common cause. Two of the Baptist missionaries from New Leon have called upon us and given us the full encouragement of brethren in Christ, and encouraged their Protestant friends here to join heartily in upholding our work. The Presbyterians in Brownsville, who have an English mission there, encourage us to occupy Tamaulipas. Without wishing to object to any missionaries entering Tamaulipas, if they observe their usual regulations it seems as though we ought to occupy our field as fully as possible. It is so expensive travelling in Mexico by stage, and now there is none between here and Victoria, that transient visits could not be often repeated, and it would be difficult to get Bibles, Testaments or funds to a Misssionary at Victoria without an active agent, either at Matamoras or Tampico, unless he were to go for them. There is no regular freight line from here to Victoria, our capital, *not even a train of pack oxen.* Occasional ox-carts present the only chance to send goods there from here. They are rude orange carts, drawn by Mexican oxen, the rude yoke is lashed to their massive horns, whilst the ponderous cart shows but little skill in workmanship. This is a usual method of freightage to interior towns. There may be a better conveyance from Tampico, where I understand there is some trade with Victoria. Nearly all the 108,000 inhabitants of Tamaulipas live near the line of the road from here to Tampico by way of Victoria. I mention these facts to show how very desirable it would be to occupy both Matamoras and Victoria. We cannot stay in *both places*, and desire that the Lord may send others to the great work in this land of darkness. But *we* must have tracts and papers in a larger quantity than we supposed would be necessary. As five *semi-Aztec children* took hold of my last tract this morning, I was reduced to the painful necessity of choosing between them How long shall we be reduced to this extremity? We are rapidly becoming used to our adopted language, and as a Protestant Mexican girl is staying with us, learning something about household duties and training us in the use of Spanish, the latter is rapidly becoming our household language. For the information of those who may be inclined to send us English tracts, we will say we doubt whether one hundred persons in Matamoras can understand more than a few complimentary words of English. In Brownsville, outside the garrison, there are very few who can use English. The Sabbath School in Brownsville is kept well supplied with illustrated papers. We can distribute the English tracts we have, but those who purchase tracts for us will please remember that some three-fourths of our entire population can read Spanish, and we know of none here who speak English but who also understand Spanish. When we landed at Brazos we *practically bade farewell* to our native tongue. As our driver hurried the tired horses over the prairie, (with its massive cactus and Yucca gloriosa,) at seven miles an hour, we could neither offer a remonstrance nor order a halt. The only person we saw at Brazos or at Point Isabel who spoke English was the proprietor of the five stages on the line, and a few of our fellow-passengers. These with Brownsville are all the villages nearer here than Corpus Christi. All the rancheros or farmers are Mexican, and only Spanish is taught at the ranch schools on the Texan side of the Rio Grande. On the Mexican side the population is much more dense, and is, except in the large towns, purely Mexican. French and German are nearly or quite as much used in Matamoras as English. Matamoras is in a dry prairie, and supplied with water by *barreleros* from the Rio Grande. The Mexican makes a barrel answer all the purpose of a wheelbarrow and barrel combined. Man does not try to water the streets, and nature seldom sets him an example, so that when the wind comes over the prairie dust penetrates everywhere. Toward Victoria the land rises into a region of crystal streams, woodland and orange groves, and from thence to Tampico it descends into the moist and unhealthy coast

region. Matamoras is said to be healthy, though the poorer class suffer much from consumption. The latter is owing doubtless to their low houses and earthen floors. Nearly all the better class of houses have brick floors, as lumber is almost inaccessible. They are now cutting mesquit-blocks across the grain and using them. They are very durable and more healthy than brick floors. The vast number of lame persons seems to be due to the children being allowed to roll about unclothed on the ground, among hairless dogs and other pets, which are very numerous. The moral condition of all ranks is deplorable. The gospel is the only remedy. Truly thy friend, SAMUEL A. PURDIE.

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[We hail with pleasure the following response to the appeal for aid to the Spanish-speaking people of Mexico. The letters from S. A. Purdie published last week and in the current number of the *Review*, will, we trust, stimulate sympathy in the cause.]

NEW YORK, 2D MO. 13TH, 1872.

*Dear Friend—William J. Allinson*: An appeal was made in the *Review* some weeks ago on behalf of Samuel A. Purdie, a Friend now laboring in Mexico as a Missionary, for the purpose of supplying him with books and tracts in Spanish, of which he was greatly in need in prosecuting his work.

In response to said apppeal I desire to acknowledge the receipt of the following sums:

| | |
|---|---|
| Moses Brown, Jr., Pa., | $10 |
| I. H. Warder, Asten, Ohio, | 10 |
| Otis Hawes, Union, Me., | 5 |
| L. A. Purdie, Columbus, N. Y., | 2 |
| Margaret P. Knowles, " " | 1 |
| S. Trueblood, Salem, Iowa, | 1 |
| W. J., Carthage, Indiana, | 1 |
| **Total,** | **$30** |

To this sum the Trustees of the "Murray Fund" have added $15, and the American Tract Society having agreed to make a grant equal to the purchase, $90 worth of Spanish books and tracts adapted to his work has, through these means, been forwarded to S. A. Purdie.

Much more might usefully be expended in the same way, and the undersigned will cheerfully receive any further sums which Friends may wish to apply in this direction. Thy friend, ROBT. LINDLEY MURRAY.

*No. 15, Broadway, New York.*

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A dear Friend in Pennsylvania writes respecting *General Meetings:*

* * * With regard to General Meetings, I do not doubt that they have arisen from a true visitation of the Holy Spirit to us as a Church, which has caused a genuine longing that the gospel should be preached, and souls brought to a real conversion. But as they are the expression of an exercise of the Church as a whole, and are not that of individual concern alone, so I believe the Church has a right and duty to see that they are conducted according to the collective wisdom given to it for this special work to which it is called

While past usages may require some modification to meet the demands of new circumstances, it is not well that every man should do that which is right in his own eyes, since every man's action involves not himself alone, but the Church, and bears upon that very profession of immediate spiritual guidance which our family of the Church universal has been called to exemplify. A deep responsibility rests upon the Committee of the Yearly and Quarterly Meetings appointed to have charge of General Meetings, which they should recognize. They should have free consultation with ministers and other active workers, bring their immediate needs in faith and prayer to the Head of the Church, for wisdom and guidance, and then they should exercise authority in carrying out the conclusions to which they had been led. Allowing a true liberty for the exercise of spiritual gifts, they would then be clothed with grace to restrain anything unseemly, that all might be done decently and in order. Moreover, inasmuch as the Church is prepared to allow of a true freedom for all to do the Master's will, on such occasions each should be the more ready to submit to the joint conclusions of those upon whom responsibility was laid, and thus all be subject one unto another, and be clothed with humility. Friends have long been permitted to be a small family of the Church, upholding certain testimonies, but not doing much for the evangelizing of the world. It looks now as if they were to be called into a larger service in this direction, and although this will involve great labor to the willing and obedient, with earnest cries for guidance and a continual sense of "who is sufficient for these things?" yet we must remember the solemn words of our Saviour, "Have faith in God," and trust that wisdom, strength, and authority, and every needed grace will be given for the need of new circumstances; and that to the Church as well as to individuals the promise will be made good, "As thy day so shall thy strength be."

The prophet Oded said, "Hear ye me, Asa, and all Judah and Benjamin, the Lord will be with you, while you be with Him"

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For Friends' Review.

## FREEDOM FROM SIN.

We know as Christians we should not sin. Having come with our all to the feet of Jesus, and been washed and made clean in His precious blood, we realize that we should not live in the flesh, but in the spirit, and should verify the words of the apostle, that "whosoever is born of God sinneth not."

Yet many Christians fall far short of this. They find they have an enemy in their own hearts, only too ready to unite with the temptations of the evil one; they live a life of sinning and repenting, and in weariness of spirit they cry out, "who shall deliver me from the body of this death?"

This continued failure and sense of condemnation comes from limiting the work that has been done for them on the Cross by the Lord Jesus Christ. Well do they recognize

that there, their past sins were put away, that there He was wounded for their transgressions and bruised for their iniquities, and that by His stripes they are healed. But they do not apprehend the truth of the apostle's declaration in Rom. vi., that the old man, this carnal nature which remains to trouble the children of God, was also put away there. The apostle says: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin," and then going on in the following verses to liken the spiritual experience of the believer, to the death, burial and resurrection of the Lord Jesus Christ, says: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Now it would be hard indeed to obey this injunction, and reckon ourselves to be in the position which God has set before us through the words of the apostle, were there not warrant in scripture for believing that this position has been apprehended for us in the death of Christ. What does the apostle mean where he says, "our old man is crucified with Him,"—or, as Alford has it, in his more literal translation of the Greek, "*was* crucified with Him?" Does it not mean that in that mighty work performed for us on the Cross 1800 years ago, there was something more accomplished than the putting away of our past sins? does it not also mean there was a certain something there destroyed which many Christians find remaining in them after they have experienced the forgiveness of their sins—a something which the apostle designates as the "body of sin," and "destroyed," in order "that henceforth we should not serve sin?"

If then Christ has performed for the Christian on the Cross without him the destruction of the body of sin, should he not also realize the performance of the work within him. Christ has done the work without, the Spirit does the work within. If our old man "was crucified" with Christ, ought not this to be a real, inward, living, spiritual experience.

But how can we lay hold of this—how can we make it our own? Grasp it by faith! Do as the apostle says—"Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," and as only the truly dedicated soul can exercise this faith, let consecration be the first step. "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so *now* yield your members servants to righteousness unto holiness." Thus yielding and thus believing, we, through the blessed Spirit which is only waiting for our co-operation, in order to lead us on from glory to glory, grasp this by faith—we realize that when Christ offered up Himself on the Cross, it was not only to save us from the wrath to come, but to deliver us from the power of sin in our own hearts, in other words, to keep us from sinning. Thus we no longer limit the work He has accomplished for us without us, and realizing this by faith, the work is accomplished within us by the Holy Spirit, which makes true in our experience, the words of the apostle. "For he that is dead is freed from sin." We find indeed that the body of sin *is* destroyed—its back bone is broken. One mighty to save has destroyed the works of the devil, and when he makes an effort to regain the hold he has lost, he is at once repelled by the holding up of the shield of faith. Jesus goes forth in us conquering and to conquer, and as we lay aside our own efforts and trust Him moment by moment, we realize that God doth indeed "supply all our need, according to His riches in glory by Christ Jesus," and from heartfelt experience can adopt the language of the apostle, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

The way of holiness is, however, a *way*, not a *place;* there is growth and progress in it, and as we continually reckon ourselves to be dead unto sin, and continually trust the Lord Jesus Christ for deliverance from it moment by moment, we shall know a going on, until we become a "perfect man unto the measure of the stature of the fullness of Christ."

The early Friends believed in this full salvation, and bore witness by their holy lives, and by the clear testimony given in their writings, to Christ's power to save from sin.

Says one of those godly men:

"And this we do steadily believe, that the Lord God is able perfectly to redeem from sin in this life; that He can cast out the strong man, cleanse the house, and make it fit for Himself to dwell in; tkat He can finish transgression and sin in the heart, and bring in everlasting righteousness; that He can tread down Satan under the feet of His saints, and make them more than conquerors over him." And this we are not ashamed to profess, that we are pressing after, and some have already attained very far—even to be made perfect as pertaining to the conscience, being so ingrafted into Christ, the power of God, so planted into the likeness of his death and resurrection, so encompassed with the walls and bulwarks of salvation, as that they feel no condemnation for sin, but a continual justification of the life, being taught, led and enabled to walk, not after the flesh, but after the spirit."
—Isaac Penington.

"They asked me," says George Fox, in giving an account of his examination before some magistrates

in Derby, "whether I was sanctified? I answered, Yes; for I was in the Paradise of God. Then they asked if I had no sin? I answered, Christ my Saviour had taken away my sin, and in Him is no sin. They asked me how we knew that Christ did abide in us? I said, by His Spirit which He has given us. Then they temptingly asked if any of us were Christ? I answered, Nay, we were nothing; Christ was all."

"What! (says another of their preachers) do you think that a man while he liveth here may come to see all sin, all evil and corruption brought under, and nothing but holiness, righteousness and truth remain in him; and that there shall be nothing but simplicity and innocence? Do you think that such a thing can be? Why should I not think so? You will grant me that the power of grace is able to get such power and victory over sin and corruption, that you may come to hate it as much as you ever loved it. If you grant me that, the consequence follow. He that gave me victory over some sin, can give me power over all sin. All Christians believe that God's power is infinite; the Scripture testifies all things to be possible to God, with whom we have to do. If *all* things be posssible to God, sure this is possible. There fs nothing so contrary to God as sin, and God will not suffer the devil always to rule his masterpiece, man. When we consider the infiniteness of God's power for destroying that which is contrary to Him, who can believe that the devil must ever stand and prevail? I believe it is inconsistent and disagreeable with true faith for people to be Christians, and yet to believe that Christ, the eternal Son of God, to whom all power in heaven and earth is given, will suffer sin and the devil to have dominion over them.

"But you will say no man by all the power he hath can redeem himself, and no man can live without sin. We will say amen to it. But if men tell us that, when God's power comes to help us and to redeem us out of sin, that it cannot be effected, then this doctrine we cannot away with: nor, I hope, you neither.

"Would you approve of it if I should tell you that God puts forth His power to do such a thing, but the devil hinders Him? That it is impossible for God to do it because the devil doth not like it? That it is impossible that any one should be free from sin because the devil hath got such power in them that God cannot cast him out? This is lamentable doctrine, yet hath not this been preached, this doctrine of the impossibility of living without sin? It doth in plain terms say, though God doth interpose His power, it is impossible, because the devil hath so rooted sin in the nature of man. Is not man God's creature, and cannot He new make him, and cast sin out of him? If you say sin is deeply rooted in man, I say so, too; yet not so deeply rooted but Christ Jesus hath entered so deeply into the root of the nature of man that He hath received power to destroy the devil and his works, and to recover and redeem man into his primitive nature of righteousness and holiness. Or else it is false that 'He is able to save to the uttermost all that come unto God by Him.' We must throw away the Bible if we say that it is impossible for God to deliver man out of sin.

"We know," he continues, "when our friends are in captivity, as in Turkey, or elsewhere, we pay our money for their redemption; but we will not pay our money if they be kept in their fetters still. Would not any one think himself cheated to pay so much money for their redemption, and the bargain be made so that he shall be *said* to be redeemed, and be *called* a redeemed captive, but he must wear his fetters still? How long? As long as he hath a day to live. This is for bodies, but now I am speaking of souls. Christ must be made to me redemption, and rescue me from captivity. Am I a prisoner anywhere? Yes, verily, verily, he that committeth sin, saith Christ, he is a servant of sin, he is slave of sin. If thou hast sinned, thou art a slave, a captive that must be redeemed out of captivity. Who will pay a price for me? I am poor, I have nothing; I cannot redeem myself; who will pay a price for me? There is One come who hath paid a price for me. That is well; that is good news, then I hope I shall come out of my captivity. What is His name, is He called a Redeemer? So, then, I do expect the benefit of my redemption, and that I shall go out of my captivity. No, say they, you must abide in sin as long as you live. What benefit then have I by my redemption?"—Stephen Crisp.

N.

For Friends' Review.

## JESUS MY ALL.

(BY AN INVALID.)

Jesus is my God and Saviour,
Jesus is my Priest and King,
Jesus is my Friend and Brother,
And to Jesus I will cling.

I will throw my arms about Him,
I will lean upon his breast,
For I'm often sad and weary,
Fainting oft and needing rest.

He will bear my burdens for me,
My transgressions will forgive,
Heal the wounded heart of sorrow,
Make the dying soul to live.

Oh, what mercy, what compassion,
Must have filled His loving breast
When he left His home in glory,
Thus to make the sinner blest.

Bow, my soul, in adoration,
Low before His blessed Throne,
He who brings thee such salvation
Should be praised, and He alone.

Through the fire and through the water
He has brought me safe along,
He has been my strength in weakness,
He has been my shield and song.

Shall I ever sorely grieve Him
By repeated acts of sin?
Shall I turn away in sorrow
When he bids me enter in?

No, my Saviour; with thy blessing
I will leave each sinful way,
I will bear the cross thou givest,
'Till the breaking of the day.

Take my hand, then, dear Redeemer,
Lead me o'er the thorny road,
Gently onward, safely upward,
To the mansion of my God.

*Muscatine.* H. E. C.

## SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 12th inst. have been received.

Great Britain.—The question respecting the Alabama claims continued to claim much attention. The Anglo-American Association, at a meeting on the 12th, resolved not to discuss the difficulty publicly while there was a hope of its being settled in a friendly spirit. In the House of Lords, on the 13th, an attempt was made to bring up the subject for debate. A member proposed the question, if two partners sue another person for fraud, and the defendant proves that one of the partners acted with

him in committing the fraud, whether such proof would not debar all damages; and applying this to the matter at issue, argued that the North and the South are now partners in the Alabama claims. Lord Granville declined to answer the question, saying that the discussion of the treaty was undesirable; but he promised that if asked for, the British case presented at Geneva should be laid before the House. A motion for that purpose was accordingly adopted. The case was afterward laid before Parliament and published. Having been prepared before the American case was presented, and of course, without knowledge of its exact character, it is not an attempt to answer it, but maintains that Great Britain did not fail of international obligations in respect to any of the vessels whose acts formed the ground of complaint, reciting the circumstances connected with each; and, while expressing regret for the departure of the rebel steamers from British ports, does not acknowledge the justice of the claims against Great Britain for pecuniary damages for their acts.

The Secretary of War has submitted to Parliament his annual estimate for the expenses of the army during the year, showing a reduction of £1,000,000 from the estimate of last year.

The ballot bill passed to a second reading in the House of Commons on the 15th.

At a general meeting of the Anglo American Telegraph Company on the 16th, a reduction of the present rate of tolls was favorably considered, but no action was taken. The advisability of laying a fourth cable across the Atlantic was urged, and the proposal was well received.

A formal thanksgiving service for the recovery of the Prince of Wales had been appointed to be held on the 27th inst., and preparations were in progress for a grand ceremonial at St. Paul's Cathedral in London, where the Queen and the Prince were expected to attend.

The expedition to search in the interior of Africa for Dr. Livingstone has left London, the funds to defray its expenses having been subscribed.

Official information was received on the 12th, and announced in Parliament, of the assassination of the Earl of Mayo, Governor General of India, by a Mohammedan convict, at Port Blair, in the Andaman Islands. The Earl had held his position since the end of 1868, and his administration has been considered able and beneficial. His murder and that of the Chief Justice of Bengal, recently, besides the personal regrets for the victims, excite some anxiety as indications of the growing power of a disaffected party among the Mohammedans of India, who are supposed to be secretly organizing for another revolt. The assassin is reported to have been already tried, convicted and sentenced to death.

France.—On the 15th, the Assembly debated with much feeling a proposal to head all tax papers with the words "Occasioned by the war of 1870." The "Left" or Radical party moved to add, "declared by Napoleon;" and the "Right," (Conservative or monarchical,) moved as a further addition, "and continued by the government of September." The amendment of the Left was adopted, and the proposal passed the Assembly.

The subscription committee in Nancy has already received 1,500,000 francs, as contributions to the voluntary fund for the payment of the war indemnity.

Spain.—The Spanish government has invited offers for the construction and laying of a telegraph cable from Spain to the Canary Islands, to be extended to some Spanish possession in America.

Portugal.—A slight earthquake occurred at Lisbon on the 12th inst.; no serious damage was reported.

Domestic.—The Postmaster General has issued a circular notice to postmasters, requesting the public to superscribe the name of the county, as well as the post-office and State, on letters, newspapers and other matter sent by mail, as a means of facilitating the separation and distribution of the mails, and avoiding delays.

The prolonged "snow blockade" on the Union Pacific Railroad, appears to have been overcome, at least for a time, if not permanently. On the 19th, the first class passengers and mails of eight detained trains from the East arrived at San Francisco. On reaching a station in Alameda county, they were met by a train from the terminus of the road, loaded with "the delicacies of the season," and bouquets of fresh flowers grown in the open air were presented to the passengers; the luxuriant vegetation of that region presenting a striking contrast to their recent experience in the snow among the mountains. A statement recently furnished by the railroad company says that the first blockade occurred 10th mo. 12th, near Rawlins (which is situated near the highest part of the route, 137 miles west of Laramie,) and that since that time, with brief intervals, a series of violent snow and wind storms have occurred. The greatest depth of *falling* snow on the line has been 54 inches, but the drifting has caused the obstructions. Three winters ago, a blockade lasted 21 days, but afterwards snow-sheds and snow-fences were erected in exposed localities, on the side whence the storms usually came; but this winter, the early storms were from an opposite direction. Fences were then prepared at Omaha, transported to the points where needed, and erected, but they were found insufficient to arrest the drifting snow. Efforts were made to open the road with snow-plows, of which they had 13, that had previously proved efficient, three heavy engines being attached behind each; but in one week 20 engines were thrown from the track and disabled, the drifts proving too dense to penetrate unless trenched at short intervals. Manual labor was then resorted to, several snow trains being fitted with accommodations of each for feeding and lodging 75 laborers, and with two weeks' provisions. Only by employing these men with shovels, followed by plows, were they able to pass any trains over the road; and we learn from other sources that even this means often failed, the snow refilling the cuts as fast as it was removed, while the laborers suffered much from the intense cold. Men who have lived in the mountains for 25 years, report that no winter in that period has equalled the present in depth of snow, duration of cold or frequency and severity of storms.

Congress.—Much time has been occupied in the Senate in debate on a resolution of Sumner of Mass., directing an inquiry into alleged sales by the government of arms and ammunition to agents of the French government during the late Franco Prussian war. No action had been taken on it up to the 21st. The House passed the Naval Appropriation bill, a bill to repeal the duties on tea and coffee, and a resolution requesting the President to open friendly correspondence and negotiations with other civilized nations with a view to an international rule that captives taken in war shall not be retained as personal prisoners, but returned under flags of truce and under parole until properly exchanged. The report of the joint Committee on Southern outrages was received and ordered to be printed.

# FRIENDS' REVIEW.

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## HE LORD CONFIRMING THE WORD BY SIGNS FOLLOWING.

[*Extract from a letter by Moses H. Beede.*]

PAWTUCKET, R. I., 11th mo., 24th, 1859.

* * In the early part of Ninth month, 1838, hile [J. J. Gurney's], attached companion n travel, Henry Hinsdale, was called home y sickness, James Dennis of this place and yself accompanied him to Sandwich, N. H., nd on the day after our arrival there, a public neeting was held. In the communication of . J., after a very clear doctrinal discourse, e addressed himself "to some one" (to use is own words) in a most searching and affecting manner. He gave character with such articularity in this place, where in early ife I was well acquainted, that involuntarily raised my eye to look for the individual bject of this remarkable concern, and directly before me on the floor sat E. H., bowed own and in tears. J. J. G. noticed his motion and remarked upon it in the evening fter the meeting. The following morning, after an evidently close struggle in mind in regard to the foregoing of some previous arrangement as to his course of travel east into Maine, he came out of his chamber at Cyrus Beede's, and in his pleasant and easy manner, pointed to a spur of mountains overlooking Winnipisiogee Lake, saying, "I think we may recruit a little to-day, and have a meeting in the academy this evening; and in the mean time we can take a ride out and see what a view we can get from this mountain near by." We were soon on the way; and calling at my sister's for her husband to pilot us, J. J. G. stepped across the street to a house nearly opposite, and addressed a man at the gate (whose name he had inquired,) saying in a familiar manner, "E. H., please take thy son and join our party in a ride to Red Hill (the local name of that branch of Ossipee mountain) and if agreeable we will dine with thy family on our return." E. H. at once joined the party, and some pleasant hours were spent on that beautiful eminence, from which lies open the entire view of the lake with its "*hundred isles*," as well as many places of Massachusetts and some points of high lands in Connecticut and Vermont and Maine. That no moment might be left out of account, he called in a religious way on families by the way, who were connected with Friends, while we were ascending and skirting half round the mountain.

At the hour proposed we were at our appointed dinner. During the meal a cheerful and instructive conversation was kept up, sometimes with the husband and then with the wife or the children, two daughters of the number being in waiting around the table. As we were leaving the table, J. J. requested that these interesting daughters might be seated in the circle for a few moments; and he addressed the family in a remarkable communication, saying, "We have spent the day together most pleasantly; and we have felt some dear sense of the love of our heavenly Father, and some tokens of the riches of His grace in Christ Jesus our Lord; and this sense has been felt most precious whilst sit-

ting around this bountifully supplied table; it has brought me into near and tender sympathy, my dear Elisha, with thee. The grace of God that bringeth salvation, and appeareth unto all men, is afforded not only to bring near those that are afar off, but to *make the very best of men better than they are.* What has it done, my dear friend? rather, what has it not done for thee? When young it awakened thee; it took from thee thy native hardness of heart, and gave thee a very tender spirit; to the present hour it has not turned away from thee. In mind I have surveyed thy *past history*; and as I *turn back the pages I see thereon an acknowledgment of favors and of mercies received,* and over against these I see an account of some favors and mercies overlooked, or, for the time, not fully prized. Yet thy Lord gave thee a sense of His restoring love to win thy whole heart, which quickened in thy breast a love to Him for His goodness. But when, for thy omissions, He turned His face from thee to prove thee, *there stands a record of sorrow and lamentation and mourning.*

"I have seen the balances uplifted in which are weighed things of temporal and eternal kind, for God has proved thee with both. In the one scale were laid thy silver and thy gold, thy fields added to fields and house to house; and in the other I have seen thee lay things of heavenly kind, with thy appreciation of them, and I rejoice with thee that these have overbalanced all. Yet there are moments when thy sins and thy sense of thy unworthiness bend down thy whole frame, and thy heart and hands are raised to God for help.

"And need I now tell thee of Him who died for our sins, and rose again for our justification, and who ever liveth to make intercession for us?" With uncommon earnestness our dear J. J. G. now persuaded his already weeping friend to number his many blessings, and with grateful heart to wait patiently now in his evening of life, and see what a most compassionate and most merciful Lord would do for him now in his old age. "For," he says, "I have turned an eye upon the clearly written page of the future, and on it I perceive not a few marks of continued divine favor. There I see written days and weeks and months amongst other privileges; and I *look for years and none are seen; months and weeks and days, but years are not there.* Yet for thee, my brother, I do rejoice as I look onward and behold a *cloudless sunset for thy day.* I look upon it, and its more than golden glory casts back a splendor that speaks of richer glories belonging to that day which soon will open on thee, and which shall *be* for ever."

There was a solemnity—it may rather be said an awfulness—attendant on this scene, and of which all seemed to partake; and he added without a pause, "For thee, dear H.," he continued, "how much has thy Lord done to bless and to make thee entirely His! To the past pages of thy great account I turn and notice there the oft renewed visitations of the Holy Spirit to incline thee to Himself. When he has stood knocking at the door, hast thou let Him in to exercise His kingly power in thy heart, and to change its affections from earthly things to things heavenly? Or, hast thou given entrance to His hand, or yielded place for His foot, merely, upon the threshold, and there stayed the door upon its hinges, for very fear of the thorough work which He would do upon thee? Thou hast petitioned for a delay—for a little longer time—some *more convenient season;* and He has lent *months and years,* till thy evening of life has come. As in the case of thy beloved husband, I have turned, also, to the future of thy account. I have turned to see how, in future years, thy account will stand; and years are not written *there.* Months and weeks are there; but *for thee, dear friend, there are no more years.* And I search the horizon to catch a glimpse of the sunset of thy day. With what joy could I behold for thee, the coming glory which marks the evening of thy dear E.; but to my poor vision, a cloud hangs over it; and what lies beyond it, the Omniscient One alone knows. There may be grace and mercy, for God is good and of tender compassion, but He only sees." After a fervent entreaty to the mother to count every day a treasure and use it according to its worth, he addressed the son and the three daughters in a most tendering manner, and this remarkable scene closed; and we went to the Academy, where he again, near the close of the meeting, spoke to particular persons, giving point in his characters brought up so fittingly that I almost trembled, lest these same dear friends would charge myself with informing. Just then he exclaims with almost startling emphasis, "No lip of mortal has whispered in mine ear these things, but they are matters so often brought to your remembrance by the Holy Spirit that they have become things of record in your great account, and O, that tears could obliterate them from my mental eye!"

It will be borne in mind that this was before the middle of Ninth month, 1838. Both these individuals were brought up members of the Society of Friends; and the wife, and probably the husband, remained such till the time of their marriage. From that time they had seldom attended any other meetings. They lived respected, and were now among the most wealthy families

in town. During the following winter E. H. became seriously ill. Pretty early in his sickness he laid aside his temporal concerns, and soon became confined to his room. For a short time in his confinement he had the affectionate care of his wife; but on her becoming suddenly prostrated by sickness, she was removed to a chamber, where the caretakers of the one might not disquiet the other. The husband bore the parting with great composure, apprehending that the final separation from all of earth held dear, was not far distant; and for a preparation for that moment, he found help, in great humility, to cast himself upon the mercy of God in Christ Jesus our Lord. His deep sense of the riches of this mercy he often expressed, and his lips were filled with praises to Him whose hand in secret had wrought out for him such wonderful reconciliation; he looked upon his end with calmness, and now continued to speak with confidence of its near approach Of this the wife received information, and though extremely feeble, she prevailed on the family to take her to his room, that she might again see him while living. This was an affecting meeting. The husband with affectionate tenderness gave the afflicted wife a final farewell, assuring her of his triumphant hopes of a glorious immortality, and of his plenteous foretaste of its joys. The shock to her sensitive and enfeebled mind proved too great, mental machinery (so to speak) gave way under it, and she was returned to her chamber in wild delirium, exclaiming that her husband was now in torment and that perdition awaited her. E. H. survived this but a short time, passing away in the triumph of inexpressible joy, and before the time of funeral arrived, the wildering sufferer of the chamber died, and they were together buried in one grave, about six months from the day when dear J. J. Gurney proclaimed to them, "*There are months and weeks and days* on your future page of being, but *no more years are there.*"

And more, still; the veil that overhung the sunset of her day was of dreadful kind; yet in his own words—what might be beyond it is only known to the Omniscient One.

Such incidents, viewed as a whole, require no comment. *I* look upon them and *believe.* And this case is no more remarkable than occurred on parting from the house of my uncle Cyrus Beede, (which was our home on this call at Sandwich), in a religious opportunity in the family. This beloved uncle was one of the most gifted ministers in our country. For six years he had been, from a slow fever, confined to his house, with the exception of a few meeting days—meeting being near his house.

In this instance J. J. G. said to him; "my elder brother, I have looked upon thee as sitting down under physical restraint with the conclusion that thou might, now, lay aside the buckler, the shield, and the spear, and wait for thy end with no more labor for thy hands, but thou must gird on thy breastplate and shield, and with renewed strength, again go forth in thy Lord's service. There are a few more battles to be fought, a few more fields to win; and thou then may lie down in peace with thy harness on, and be gathered to thy heavenly Master's rest." The following season found him so far recruited as to be again (to continue the same figure) in the field; and with the weapons of his warfare *furbished* and glistering with superior light. In the Eighth month of the next year, in the service of the ministry, he attended Quarterly Meeting 70 miles from home, and attended several other meetings on the way, in which his labors were of remarkable interest. On his return he was liberated for appointing meetings in the neighboring towns and villages. He attended to this service as way opened for it through autumn and occasionally till the spring of 1840; and yet a few meetings which he had appointed remained unattended when he was carried home sick, and in a few days, as J. J. said, with great composure, quietness and assurance, lay down in the end with the harness on, and in full hope of his Heavenly Master's rest. To these I might add others, in every respect as remarkable, all which occurred in the course of ten days of that visit; but it can only be a reiteration of instances in proof of the power and efficacy of that gift of the Holy Spirit when the receiver of it is religiously careful to hold it as the great Apostle instructs Timothy, in the words, "*take heed* to the *gift* that is *in thee*"—neglect it not, nor timidly disregard it when its motions are upon thee; neither mistake thy own conceivings for the word of the Lord. This comment I apprehend the words of Paul *may* bear.

Thou wilt notice that I have occupied the small fragments of time for more than a week in this sketch, and it has been a grateful service which I have long felt to owe to the memory of that gifted and devoted man, against whom so many calumnious tongues have long been turned, and by many whose influence, under the most favorable circumstances, could hardly be felt beyond a limited home circle, whilst his diffusive labors have blessed the Christian cause, and carried with them an influence for good from land to land, from the palaces of kings to the peasant's cot.

In tender love to thee and thy dear wife, and to our mutual friend, J. S. Haines,

I remain thy friend,

M. H. Beede.

For Friends' Review.

## NOTES FROM AN INTERLEAVED BIBLE.

### NO. XVII.

BY M. S. W.

*Romans* xiv. 15. An old man of more than four-score years, was affected with a bodily infirmity, for which, by advice of a physician, he used brandy as a medicine. On reading a total abstinence pledge, he said, "That is the thing that will save our country, I will sign it."

"No," said one, "you must not sign it, ardent spirits is necessary for you, you will die without it."

"Well," said the old man, "for my country I *can* die." He signed the pledge, gave up his medicine, and his disease left him. It was the remedy that kept up his infirmity, and when he renounced the one, he was relieved of the other. So it probably would be nine cases out of ten where this poison is used as a medicine.

An aged man of ninety-one years was told that old people as their corporeal powers decay, need a little ardent spirits to sustain them. He replied, "I do not know but they do, but I am not old enough yet to need it."

xv. 11. "Two brothers were ill in the same room, the eldest tried to teach the younger one to say the word 'Hallelujah,' but the child could not pronounce it. The little one died before he could repeat it. When his brother was told of his death, he was silent for a moment, and then looking up at his mother, said, 'Johnny can say Hallelujah now, mother.' In a few hours the two brothers were both in heaven, praising God together."

xvi. 1. Cenchrea is a seaport, eight miles east of Corinth. An official position is evidently indicated by the statement that Phebe was the servant of a local church. She was clearly no mere volunteer acting outside of all ecclesiastical arrangements. It is quite evident from what is passing in nearly all parts of Protestant Christendom, that a new sense of the charitable and religious ministry of women, on its strictly ecclesiastical side, is a question that has grown up in many minds. It is felt that we require something more in this direction than we have been accustomed to possess since the Reformation. Phebe is a useful example to all those of her sex who desire to employ fully the special powers which God has given them for promoting the cause of Christ.—*Howson.*

2. "In the Lord" was a customary phrase with St. Paul. It suggests co operation in the same kind of religious work. 1 Cor. xvi. 10. Phil. ii. 27.

13. The mother of Rufus was probably the wife of Simon who carried the cross of Christ to Calvary. Mark xv. 21.

1 *Cor.* vi. 10. "Where did you learn to love the intoxicating cup," asked a gentleman of a ruined young man.

"At my father's table," replied the unhappy drunkard. "Before I left home to become a clerk, I learned to love the drink that has been my ruin. The first drink I remember tasting, was handed to me by my mother, whose heart I have broken."

xi. 5. Dr. Doddridge says he cannot think the apostle would debate and adjust the circumstances of doing an act that was unlawful.

xiii. 1. Charity signifies a vehement affection, and is translated "love," in iv. 21, and xvi. 24.

"Charity, easy, modest, kind,
Not soon provoked, she easily forgives;
And much she suffers, as she much believes;
Soft peace she brings wherever she arrives;
She builds our quiet, as she forms our lives;
Lays the rough paths of peevish nature even;
And opens in each heart a little heaven."

PRIOR.

This chapter contains a glorious panegyric on Christian love. Dean Stanley writes: "On each side of this chapter, the tumult of argument and remonstrance rages, but within all is calm, the sentences move in almost rhythmical melody, the imagery unfolds itself in almost dramatic propriety, the language arranges itself with almost rhetorical accuracy. We can imagine how the apostle's amanuensis must have paused to look up in his master's face at the sudden change in the style of his dictation, and seen his countenance lighted up as if it had been the face of an angel, as this vision of divine perfection passed before him."

xv. 33. Those who willingly associate with the sinful, are like men strolling unnecessarily through a district infected with pestilence. An instance of the injurious influence of evil companions was known to the writer. A relative had a canary bird that was an unusually sweet singer. A neighbor asked the privilege of leaving her bird in the room with the sweet singer, to cure him of a habit he had acquired of mewing like a young cat, from being always with one. The request was granted, and ere long, the only note of both the birds was that of a kitten.

44. "It does not imply that the very same particles of matter which were united with the soul in this life, will be restored. If a man's house were destroyed, and a kind benefactor promised to rebuild it and make it better than before, the precise materials need not be used; he would have as before, a house that was suitable for all required purposes."—*Whately*

58. "Steadfast and unmovable." Some say these words mean the same thing, but it is not so. Be steadfast when all goes well, and immovable when it goes otherwise. That is

where many fail; they are steadfast so long as all goes pleasantly, but when the slightest cross comes, then they go, they are not unmovable.

That rock in the sea is steadfast when the ocean around is only a broad mirror to catch the glories of heaven, and it is unmovable, when the ocean storm is raging around, and seeks to hurl it from its base, and tear it from its foundation."—*Crown.*

## CHRISTIAN WELFARE OF FRANCE.

On page 357 we gave passages of correspondence from Justine Dalencourt's Correspondence, (in the London *Friend*) concerning the Sewing class at *Boulogne-sur Seine*, Paris. We now continue these extracts:

"SEPTEMBER 30th.

"Each day brings its burdens, its impressions. Yesterday, with a heart full of songs of love and gratitude, I left the house of my dear old woman,—Tardy, who is dying from exhaustion, and the privations of the siege, added to a sort of pleurisy. She said to me, 'Well, it is all over, I shall not trouble myself any more about my lot. I leave it in the hands of God and of his Son; between them they have quite power and goodness enough to have pity on me and save me. Oh! how happy I am to think that they have had the foresight to give me time to think of them before I die, instead of having carried me off suddenly during the war.' But only this morning what bitterness!

"Madame Francoise Papin, she who had the typhoid fever, is better. One day the doctor had given her up, and on returning I told the sewing-class: we prayed for her in the presence of her sister in-law, and also for the young children and the young husband, and prayed especially that she might obtain mercy. The following day when I went to see her the very expression of her face told me that she was much better, and the improvement has continued, our prayers and thanksgiving continuing also. Thou knowest that the Catholics have a great weakness for miracles, and there are several of my women from whom I could not, whatever were my efforts, take away the conviction that it was our persuasive intercession which delivered the woman Francoise from the arms of death.

"The young woman Chapinet, too, is ill of pleurisy. I miss her pleasant, saucy face; and when I turn my eyes towards her place, which another is occupying, I feel pained, as if by the absence of a spoilt child. In bed, her face has a comforted expression; she is very sensible, and disposed to attend to heavenly things. The day before yesterday, as she is much liked in her neighborhood, and also a little because they knew that I was at her house, seven or eight women collected in her room. As she asked me to pray for her at the meeting, I proposed to her that we should pray at once altogether; and we had some minutes of communion with the Lord about our bodies, our souls, our husbands, and our children—all the burdens that we, mothers of families, have to bear. This morning, she and Madame Denelle, who is truly the nurse of the neighborhood, would not let me go away without promising that next Sunday I would go for a moment to pray with them. Madame Avril, the great woman from the Asylum, asks me to write her out a prayer that she may use every morning and evening, having more confidence in what I shall tell her which comes out of the Bible, than in all that is written in other books, she says."

"OCTOBER 14th.

"My poor Tardy has been much better for three days, but she is falling back again. I should like to pass my days with her, my visits to her do me so much good; everything turns to the glory of God with her. Yesterday a sunbeam was lighting up one side of her bed; with a slight effort she stretched out her right arm so as to be warmed by it, and a minute after she said gently, 'Who knows how many sick people and worn-out old persons this sun is warming? The rich and great can warm their rooms by means of money, but who can warm the earth to its very centre, and poor old people to their bones, who, but a powerful and loving God?' When I first went to see her, her only support was the medicated drinks sent her by the parish doctor; but she was quite contented, saying, 'God is very good to me; He takes away from me every desire, every need, because He knows I have not the means of satisfying them.'

Everything is going on as well as I could wish. I hope for much in the future, especially in the next generation. The mothers seem to be more than ever disposed to understand their responsibilities; they are, so to speak, stirred up from their apathy. One of them is obliged to send her daughter as apprentice to Passy. She brought her to me yesterday that I might make for her child, who comes to the class on Thursday, a sort of spiritual armor against the temptations which will assail her. I gave here a little hymn-book, a New Testament, and a 'Daily Bread,' and the child promised me to learn at least one text each day."

OCTOBER 26th.

"I have often told thee that it would be very painful to me to give up one of my eighty five women, for there is not one that I have not good reasons for keeping; but if it was absolutely necessaay to give up either all of them or my children, I do not think that I should hesitate a moment in favor of the latter, to the detriment of their mothers.

Last week I gave them to learn the titles and numbers of chapters of all the books of the New Testament, and this morning we were looking up all the verses we had learned. They were surprised and enchanted to find them; but as several of the little cards they had learned from bore texts out of the Psalms, Proverbs, &c., they said, 'Oh, madame! do let us have Bibles.' One of the mothers told me that, in the absence of her daughter, her husband had done all he could to find in the New Testament a verse to be found in Jeremiah, and that, after having turned over all the pages in the book, he had learnt on the child's return that Jeremiah is only in the Old Testament, and the father had said, 'It is a pity that you have not a Bible, then your means of instruction would be complete.' I have among my twenty-one girls one who, I think, is hated by all Boulogne; all last winter she spent her time in following the movements of the Prussians, even crossing the Seine in a boat to see them nearer. They say it is wonderful she was not killed, for sometimes the balls rained around her without her paying more attention to them than to grains of dust. In fact, Julie Launois has a bad name; many women have already said to me that she was no longer the same child; is it true? God only knows. *I* can only see as yet a physical improvement, for Julie could only hold her needle with her left hand, and with the skilful air of a soldier who is mending his coat for the first time; now she can sew tolerably well, and with her right hand. But if that is all, any sewing mistress could have done as much as that. A few days ago, after a sorrowful discovery about one of my sheep, I passed a night of anxiety and prayer, asking Jesus not to allow me to be discouraged, but rather to cause that His patience towards all, and to me in particular, should inspire me with the same towards a poor creature abandoned to vice from her infancy and blinded by ignorance, etc. In my sorrowful meditations, I asked myself if all the money spent, my cares, my love, my prayers, had borne the fruit that we all expected from them: finally it was only after many struggles that I said to myself, 'Cast thy bread upon the water, the Spirit of God will guide it.' The next day, a lady asked to see me, bringing her little girl, thirteen years old, and begging me to take her; she was very pressing, believing that I had decided only to take poor children, and said, 'I have heard of all the good that you have done to Julie Launois, and although I was afraid that you would not take my child, I have risked a refusal rather than lose through negligence or price the advantage of your love for young people.' Thou mayest think, dear friend, that I quickly accepted the little girl. The nuns at the school are doing all that they can to prevent the children from coming; but neither promises nor threats have as yet deprived me of one: the future is in the hands of God.

"Not having time to go to see my poor little woman Miller, I invited her to come and spend a meeting-day with me. I had her at my table like a true French-woman, but especially like a true Christian. Since the 21st of May she has heard nothing of her husband, who rightly or wrongly must have been shot as a Communist; she is still burdened with the maintenance of her aged father and her little girl, who is consumptive like herself. It was also the first day of Madame Chapinet's coming out; she came *here* as much for the sake of returning thanks to God as because of her affection for me. All this made the meeting a very touching one, and at the time of prayer, when the widow, the orphan, and the convalescent, were affectionately recommended to the Lord, I hardly think there was one who had not her eyes filled with tears and several were sobbing."

November 5th.

"The nuns are on the *qui vive*. Not a tract leaves the house but they find means to read it. I take advantage of this opportunity to bring certain truths before them which they might never see; whatever speaks of our sinful state and of pardon through Jesus alone and Him crucified; all this for those who imagine themselves holy, and conceive that they can win heaven by their own merits. Many people are surprised that I take no part in controversy; but as I know by experience how little edification there is in controvsrsy, and as edification is all that I am aiming at, I take care to steer clear of it. They would perhaps like to be able to find occasion for a quarrel with me.

"It will be impossible for me to have any other kind of meeting this winter, for I have already almost more to do than I know how to give my mind to; I do not visit my women as often as I should like, for I have several who are sick, whom I must see very often; however, the others come at least once a week, and hear the Gospel in all its simplicity explained in a practical manner, and so clearly that children might understand. This is all I can do; oh, how glad I should be to be able to do more. How many times in the day I should like to have ten minutes for meditation, but it is impossible. Then twenty times, a hundred times in the day I say, 'Put into my heart what I cannot gain by meditation. Oh! Holy Spirit, guide me, sustain me, inspire me, both as to what I am to ask and what I am to say.'

"So long as the Society of Friends continues its help, I shall consider myself raised

and supported by my Saviour to the dignity of a missionary of His Gospel."

NOVEMBER 14th.

"Several ladies have come to see me in order, as they say, that I may 'tell them all my secrets,' intending to begin works like ours. Although the good that is told of the work certainly surpasses the good that is done at Boulogne, I am very much encouraged by seeing how favorably they view the thing.

"Up to this time I have not met with serious opposition on the part of the Romish clergy, but now this is openly showing itself. I have amongst my young girls several who are preparing to take their first communion next year. In order to prevent their coming to my meeting (from eight to eleven o'clock), they have changed the hour for teaching the catechism to nine o'clock for the girls, although the mothers say that for forty years it has been at one in the afternoon. Very quietly I have changed the hour of my meeting to one in the afternoon, and the mothers have thanked me for it. To-day a beautiful child whom I am very fond of came to tell me that she could not come any more because the 'sisters' had said that 'if she came here, they would dismiss her from their school, and that God would punish her;' the child added, 'Father still wishes me to come, and he said that if the nuns did not like it he will send me to a boarding school, but mother would like me to stay with the nuns and to come here too.' Kissing the little darling, I said to her, 'If father and mother forbid you to come here, do not do so, but ask the Lord Jesus to take care of you Himself; but if they allow you to come, never mind what the nuns say, for they are mistaken. Anyhow you are one of my dear little girls, and I shall pray that the Spirit of God may show you the truth some day."

## JOHN WOOLMAN.

We have lately been reading a book which is simply delicious—the journal of John Woolman. The man was an extraordinary instance of one raised up by the Lord for a special work.

His case is all the more striking because he comes with so little historic noise; he was so humble in his circumstances, so simple in the whole development of his life, and yet so extraordinary in the fruits of that life. John Woolman, the Quaker, lived in New Jersey. The Lord took him from the lowest condition of life. The slave system had been extensively introduced in this country; and the Quakers themselves were buying and selling slaves. Nothing had been written on the subject as far as he knew. He was a man that believed in the "inward light," in silence before God, and in the lifting up of the soul. He must have been very highly organized morally and spiritually; but his religious training led him to present his soul before God in perfect sincerity and wait for the Divine inshining. He conducted his domestic and business life, so as not to perplex or confuse the accuracy of the working of his higher feeling. He was a contemplatist, a quietest. He possessed all those traits which are peculiar to the genuine Quakers.

It was borne in on him that it was not according to the law of Christ to hold men, without their consent, in bondage. He was a clerk in a store. The man who employed him was both tailor and merchant.

John Woolman wrote a round plain hand and was applied to from time to time, to write deeds of purchase. When he was called upon to write deeds for the purchase of slaves, he said, "I do not think it right that men for their own use should hold their fellow men in slavery without their consent; and as it is not right, I cannot be an instrument in any such work." And he felt called upon to labor with those who were engaged in that unholy traffic, with the tenderest and gentlest words. He suffered much in overcoming his diffidence and bringing himself to the point of talking on the subject with persons who were superior to him in position. And yet, feeling it to be his duty, he conquered his reluctance, and went from one to another seeking to convince them of the wrongfulness of their course. The thing grew until he felt impelled to bring the matter into the Quarterly and Yearly Meetings. He visited from house to house and travelled through New Jersey and New England and Long Island and the Carolinas, and Virginia; and the cause throve under his management. There were no public discussions, there was no intense excitement, there was the utmost sweetness and gentleness in his method of working, but his humility and sincerity were such, that when his soul was brought to bear on individual souls it excited them to thought and purpose. By his persistent efforts he induced the Quakers to pass resolutions; first against any further dealing in slaves on their part, and then against the slave trade. Finally they passed resolutions that they would all of them set their slaves free, and make arrangements for their support after they were emancipated and pay them for their past services.

That was the beginning of the emancipation movement of modern times. It took place as the result of the labor of a poor clerk and tailor—for it was by tailoring that he afterwards supported himself.

It was purely the outgrowth of the sweetness and gentleness, with which, by the power

of the Lord Jesus Christ, he was enabled to enforce his reformatory principles upon other people. It was from this root that Clarkson and Wilberforce got that inspiration which led to emancipation in the West Indies. It was from this root, also, that afterwards sprung the inspiration which led to the emancipation here in America, and which is going to sweep all over the world. The *Life of John Woolman* is a good book to read; and his example a safe one to follow.—*H. W. Beecher in the Christian Union.*

For Friends' Review.

ROBERT BARCLAY.

The following language of Robert Barclay on two important points of Christian doctrine, viz., Justification and Perfection, will probably be interesting to the readers of the *Review* at this time:

On Justification he says: "The obedience, sufferings and death of Christ is that by which the soul obtains remission of sins, and is the *procuring cause* of *that grace* by whose inward workings Christ comes to be formed inwardly, and the soul to be made conformable unto him and so just and justified." "Those then that come to know Christ thus formed in them, do enjoy Him wholly and undivided, who is the LORD our RIGHTEOUSNESS. This is to be clothed with Christ and to have put Him on, whom God therefore truly accounteth just and righteous.* * * This inward birth, this Jesus brought forth in the heart, who is the well beloved, whom the Father cannot but accept, and all those who are *thus sprinkled with the blood of Jesus and washed with it.* By this also comes that communication of the goods of Christ unto us by which we come to be made partakers of the Divine nature, and are made one with Him as the branches with the vine, and have a title and right to what he hath done and suffered for us, so that his obedience becomes ours, his righteousness ours, his death and sufferings ours. And by this nearness we come to have a sense of His sufferings, and to suffer with *his seed that yet* lies *pressed down* and crucified in the hearts of the ungodly, *and so travail with it and for it, for its redemption and for the redemption of those souls* that in it are crucifying as yet the Lord of Glory."

In reply to those who deny the doctrine of perfection and the possibility of deliverance from the power of sin in this life, he argues as follows: "Let rational men judge which hath most sense in it, to say as our adversaries do, it is necessary that we fight, but we must never think of overcoming, or to say, let us fight that we may overcome? Whether do such as believe they may be cleansed by it, or those who believe they are never to be cleansed by it, render the blood of Christ most effectual? If two men were both grievously diseased, and applied themselves to a physician for remedy, which of these do most commend the physician and his cure, he that believeth he may be cured by him, and as he feels himself cured confesseth that he is so, and so can say this is a skilful physician, this is a good medicine, behold I am made whole by it; or he that never is cured, nor ever believes that he can be so long as he liveth? J. H. W.

# FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 2, 1872.

BROTHERHOOD AROUND THE GRAVE.—We are saddened under a sense of personal bereavement. We recently attended the funeral of one who has been our friend of many years. We gazed very sadly upon his

'Meekened face
And cold hands folded over a still heart,"

and joined a large number of his acquaintances in token of sincere respect in following the familiar form to the "green threshold" "Whither all footsteps tend, whence none depart."

Our personal regard had been tested and sorely tried, but never broken. We were, essentially, one in faith and practice; to this in the church our voices gave frequent evidence. Our religious creed was, so far as we perceived, the same. We rejoiced alike in the faith and works of Fox, Penn, Barclay, Burrough, and the long line of succession. To the test question, "What think ye of Christ?" our answer was identical; we were united in veneration and love for the holy writings which make wise *through faith* which is in Christ, and which, in the great goodness of God, were given by inspiration, that the man of God should be perfect and thoroughly furnished. We both believed that the Lord Jesus died for us, became sin for us, paid our ransom, and made our salvation possible. But we sincerely differed as to whether certain third parties held the same precious faith with us. Our late friend, with many of his associates, verily thought that some important doctrine was disbelieved or lightly held by other beloved brethren who have now passed out of probation, and respecting whom we exclaim, "How are they numbered with the children of God, and their lot is among the saints!" Because of this differ-

ence of opinion *as to the opinions of others*, the miasm of schism has spread over coasts and plains, over mountains and prairies. Because we cannot join in denouncing the blessed dead who have died in the Lord, we must be involved with them in the same charge of religious defection, and it becomes scarcely probable, scarcely possible, that we can remain for life members of the same religious organization. But as we stand beside the grave of a Christian brother, we think of the many testimonies of truth in which we have been united as the heart of one, and how very slight and trivial were our issues; and we wonder and tremble that these should have interrupted the union of spirit, the bond of heavenly peace, the oneness in Christ which should characterize His disciples.

Those whose position as sectaries, whose foundation as schismatics, rests upon the asserted unsoundness of those who have died in the faith, and whom the church delights to honor, will not be able to make out their case with posterity. These unjustly ostracised servants of our common Master will be the exponents of doctrines for a coming generation, and be recognized as the wise conservatives around whom the people will rally when weary with the conflict of opinion and the ultraism of opposing extremes.

We are free to express our conviction that the invaluable treatise which forms the introductory chapter to the seventh edition of J. J. Gurney's "Observations," and the Declaration of Faith, issued by the same author very near the close of his life, afford as complete and safe an exposition of Christian doctrine and of Quakerism as we have known.

The habit of distrust having found a footing among us, let us dread and in a spirit of love and prayer guard against the evil and unconstitutional results to which it will naturally lead. There may even be danger of hierarchical oppression. There may be danger of ignoring the Headship of Christ in the Church. There may in the decline of pure love, be a danger of the beating of fellow servants who ought to be cherished and sped onward after a godly sort. There may be danger of forgetting that he who would be chiefest shall be servant of all. We can scarcely be too watchful over ourselves, but we should not be too jealously watchful over others. It is safer to believe in their sincerity, to leave them considerable margin for individuality, to remember that they have to stand to their own Master, to whom we may properly leave them, meekly watching meanwhile over ourselves to know what He would have *us* to do. The proper message for us to address to our fellow servants is, "Whatsoever He saith *unto you*, do it." It is not for us to slacken our appointed work to supervise His orders, but to rejoice if He is well served, albeit not in our way.

"Let us then, uniting, bury
All our idle feuds in dust;
And to future conflicts carry
Mutual faith and common trust.
Always he who most forgiveth in his brother is most just.

"From the eternal shadow rounding
All our sun and starlight here,
Voices of our lost ones sounding
Bid us be of heart and cheer,
Through the silence, down the spaces, falling on the inward ear.

"Know we not our dead are looking
Downward with a sad surprise,
All our strife of words rebuking
With their mild and loving eyes?
Shall we grieve the holy angels? Shall we cloud their blessed skies?

"Let us draw their mantles o'er us
Which have fallen in our way;
Let us do the work before us
Cheerly, bravely, while we may,
Ere the long night silence cometh and *with us* it is not day."

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THE WORD CONFIRMED.—Many whose privilege it was to share frequently in the ministry of that highly dignified servant of the Lord, Joseph John Gurney, will agree how remarkably he lived and walked in the Spirit, and what a reality to him was that Holy guidance to which the Society of Friends have steadily testified, and which, as we have heard him impressively declare, "is truth and no lie." Many of our readers can bear record how fervently he impressed the lesson of "reverently and patiently waiting on an ever-present Lord and Saviour in the silence of all flesh," and testified to the "sanctifying influence of the Holy Spirit, and the immediate guidance and perceptible

touches of the Lord's anointing." We have no desire unprofitably to compare minister with minister, but we know not that, "through the long corridors of time" any have more fully confessed and illustrated this blessed evidence of the Lord's own incontestible truth. During his gospel labors in America there were very many seals to his ministry, and many were the occasions when the witnesses could exclaim, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

We have been allowed to make extracts from a letter, which, being personal in character, has circulated extensively in manuscript, and which was certain with other signal manifestations of the demonstrative power of J. J. G's ministry, to find its way into print.

JOSEPH PEASE, brother to our dear friend John Pease, whose gospel services in America are freshly remembered, died on the 8th of Second month, aged about 72 years. He was the first member of the Society of Friends who was elected to the British Parliament, and habitually vacated his legislatorial seat to preside as clerk in his own Quarterly Meeting. He was sedulously careful to conduct himself in all things so as to be a safe exemplar to any of his fellow members who might succeed him in such public service. He was a weighty Elder, and late in life became a valued Minister of the Gospel. His light burned more and more brightly as the end drew near, "reflecting more and more," says one of his beloved co-workers, "of the Sun of Righteousness." "The cause of Truth was to him very precious, and he loved to give the right hand of fellowship to all engaged in sincerely promoting it." The bereavement is felt to be great.

SURREY COUNTY, NORTH CAROLINA.—We gratefully acknowledge receipts as follows for the Meeting House (to serve the purpose also of a school-house) at Westfield, near Mount Airy, mentioned in last *Review*. From E. P. G., $30; A. M. T., $30; E. H. F., $20; H. T., $20; M. S. H., $5; C. S., $5; C. E., $15.

MARRIED.

DAVIS—HUNTRESS.—At Amesbury, Mass., on the 6th of First month, 1872, J. Augustus Davis to Eliza A. Huntress, both of Amesbury.

DIED.

HIBBS.—On the 17th of 10th mo, 1871, (from having his arm torn from his body in a Sorghum mill while grinding cane) Jason Elwood Hibbs, son of Jason A. and Ann B. Hibbs, in the 10th year of his age; a member of Lynn Grove Monthly Meeting, Iowa.

He bore his suffering of twelve days with much firmness and Christian fortitude, repeatedly saying that he was happy. Near his close he said, I want to go and live with Jesus.

HIBBS.—On the 28th of 10th mo., 1871, in his 2d year, Elmer Ellsworth, son of Abraham and Jane Hibbs, members of Lynn Grove Monthly Meeting, Iowa.

HOCKETT.—Near Plainfield, Ind., of small pox, on the 25th of 11th mo., 1871, Alice, aged about six years, daughter of Asa and Anna Hockett, members of Newberry Monthly Meeting, Ohio.

WHEELER.—At the residence of Rufus Hobson, near the same place and of the same disease, on the 7th of 12th mo., 1871, Daniel J. Wheeler, in his 26th year, a member of Plainfield Monthly Meeting, Ind.

HOBSON.—Also on the 7th of 12th mo, 1871, of the same disease, Rufus Hobson, aged 52 years 9 months and 3 days, a member of Plainfield Monthly Meeting, Ind.

SMITH.—First month 31st, 1872, George R. Smith, a beloved member of the Monthly Meeting of Friends of Philadelphia for the Western District in the 95th year of his age. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." The language of the text is believed to be applicable to our departed friend; who, being fully ripe, has been gathered, we reverently trust, into the Heavenly garner.

SNOWDEN.—At Pittsburg, Pa., on the 20th of 1st month, 1872, Edward Snowden, aged 52 years, a member of Germantown Particular and Frankford Monthly Meeting, Philadelphia.

WOLFE.—On the 16th of 12th mo., 1871, Mary Wolfe, in the 64th year of her age.

GIFFORD.—On the 18th of 1st mo., 1872, Sarah E. Gifford, wife of Andrew Gifford, in her 69th year.

COHEYNE.—And on the 27th of the same month Elizabeth Coheyne, in the 68th year of her age. These three dear Friends were all members of Orange Particular and White Water Monthly Meeting, Wayne Co., Indiana. Their removal by death is deeply felt by the little meeting of which they were members, and in the community in which they lived, yet each one has left the consoling evidence that safe from all the trials of time, they are now forever at rest.

VARNEY.—At Tonganoxie, Kansas, 7th mo. 27th, 1871, aged nearly eighty years, Anna Varney, a minister and member of Tonganoxie Monthly Meeting, Kansas. Her Christian faithfulness through a long life, and her peaceful close, were cause of great encouragement to all those who knew her.

SPICELAND ACADEMY.

The Committee appointed by SPICELAND Monthly Meeting to have charge of Spiceland Academy, desire to call the attention of the friends of education to this institution. Within a few years it has advanced from an ungraded Monthly Meeting school to an Academy, with Primary, Intermediate, Grammar School, and High School Departments. The High School Course requires three years for its completion, and is so arranged as to give to students both culture and discipline of mind. So far as i

could be done, it has been arranged to meet the wants of those who are preparing for college or the university, as well as those who wish to enter sooner upon the active duties of life. Two classes have already finished the course and received the Diploma of the Academy. For several years past, the school has annually sent out a large number of teachers, and to meet the demands of those who are preparing for this work, a Normal Course will be established at the opening of the summer term in the Third month next. A Laboratory has been opened and a class organized in Analytical Chemistry, and arrangements will soon be made so that those who desire it can become practically acquainted with Surveying and Civil Engineering.

Good boarding can be obtained in private families at very reasonable rates, and rooms can be rented by those who wish to board themselves. The surroundings of the school are such that students are removed from most of the temptations incident to larger towns and cities, and the moral and religious standing of the students will compare favorably with those of other institutions of learning. The school is pretty well supplied with Philosophical and Chemical Apparatus, and students have access to a good library. The buildings will comfortably accommodate 250 or 275 students. A small Endowment Fund has been secured and placed in the care of Trustees appointed for that purpose by Spiceland Monthly Meeting, and measures have been taken to have the school legally incorporated. The friends of the institution now desire to increase this fund to a sum which shall place the school upon a permanent basis, and so lower the rates of tuition that an education will be within the reach of those who are in limited circumstances. To that end we would respectfully invite the attention of all who desire to see more high schools permanently established, and ask their aid as they may feel that they have the ability to give, either in donations now, or hereafter, in bequests by will. Whatever amount is secured will be held and safely invested as a perpetual fund, the interest only to be used for the purpose of reducing the cost of tuition. The friends of the school in the vicinity have already given liberally for the erection of buildings, and for the Endowment Fund now secured.

All donations may be sent to Ezekiel Phelps, Treasurer, and bequests made to the Trustees of Spiceland Academy Endowment Fund.

Address, Spiceland, Henry Co., Indiana. On behalf of the committee having the school in charge.

JOSIAH P. BOGUE, *Clerk.*

## CORRESPONDENCE.

TRURO, (ENG.,) 1st mo. 31st, 1871.

*Respected Friend, W. J. Allinson*:—It has occurred to me that, if not too much out of date, some of the readers of the *Friends' Review* may like to see the following account, brief and imperfect as it is, of the very striking visit paid by the late James Owen, in company with his friend Isaac Sharp, to the Women's Meeting during the London Yearly Meeting, 1870. When Jas. Owen stated in the Yearly Meeting that he felt called on to visit our meeting, Isaac Sharp soon afterwards said that he had sat under the expectation that J. Owen would make this proposal, and with the belief that it would be right for him to suggest accompanying him. Not long after they had entered our meeting I. Sharp prayed earnestly for an outpouring of the spirit of grace and supplication. Very powerful and persuasive was the appeal which J. Owen then addressed, more especially to his "young sisters." He seemed to feel it hard to express "the tenderness of his heartfelt love for Friends." He quoted the passage in Acts II., "It shall come to pass in the last days," &c., saying that "the last days" meant the days of the new dispensation; "shall prophesy,"—truly prophesy, revealing the secret thoughts of men, foretelling what should happen. Some before him were, he believed, passing through a baptism of tears; as their day so should their strength be. "Did Christ ever require anything of you," he asked, "and not give you strength for it?" He spoke of Jesus' words to Mary, "Go and tell the brethren;" women, as well as men, were called on to go up and down the earth to give the message. In a most impressive manner he dwelt on the words of our Lord's mother at Cana, "Whatsoever He saith unto you, do it." The peace which had once been enjoyed might have been taken away, and may there not be a cause for this? "*Whatsoever* He saith unto you, do it;"—it may be but a little thing, but do not reason about it. We ought not to say, *I* need not give it up, when others, further advanced than I am, indulge in it. "Whatsoever He saith unto *you*, do it." J. O. spoke of the need of taking root deeper, that wherever we went men might take knowledge of us that we had been with Jesus; that our life was hid with Christ in God; that He was our strong tower into which we had run and were safe. "Every branch which beareth fruit, He purgeth it, &c." Those who gave themselves up to be purged should be made branches bearing abundant fruit. Yielding themselves as clay to the hands of the potter, they would be made as vessels of gold. He believed that some were present, even then, who would be as stars of the first magnitude. "Whatsoever He saith unto you, do it;" do it willingly, *do it willingly;* again I say, *Do it willingly.*

In conclusion, J. O. spoke of how he had been brought very low, even into deep waters, before coming to our meeting. Afterwards I. Sharp addressed us; the union of spirit between J. O. and himself seemed remarkable. He said that the message which he, also, had felt impressed on his heart for us, was, "*Whatsoever He saith unto you, do it*;" and that it had been his privilege to sit "in deep exercise of spirit by the side of his dear brother." * * * God grant for the sake of His beloved Son, that this message may not have been given in vain; that both in our land and in yours, whilst James Owen rests from

his labors, his works may follow him. And with robes washed and made white in the blood of the Lamb, having with consecrated hearts been faithful over a few things, may "elder and younger" (to quote his own words) "meet him in that better country, even an heavenly, where partings and sad farewells are never known." B.

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Cornwall, (Eng.,) 2d mo. 1st 1872.

I do earnestly desire that God may see fit to bless the perusal, by Friends of the *present* time, of records of the faith and works of their early ancestors. My thoughts often turn to America, and I long that the great Head of the Church may indeed "take to to Himself his great power and reign" over our Society, truly "reviving His work in the midst of the years," and bringing "all things into subjection to Himself." From remarks of thine in the *Review*, I think that the memory of our beloved friend Benjamin Seebohm is very precious to thee. * * * I will repeat a remark of his which may interest thee. He told a young friend of mine (I think she said with tears in his eyes) that a Friend had written to tell him of some striking meetings in Carolina, and that he rejoiced at the intelligence. He said that in England the influence of the Holy Spirit on our Society had been as the falling of dew, that now in America the *shower* had come. He added that, although he should not live to see the time, he believed that she would, when this shower should reach England also. O that the mantle of this dearly loved Friend may fall on others! Had he been living now, I think that his interest would have been very great in W. Robinson's visit to Philadelphia. When W. R. was in Cornwall, in 1870, it was indeed a privilege to attend some of the meetings which he held.

A few months ago I sent thee a paper containing a likeness of dear B. Seebohm. I am sorry that it was not better printed. I much like J. B.'s letter about the School Conference, &c., ending with the words: "*Have faith in God.*"

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York, (Eng.,) 2d month 11th, 1872.

* * * The little church here (represented by the Society of Friends) seems to be aspiring to something of original brightness and earnestness. The bonds of mere tradition are breaking all around within our pale in England; may it be increasingly so with you (in Philadelphia.) Neither the church nor its members satisfying themselves with receiving their own salvation, (if that were possible whilst neglecting the world around them,) but zealously and not ineffectually seeking to invite others to participate in the blessedness of reconciliation with their Father in heaven, through the blood shed on Calvary, and in love for Him who there poured out His life for us. * * * Our recent Quarterly Meeting was a time of Christian fellowship largely enjoyed and thankfully acknowledged. The company of our dear friend Joseph Stickney Sewell, the Madagascar missionary, added to the interest of the various meetings. His ministry was well adapted to enlarge the bounds of our Christian sympathies, and to stimulate to increased earnestness in service at home or abroad, wherever our Master should appoint. J. S. S. has brought with him two Malagassy youths, one in his sixteenth and the other in his seventeenth year. They are placed in our school at York, and are to all of us objects of warm Christian interest. They have had a most kindly welcome from their school fellows. * * They have liberty from the government of Madagascar to remain three years in England. The concluding sitting of our Quarterly Meeting was a united conference of men and women Friends "to consider the requirements of the Christian laborer at home and abroad." In this conference Friends encouraged one another to follow in simple faith, the leadings of the Holy Spirit, in any of the departments of Christian labor to which they may believe themselves called. The concluding meeting for worship on Fifth-day was a time of Heavenly favor. In the afternoon and evening of the day, meetings were held of First-day school teachers from various parts of the Quarterly Meeting to interchange information, and to discuss various matters of interest in connection with the schools. An excellent paper was read on the adaptation of Friends for the management of adult First-day schools, illustrated by the school at Settle, begun eleven years ago by three young Friends under twenty-one years of age. * * * The most interesting feature in this conference was the number of earnest and zealous young men and men advancing toward middle life, who took the leading part. In their mode of treating the subjects discussed, the universal sentiment was that the love of Christ should be the influencing motive, and to bring the objects of their care to Him, their constant aim. * * * Among other means of mutual edification for our First-day school teachers and other young Friends, Scripture reading meetings have been established. They are held in rotation at Friends' houses on First-day afternoon at 4 o'clock, with tea at five, previously to attending our meeting for worship at 6 o'clock. * * * J. F.

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A kind word, nay, even a kind look, often affords comfort to the afflicted.

For Friends' Review.

## THE BASIS OF CHRISTIAN FELLOWSHIP.

"We learn in distinctness to combine in unity." We must learn downwards before we learn upwards. First analysis, then synthesis. The child learns speech. He must learn the elements of speech before he can know the harmony and beauty and force and law of language. From a clear perception of fundamental principles, we trace the universality of their application and operation. When Newton discovered the cause of the apple's fall, he discovered a law pervading the universe, holding and guiding worlds in their course.

So in spiritual knowledge. We must discern clearly the first principles of the Gospel, ere we can perceive the extent and sublimity of the great scheme of Redemption.

The process of Divine teaching, in the experience of many of the servants of the Most High, has been first to lead them to search downwards and explore foundation stones, then to walk about Zion, to tell the towers thereof, to mark well her bulwarks and to consider her palaces; and then to be led inward and upward to survey and enjoy the interior of those palaces, which are all-glorious within.

How simple the first principles of the Gospel are! Yet how hidden amid the rubbish of man's prepossessions and interventions. How long it took the very Apostles of Christianity to learn them, after all the teachings of the Law, and the Prophets, and of the Son of God himself.

When Peter stood up in that most important Council of the Apostles and Elders at Jerusalem, and spake these words: "We believe that through the Grace of our Lord Jesus Christ, we shall be saved even as they," it was the seizure and grasp of a foundation truth, which solved the great and perplexing problem that profoundly agitated the early Church, and which they were met to consider. It was a solemn and momentous crisis. Shall the infant Church be rent asunder, and the old partition walls be perpetuated? Shall the Church at Jerusalem shut itself up in a narrow exclusiveness, or shall it reach out its hand of fellowship, to welcome to a larger brotherhood, those who from among the Gentiles had turned unto God?

And what *was* the point reached by this Council, which, when clearly apprehended, made it seem good to them, as well as to the Holy Ghost, to lay no greater burdens upon their fellow believers, than the necessary things? It was this, that "by Grace" alone "*we* shall be saved even as they." It was a great enlargement of their view to see that the Gentiles, as well as the Jews, were embraced in the Gospel plan. It was a greater thing to see that they could be saved by Grace, without coming into the kingdom by their law. But greater than all, was the dawning upon them of that wonderful truth, which brought them to acknowledge that *we* must be saved in the same way as they, by Grace alone. How levelling to every feeling of pre-eminence as the chosen people of God, how humbling to all their self-righteousness, to see themselves like others, poor sinners, saved by Grace.

We accept this doctrine. We teach it. We preach it. But how slow we are to *feel* it in all its simple force. When we do feel it, how it enlarges our hearts, and expands our views regarding others. Self righteousness is exclusive. When we realize the ten thousand talents forgiven us, we will not cast a fellow servant into prison for his hundred pence indebtedness. If Christ receives *us* to his table, can we refuse to eat with any of his children?

What conclusions do these considerations seem to foreshadow? I will only answer by questions, for I dare not dogmatize. I desire to wait, in these eventful times, among the lowly listeners to "hear what the Spirit saith unto the Churches."

Is not the time for separations among brethren, past?

Is not the true tendency towards unity; unity in diversity; diversity without antagonism?

Should a Church disown members but for doctrines or deeds which the Bible condemns?

Should a Church require more in an applicant for membership, than a sufficient evidence that such applicant is a child of the Lord?

Christ receives us as babes, and trains by his discipline, and teaches and leads by his Spirit, with long-suffering, forbearance, and patience, from step to step, as we are able to bear it, *into all truth*. Is it not one great object of Church organization to promote this work; that we may be helpful one to another; that the experienced may bear the infirmities of the weak; and that the activities of the body may be guided and regulated by the weight of the mature in judgement, and by the spirituality of the deeply taught?

With these simple, scriptural terms of admission, if our teachings of Gospel truth, our form of worship, our Church polity, our Christian liberty, our illustrations of practical religion and holiness; and joined with these an extended hand of love and a warm heart of sympathy, shall attract many to our communion, will any principle of truth, or any testimony of Jesus, or anything that essentially marks the purest Christian character, be necessarily imperilled thereby?

If the Lord is pleased to send many of his children into this department of his school, O, let not the teachers repel them, nor withdraw from them, nor shrink from the duties and responsibilities of their high calling.

For the "divisions of Reuben" there are "great searchings of heart." I know something of the anguish which sends up the weeping cry, "Spare thy people, O, Lord, and give not thy heritage to reproach!" But "the Divine order surrounds all," and while we behold with solicitude, diversities that will not be suppressed, disturbing for the present her sections and her sects, we are learning the deeper and grander unity, that the *Church of God is One.*

One universal law of gravitation holds that Church together. That law is the simple force of attraction which holds every believing soul to Christ, the centre.

That which is the ground of our first and final hope of salvation, as individuals, is the ground also of an all-pervading fellowship among the saved; *the Sovereign Grace and Mercy of God in Christ Jesus our Lord.*

*Iowa.* J. B.

## A SHORT VISIT TO STAVANGER AND THE HARDANGER FJORD, 1871.

BY EDWARD BACKHOUSE.

We sailed from Sunderland on the 4th of Seventh Month last, and after a prosperous voyage of less than forty-two hours, anchored in the harbor of Stavanger.

We immediately sent a telegram to our friends in England to announce our safe arrival, which was duly delivered to them within three hours of the time we forwarded it.

In the course of the afternoon, Ole Enochsen and Asbjorn Kloster came on board. Endré Dahl, we found, was absent with Joseph Crosfield and Robert Doeg, acting as interpreter to the former in the prosecution of the religious services in which they were engaged.

Later in the day we made calls upon some of our friends, and visited Kong's Stein (King's Stone): a huge erratic block of granite, doubtless transported from a distance by the ice of the ancient glaciers, and landed on the spot where it now stands in the outskirts of the town of Stavanger. Near it is the Dronning's Stein (Queen's Stone), rather less than the former; but similar though smaller blocks, some of granite and some of mica schist, are numerous in almost every direction.

The following day we circumnavigated Hundvaag Island in our steam-launch and visited several Friends who live at the hamlet of Huseb̈: among them Gudmann Eerlan, who, when we were at Bergen in 1866, was suffering fifteen days' solitary confinement in the castle, on account of his conscientious refusal to bear arms.

At six P. M. we proceeded to Bu Ö, or Bu Island, about a mile and a half from our anchorage, where a meeting for worship had been appointed for seven o'clock, at the request of our friends Joseph Crosfield and Robert Doeg.

The meeting was accordingly held in the house of Hermann Olsen, and the two rooms on each side, opening into the centre apartment, were filled to overflowing, with an earnest and attentive audience of probably 130 persons.

We met on this occasion, for the first time, a young man named Mads Larsen, from Denmark, who is an acceptable minister and who had been holding very large and interesting meetings for worship in Stavanger with the unity of the Friends there. He appears to be about twenty-three years of age, devoted to the service of our blessed Lord and Master, and unwearied in seeking to promote the spread of His Kingdom. He did not, however, speak on this occasion to the people, the vocal service wholly resting with Joseph Crosfield and Robert Doeg, by whom the meeting had been requested: Joseph Crosfield's sermon being translated by Asbjorn Kloster—himself a minister, and a most feeling and competent interpreter,—while Robert Doeg addressed the congregation in Norsk, his excellent knowledge of the language rendering him quite independent of help in this respect.

Among those who attended this meeting were Daniel and Bertha Danielsen, two Friends whose humble cottage was only a few hundred yards distant. We enjoyed again to meet them, having known them for many years. Bertha Danielsen preached through parts of Sweden (before she became a Friend), and suffered imprisonment in consequence. After the meeting at Hermann Olsen's was concluded, all the English Friends adjourned to Daniel Danielsen's house, where we were hospitably entertained with delicious sour milk, and received a genuine welcome. Bertha Danielsen said they never before had so many English Friends in their cottage, and seemed to be much gratified by our visit.

At our friend Karl Nyman's house we had the pleasure of meeting Endré Dahl, Mads Larsen, Peder Matthiesen, Jorgen Olsen, our English Friends, and others: and in the evening, Endrè Dahl took some of us to see the remains of a whale which a friend had bought, and which had been killed in the fjord. There seemed to be almost fifty bullet marks upon the skull alone: he had been about thirty feet long.

On First-day, the ninth of Seventh Month we all attended the meetings at Stavanger

In the morning there appeared to be 140 present, and in the afternoon probably a few more than that number. We went to Het land, Endré Dahl's nice country house, in the evening. He told us that (including children) there are at present 162 persons in membership with Friends, and a rather greater number of "attendants": so that he considers there are 320 to 350 Friends, and those who profess with them, in Norway. These are mostly located at Stavanger and its neighborhood, at Quinnesdal, Bergen, and Sövde, with some other places, mostly within a radius of 100 English miles of Stavanger. The circumstance that many Friends have from time to time emigrated to America, has prevented the apparent increase of our Society in Norway: nevertheless there is a "leaven" left, which doubtless exercises an influence for good.

After many warm greetings and farewells from our friends, we sailed from Stavanger for Sand fjord; but the wind failing, we were unable to pass through the narrow entrance, and were obliged to make the yacht fast to the rocks under the lee of an island. Here our captain discovered an osprey's nest, and shot one of the old birds, while he took the three eaglets alive; all of which we brought to England, and were objects of much interest and pleasure to the crew during the cruise. The nest was large, situated near the top of a precipice, in a wild and rocky region. The Government awards half a dollar for the destruction of birds of prey, and the captain would have been entitled to about nine shillings English for taking the four birds, had he claimed it at Bergen or Stavanger.

Sand fjord, though beautiful, is not so grand as many others. We steamed up it in the launch, and then proceeded to Aakre fjord. The same remark applies to it as to Sand fjord. The "raised beaches" however, at Fjære interested us much: and in examining their sections (where the road had been cut through them) we observed that one was wholly composed of stratified sand, while others were mixed sand and boulders without any stratification, such as we commonly find in terminal moraines of glaciers: but all of them appeared to have been subjected to the agency of water, which it is supposed moulded them into their present shape, namely, that of a succession of regular terraces one above another, as perfectly as if artificially made, varying from twenty to two hundred feet in height. Similar terraces are almost universal in the openings of valleys in Hardanger, through which any considerable torrent flows: the action of the river having evidently (we think) been one means of producing their present shape. They give a singular effect to the scenery, and villages are often conveniently placed on their level summits.

(Conclusion next week.)

BERLIN is growing as rapidly in wealth as in population, according to the journals published in that city. It now has fully 900,000 inhabitants, and those whose yearly incomes exceed $700 are nearly $16,000; while those having less than $200, number nearly 176,000. Over 500 citizens have at present more than $100,000 per annum, and twenty years ago hardly 20 of all the inhabitants could boast so large an income. No capital in Europe is increasing at such a rate as Berlin.

For Friend's Review.

## WHAT IS IT TO BE A CHRISTIAN?

To be Christlike, to bear the cross
That I the crown may wear;
To love my neighbor as myself
And in his sorrows share.
To live a self denying life
As Christ, my Saviour did;
To seek the lost, He came to save,
And give the hungry bread.
This is to be a Christian.

To fight the daily fight of faith
With banners all unfurled;
To sing the song "Good will to men,"
And peace to all the world;
To share with Christ the bitter cup
Of sorrow, grief or shame;
To bow, and say "Thy will be done,"
O'ercome as He o'ercame.
This is to be a Christian.

To praise the Lord while I have breath
And sing His songs of love;
And as the serpent to be wise,
And harmless as the dove.
To be prepared, when death shall come,
To lay my armor by,
To say with joy, I'm going home,
And find it sweet to die.
This is to be a Christian.

*Muscatine, Iowa.* H. E. C.

For Friends' Review.

## SONNET.

REVELATIONS, XV—5. 6.

Forth from thy temple, just and holy One!
With linen robes of pure and spotless white,
Bound at the breast with golden girdles bright,
Came angel ministers by whom was done
Thy awful will, no sinful man may shun;—
Thy work of wrath on all who scorn the right.
No forms of fear, but glorious sons of Light.—
Thy radiant servitors ere the world began,
Were summoned to perform thy just decree.
Thy judgments, Lord! are now upon the world;
Thy children tremble as with awe they see
Man and his mightiest works in ruin hurled;
Lord! in each scene of woe our hearts prepare,
To view the Angel of Thy Presence there.

*N. B. Mass., 2 mo* 4, 1872. C.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 27th ult.

GREAT BRITAIN.—In the House of Commons, on the 20th, Gladstone replied to an inquiry as to the time when the statement of the American case on the Alabama claims was received. He admitted that a few copies reached England in the Twelfth month, but nearly all were sent to the Foreign Office, the diplomatic corps, and the arbitrators, and it was only about the 1st of Second month that the Cabinet was supplied with the document. When he first saw the case, he said, he thought it was an able argument in regard to the Alabama claims, but he was surprised to find other important questions introduced. The public excitement on the subject appeared, judging from the journals, to be diminishing.

After a protracted discussion in the House of Commons on a resolution to censure the Ministry for the appointment of Sir Robert Collier to the Judicial Committee of the Privy Council, the resolution was rejected, by the small majority of 27. By law the choice of members of the said committee is restricted to those who are or have been Judges of certain courts. Toward the end of last year, Sir R. Collier, late Attorney General, was appointed to a puisne judgeship of the Court of Common Pleas, with no intention, as was generally believed, that he should perform its functions, but simply to render him technically eligible for appointment to the Judicial Committee; a position which was at once conferred upon him. This was regarded as an evasion of the law, and the Lord Chief Justice strongly remonstrated against it at the time. Had the vote of censure been adopted, the Ministry would undoubtedly have felt it necessary to resign.

Dispatches from Dundee on the 25th reported a wide spread and destructive flood in the valley of the Tay, extending from Dundee to a point above Perth, at the head of navigation. The level country around Perth was covered with water, the railroad thence to Dundee was washed away in many places, and immense damage was done to property in the latter city.

The English press directory, which has just been published, gives the number of journals in Great Britain at 1,456.

The thanksgiving services on account of the recovery of the Prince of Wales were observed generally throughout the kingdom, and a dispatch from Bombay announced that there, not only the officials and other English, but Parsees, Jews, Hindoos and Mohammedans, according to the forms of their several religions, participated in the observance. In London, the Queen and Prince, with a gorgeous procession, passed through the principal streets to St. Paul's, where appropriate ceremonies took place.

FRANCE.—Reports were in circulation that a Bonapartist conspiracy had been discovered, headed by three generals who served under the late Emperor, the plan of which was to disperse the Assembly by force, and take possession of the government, when they were to be supported by a large number of ex officers and soldiers of the imperial army from the North. The government had taken special precautions, particularly guarding the Belgian frontier, and permitting no one to enter France in that quarter without a passport.

A bill has been introduced in the Assembly by the Minister of the Interior, increasing the powers of the government over the press. It is understood to be opposed by about 308 members, and favored by 285. It has been made a Cabinet question, some of the Ministers having announced their intention of resigning if the bill should be rejected; although the Minister of Public Works opposes it. The publication of two journals has within a few days been suspended by the government.

Fourteen young Chinese belonging to families of high rank have arrived in Paris, sent to be instructed, at the expense of the Chinese government, in French colleges. The same number are to be sent every year.

BELGIUM.—The Count de Chambord, pretender to the throne of France, as representative of the elder branch of the Bourbons, having recently taken up his residence in Antwerp, large numbers of his French partisans and of "Legitimists" from other countries, began to collect in that city last week, ostensibly to pay their respects to him, but with what further design is unknown. Their presence and public demonstrations were displeasing to the citizens, and caused much excitement. Serious disturbances were feared, and the police were frequently required to check affrays between citizens and strangers. A meeting of citizens on the 24th adopted resolutions forcibly protesting against the sojourn of the Count in their city. It was announced the next day that he earnestly requested his friends to refrain from visiting Antwerp. At the latest accounts, the Count de Chambord had left Antwerp and gone to Dordrecht, in Holland.

GERMANY.—The police authorities of Leipsic have issued a proclamation against the International Society, alleging that the aim of the organization is to found a social and democratic republic, and to give workingmen political power therein; and prohibiting the artisans of that city from becoming members of the society, or contributing money to its support.

AUSTRIA.—The Reichsrath or Austrian Parliament, has passed by a two-thirds majority, a compulsory electoral bill, which makes important changes in the political system of the provinces, and is intended to bind them closer to the Crown.

DOMESTIC.—The Pacific railroad is reported clear of snow. The first eastward train on schedule time reached Cheyenne on the 23d. Some fear was felt of damage to the road by water on the melting of the snow, but little injury is thus far reported. Mails from New York to 1st mo. 28th were received in San Francisco on the 19th ult. The Japanese Embassy, who were detained for some time at Salt Lake City by the snow blockade, reached Chicago on the 26th ult., and were formally welcomed by the municipal officers.

Our government has received the note of the British government, relative to the case presented at Geneva, but declines to make it public at present, beyond the assurance that its tone is friendly.

CONGRESS.—The Senate has continued the debate on Sumner's resolution for an investigation of the sales of arms to agents of France. A bill has been introduced by Morrill of Vt., appropriating to each State in which agricultural colleges have been established under the law of 1866, one million acres of public lands for their further endowment and support. The House passed promptly and without a division, a resolution similar to that of Sumner which is pending in the Senate. The Consular and Diplomatic Appropriation bill was passed, the Russian mission being advanced to the first-class, the Japanese to the second, and the Central American missions consolidated into one, the Minister to be stationed in Nicaragua.

# FRIENDS' REVIEW.

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### WILMINGTON CONFERENCE.

In common with our readers, we have looked with some eagerness for the printed report of the Sixth Biennial Conference of Teachers and Delegates from Friends' First-day Schools in the United States and Canada, the sittings of which opened at Wilmington, Ohio, Eleventh month 22d, 1871. That document is now at hand, and is fraught with instructive interest. The edition is large, and it will, we presume, be obtainable by those who apply for it; and we understand that it will be published entire in the *Christian Worker*. The delay in printing makes it seem a thing of long ago, and as we have already devoted considerable space to this Conference and its interests, our extracts from the Report must be more brief than we had at first designed. We cannot copy the whole, and in our selections we may not always take the passages most profitable. In the first evening session, W. W., of Canada, speaking of the special needs of the schools, remarked:—

"In our Sabbath-schools we need a higher Christian life on the part of the teachers, the parents, the superintendents, and all who are in any way engaged in them; that they may go right in among the children with the confidence with which the Apostle spoke, and say, 'We speak that we do know, and we testify that we have seen.' There are several questions we may speak of: the advisability of parents attending the schools; of having various appliances to help us; of our meeting punctually at the appointed time, and having definite lessons. But all these are of minor importance compared with the one great point that we, as teachers and as ministers, may be able to go right in among the children and tell them, Jesus is to me a present Saviour; Jesus is to me an all-sufficient keeper; Jesus guides me by His counsel, and He is going to help me to guide and bring you right home to Him. I believe one little item of experience is worth an octavo volume of theories. Thirty years ago I was wandering as in a desert land. I took some interest in intellectual pursuits, though under great difficulties and privations. All at once the dear Lord deprived me of every particle of interest in those pursuits, and I was brought very low indeed. Then I pleaded with Him that, if there was anything whatever which was right for me to do I might do it. But still the cloud was there. One day I picked up a book and read a few words of the closing scenes of the life of one who was among the excellent of the earth—one of God's messengers—and the thought came into my heart, 'Oh! if I could only have that peace, that joy, that rest, that she possessed, O how gladly would I resign everything that the world can give!' And then I gave up all, and the Lord spoke peace to my soul. Almost immediately the enemy said, 'Thou art deceiving thyself.' I sat down on a little bench, in agony of soul, and taking a Bible, mechanically turned the leaves over. My eyes rested upon the words: 'The father of the child cried, 'Lord, I be-

lieve; help Thou mine unbelief!' Can I ever forget the feelings that came over my heart! The enemy was driven back, and love and joy and peace flowed into my heart, and I felt my sins forgiven. Then it pleased the Lord, as I believe, to call me by His grace, and direct me to tell to others what He had done for my soul. My heart shrank from it. Then there was an irregularity in my experience. At times I was happy, and at others I was in the depths of despondency; but I prayed God to help me. I threw myself wholly on Him, and from that time He enlightened my eyes. The special wants of the Sabbath-schools will be supplied if we can only go right in to the dear children and mingle with them, not only in the Sabbath school and the meeting house, but in their homes, on the street, and wherever we meet them; and so to live that we can say to them, 'In the name of the Lord, come up higher; follow us as we follow Christ.' We have many needs, but chief of all there is this: that we take the dear Lord at His word, believe Him, trust Him, and follow Him."

On the 23d the subject under consideration being, *The relation of the First-day School to the Church*, A. T., of New York said:—

"Sitting here with you, listening to the accounts that have been given of the various blessings attendant on this work, my mind went back to the school with which I have been connected for many years past. I could see the children become more orderly, classes becoming more attentive, and adults becoming more eager and earnest. I noticed a love and a gentleness come over that school, so wild at first, and it seemed as if a feeling of mutual love had been induced by the feeling of love to Him who was our Great Leader, the Head and Master of all schools. I saw, also, the teachers exhibiting a deepening interest in their school and in the cause—a more earnest and loving allegiance to our common King. There was yet something more for us to arrive at. What connection existed between the blessings that rested upon that school, between the needs felt in the school, and the Church with which we were connected? Well do I remember a most earnest exhortation of my early teacher, 'Cherish carefully, therefore, the things which bind you to the religious Society in which your lot has been cast.' How could we bring those scholars—how could we bring this school, which was so much an object of interest and of joy to us—into connection with that Church which also was one dear to our very hearts? That is the question which we now desire to ask of you, representatives of so many Yearly Meetings, representatives of so much thought, so much earnest prayer. What are the relations which unite the schools, in which our hearts are so deeply interested, with the Church of our hopes?"

A. M. K., regarding the First-day School as the legitimate offspring of the Church, asserted the duty and privilege of the church to nourish its own offspring, &c. He believed the Church might be instructed and helped by its own offspring, &c.

A. J., of North Carolina:—

"This is a very important question, and my experience for the last few years has shown that the relation between the Sabbath-school and the Church is very near; indeed, I do not know how to separate them. I believe that *the Sabbath-school is the Church at work.* Sometimes I have compared it to the strong, loving arm of the Church, reaching out into the highways and the hedges right down into the depths of misery, and so bringing up those who need the fostering hand of the Church. I am glad the day has come when the Sabbath-school is not spoken of as only the Sabbath-school; that the Church is recognizing it as a church at work, and that it is carrying out the mission which the great Master designed should be carried out. The Sabbath-school is the vanguard of the army, going forward into the enemy's country, gathering up here and there sticks of wood and causing the fire to burn. The Church should follow on, adding to the fire and keeping it burning. When the Sabbath-school has brought the children to Christ the Church should bring them into the higher life, throw its loving arms around them and keep them from falling back into the lost places."

J. B., of Iowa:—

"In the early days of the Church they ceased not to teach as well as to preach Jesus Christ. I regard the First day school as the department of the Church for the exercise especially, though not exclusively, of the gift of teaching. In this view it is growing in importance upon our hearts and in our hands,—the exercise of this gift within the Church for the building up of its members in it most holy faith; the exercise of this gift without the Church, in mission work, in teaching Jesus Christ to a sinful world. I desire that, in this Conference, we may search deeply to see how far we are intrusted, as individuals, with this gift of teaching. What are our responsibilities, our duties, and our privileges in having this gift bestowed upon us? And I believe the more clearly we can define our calling to our own minds, what is the work of this gift of teaching in the Church, the more we will feel the importance of First-day schools."

J. H. D. said:—

"From statements made by Friends from some localities represented here, I am afraid the public may misunderstand the true relationship that exists between the Sabbath-school and the Church. I want to speak on behalf of the great West as a whole. Between the Sabbath-school and the Church there is a union and a connection that

inseparable. It is the Church at work. And there is no Church in the Western land that is more efficiently engaged in the Sabbath-school movement than the Society of Friends. Our schools are as large, they are as efficient, and their results are as great as can be found in any Christian body in the Western States. Meeting every Sabbath morning, it is the Church studying that letter which God has sent down to us through His Holy Spirit. It is the Church at work, reaching out and gathering in those that are without God. What has been said in relation to it being the nursery of the Church is true. We bring them in and nurse them up, and labor for their conversion."

The subject being opened for discussion, "*Qualifications for the work of teaching*," C. H. S. said :—

"'Simon, son of Jonas, lovest thou Me more than these? Yea, Lord, Thou knowest that I love Thee. Feed my lambs.' 'In our whole country,' said a noted divine to a theological student, 'there is not a road that does not lead directly or indirectly to the Capital. So in the Sabbath-school, there should not be a road that does not lead directly or indirectly to Christ.' If such be the Sabbath-school, what then are the qualifications for the work of teaching? First and all-comprehensive is the supreme responsibility of the teacher to open to the understanding, and impress upon the hearts of the scholars, the love and the loveliness of Christ. Therefore, in this work, one qualification is indispensable,--that teachers must themselves see Christ's loveliness, and love Christ. For, how can they ask the class to love a Being whom they do not love? How can they point their classes to Christ, when they do not themselves know the way? I do not say that any teacher who does not love Christ should give up his class; but is anything clearer than this, that the very first thing he should do is to love Christ? Jesus said to Peter, 'Lovest thou Me!' Then He said, 'Feed my lambs.' Therefore, I say again, the religious obligation of the Sabbath-school teacher, in every way in his power, to make known most fully the love of Christ to his scholars, comprehends all his obligations. How then shall they do this? First, by their unconscious influence; by the manner in which their love of Christ reveals itself aside from any effort or purpose to reveal it. And love, because it burns in the heart, must shine out in the face. 'Oh! I could not help looking into my teacher's face to-day,' said a little girl to her mother, it was so shiny!' There is no language like unconscious language, because it is free from all hypocrisy, and none are more sure to read its meaning than children."

In considering *The Bible in its relation to the needs of man*, Prof. M. said :—

"Man's greatest need is God. Jesus was God manifest in the flesh. The Bible points to Jesus. There is the great central all comprehensive relation, it seems to me, in which it stands to the needs of man. When the early Apostles went forth to teach and preach, they took the Scriptures with them and showed by them that Jesus was the Christ. This they could not do had not the Old Testament a direct reference to Jesus; they proved by the Old Testament that Jesus was the Christ—by the prophecies that went before concerning him. They were supposed to be divinely instructed in this thing, and they made use of the Old Testament and showed its relations to the needs of man. How much more can we do who, in addition to the Old Testament, have the New Testament of our Lord and Saviour Jesus Christ—Christ the central figure of the Old and of the New. This is the Book for all the people of all the ages. We might refer to the Bible in general terms as it is related to our needs as physical beings, as intellectual beings, as emotional beings—in its relation to our whole complex structure as men. Then as a man once wrote a book and called it 'Ecce Homo'—'Behold the man!' as Christ was the Man of men; and another wrote a book called 'Ecce Deus'—'Behold the God!' as Christ is the God of gods; and another, calls his book, 'Ecce Deus Homo:' so we prefer to all other books that old Bible, and say, 'Behold the Book!' inasmuch as it stands in the highest possible relation to man of any other book—comprehending the sweep of all time and relating to all our needs.

"Now, how can such a Book as this be related to man as a physical being? I have often thought that if the Bible consisted of nothing but the Book of Proverbs, and we were to do and shun what they tell us to do and avoid, how rapidly would the average age of the human race be brought up. The Bible inculcates not only the virtues which have a tendency to promote the physical good of man, but it teaches us to observe such a course of thought and action as will promote the highest possible life of the body. Looking at us simply as physical beings, there is no book on medicine or physiology that teaches so much as the Bible, those things which will make us the best physical beings; which will keep this physical machine, which is the tool of the mind, in the best running order for the longest time. While we regard the Bible as above all things teaching us our spiritual necessities, we should not forget that whatever tends to man's highest usefulness as a Christian, best promotes his strength and vigor as a physical man, and in that relation our Bible stands to us, promoting our highest physical good.

"How does it stand to us in the relation of intellectual beings? How few people comparatively think of it as a book which we would sit down to read as an intellectual treat. Read James Marsh's work upon the 'Attraction of the Bible,' in which

you will find this idea brought out. Now there is no doubt that the great leading truths of the Bible are so clearly and simply presented that he may run that readeth; so plain that the wayfaring man or a fool shall not err therein. Not only this but it is the book for the scholar; and here is the point for us to consider: when God would manifest Himself to the world, he did it through the Man; and when He would manifest His will—when He would give us that standing record which is to be the test of doctrine for all time, He has given us our Bible, full and complete, through a series of individuals, through a series of ages—and what a variety of talent and circumstances and conditions do we find in those different individuals who have been the instruments through which our Heavenly Father has given us this written revelation."

S. F. S. said:—

"In thinking of the adaptation of the Bible to man, I had before me those words which the Apostle Paul addressed to Timothy, where he speaks of the Scriptures as being given by inspiration of God. He tells him what they are profitable for: First of all, for doctrine, as covering the whole broad ground to teach us. He then goes on to state more distinctly what they teach,—for reproof, for correction, for instruction in righteousness. For reproof, that those who are going on in their sins may see what is the everlasting punishment of sin; that they may not be left in ignorance of the just and holy law of God. There is a message of warning to the sinner in the Bible. When that message has been received, how closely that is followed up by one of correction. The Scriptures do not merely show us our danger, they go on and tell us how we may be brought out of this pit, and raised up to a place of safety; they tell us in the first place that we are weak, dying men, and then they tell us there is a remedy, and they make that remedy very clear. Then when the sinner is converted, they do not stop in their blessed task. They have now, as we might say, one of the most important portions of this work to accomplish,—instruction in righteousness. The man of God is to be thoroughly furnished and equipped for every good work. We do not lose out of sight the work of the Holy Spirit. We reverently recognize God's Holy Spirit in the Scriptures; that none of those words or facts were recorded without God's Holy Spirit aiding in selecting and arranging them, and we reverently acknowledge the fact that we can never come to a thorough understanding of these things without the help of God's Holy Spirit.

"Now the great matter before us all is to get as much of this help as we can out of the Holy Scriptures; and when the light first falls upon us it finds us just in the state which that satellite which rolls around our earth is in, before it has turned to receive the rays of the sun. We know its mission is to give light to our earth in the absence of the sun, and it has no more light in itself than this earth has. Just so the Church, which is set like the moon, as a faithful witness to reflect the light of Christ, the Sun of Righteousness, upon this earth, hath no more light than the world around it, but it borrows light from Christ, and it is its blessed mission to reflect it upon the darkness. When it is first turned to Christ, then there comes a little light, just as we see the moon when it first begins to show itself in the sky, only a pale thin rim of gold; but night after night as we watch it there, it widens and broadens, and at last as all its surface is turned towards the sun, it shines full-orbed in heaven. And the Church so turning itself to receive all those blessed rays that come down from the Sun of Righteousness, is yet to shine full-orbed in heaven, to bear a full and perfect witness to the perfection of the Lord Jesus Christ.

"Oh! that we might receive His wondrous revelation, which He has sent us through the Holy Scriptures; that we might reflect the light of God fully upon the world which is in darkness; that so men might not wander on in the night, but might see where they go. Let us bring to the study of the Holy Scriptures our own powers, our own natural faculties. Let none cherish any fear in this respect. I can hardly believe there is any one here who represents the section of country that I once heard of, where, when they were told that a certain minister of the gospel was coming along, the remark was made, "He can neither read nor write. Now we shall have the gospel in its purity!"

"We all do recognize the fact that, without using these bodily eyes of ours, we cannot gain a knowledge of the Holy Scriptures for ourselves. We must first learn our letters; then we must learn how to read and the meaning of words. There is not one of us that does not recognize that fact. Do we recognize anything more when we go on to use our higher faculties which God has given us? For myself, I cannot understand the scruple which seems to exist in some minds. As I receive the glorious gospel of my crucified and risen Saviour, I feel that my whole nature, body, soul, and spirit, shares in that blessed redemption; I feel that I am all Christ's through and through; no power or faculty held back from Him, and that He in all His fulness is mine. So, whether it be these outward eyes, which He has given us to read His blessed words, or whether it be the powers or intelligences which enable us to comprehend the meaning of words, or whether it be these spiritual gifts which have been His added gift by Christ through His Holy Spirit, I see that it is all His, and I use all these powers as His gift, without any fear, but with unspeakable gratitude.

"Oh! let us not hesitate then, to bring every thing we can to this blessed searching of the Scriptures. It was a beautiful saying that Archbishop

Whately used, that for a man to think he could understand the Scriptures better by setting aside his powers of reasoning, was just like a man shutting his eyes, or putting them out, in order to see better through a telescope. He could not see a far off country without the telescope, but he needed his eyes to use it.

"Now, in what direction is this diligent search and study of the Scriptures most needed? In what directions do we still neglect most the Word of God?

"It seems to me that a great deal of our study has been upon passages of Scripture apart from doctrines, and that we have never yet had anything like a full comprehension of its contents. I would say to you to-night, study for teaching. It is a most excellent thing to begin with, to get a real grasp upon the books of the Bible; to see the wonderful order of their present arrangement, which, however it may have been brought about, has not been by accident. We can trace throughout the order of the books of the Old Testament, a wonderful progress and constant rise in doctrine, as well as in history, and we can trace this still more clearly in the New Testament. No intelligent reader of the Holy Scripture ought to fail to have a perfect command of these different books of the Bible; not only to know exactly what place to turn to, but the whole drift of those books; the exact portion of the sacred history which they contain; the exact ground they cover; the date at which they were written, and all the minor particulars. Then we ought to have a very distinct comprehension of the grand argument; and most especially is this the case in some of the Epistles. I sometimes wonder how many of our intelligent readers could give at once, without reference to the Bible, a clear statement of the order in which the argument progresses in the Epistle to the Romans, telling just how far it is carried in the first, and then in the second, and then in the third chapters, and so on up? Who could tell how those wonderful parentheses of Paul come in, adding force to the argument, illustrating it, and so going on with an increasing force. It seems to me we are not at all prepared to study the Bible, verse by verse, until we get this grand comprehensive grasp of the object of the writers. It requires study to do it. It requires continuous reading. We ought to sit down and read those books through as we read any other book. Take the Epistle to the Romans, and read it right straight through. Read it not once, but ten, twenty, thirty times over until we have got the real grasp of its contents, and only then will we be prepared to take it verse by verse, and study its deeper meaning.

"For myself, I adopt every year a new plan of reading the Bible, and it seems to me I shall never get the plan exhausted, even if I live to be very old. Some years ago I tried this plan; I thought I would read five chapters a day, but it did not give me time to think. The next year I tried five verses a day, and the most astonishing thing was that I could not get through five verses as soon as I did the five chapters. It set me to thinking and turning to this and that part of the Bible, and to all the works which would throw any light upon the subject; and it unfolded such wonderful thoughts to me, that if I was not hurried, I went over the hour, forgot to look at my watch, and the whole morning would be spent upon those five verses.

"It is a blessed thing to use our periods of leisure, and as many as we can, in this deep searching of the Scriptures. The careless reader does not begin to understand their beauty or power. Having read them all my life, I feel as though I were now only a child, just beginning to understand them, and I go to them feeling that I scarcely know anything at all.

"That is one of the greatest pleasures that I look forward to in the future of my life,—to search these Scriptures, and find out more about their wonderful breadth and depth of meaning, and to learn more of Christ in them.

"There is another portion of study that has been much neglected,—the typical teaching of the Old Testament. If there are any of you, my dear young friends, who have never opened this rich mine, I beg of you to do it. I am sure you will find the old, old story of the Gospel coming home to you with fresh power, full of illustrations which have all the force of argument. Where before you have read words and scarcely understood them, now you will find them illustrated; you will be taken, as it were, through a great picture gallery, where the works of God are painted for you, so that you can gather them in clearly and distinctly. The longer I live the more I thank God that He has left on record all those types and observances which are now annihilated, but which still teach us; which foreshadowed Christ so wonderfully.

"Then there is another study, another field. There is no more subtle mode which Satan uses to deceive us than to bring up the Scriptures to mislead us. When he was tempting Christ, he suggested several forms of temptation, and at last, as Jesus answered them all out of the Holy Scriptures, he said to Him, 'It is written,' and then again, 'It is written,' &c. Then how did Jesus answer that temptation? He answered, 'It is written again.' He set over against this perversion of the Holy Scriptures, another passage from the Holy Scriptures which showed its fallacy. We need to study very much in this direction. There is no sect that rises up now that does not find some argument out of the Scriptures to support it. But they are all one sided truths, and we need to meet the enemy and foil him when he tempts us in this way, just as Jesus did, by learning how to answer, 'It is written again.'

"It seems to me that here is a vast field of study for intelligent minds; for all who have any care in feeding the lambs, or in feeding the sheep; for thus the wolf is trying to entice us by diverting Holy Scripture itself.

"Now, a few words as to our own use of the Holy Scriptures, in our instruction in righteousness, after our souls have been converted. There is a beautiful figure in a vision of the Prophet Ezekiel, which very clearly illustrates our privileges in this respect. The prophet was at the tabernacle of God, and there he saw a stream of water issuing out of one of the doors, and flowing on and on while the angel measured it. At first, it was only up to the ankles, and then as it went further along it was up to the knees, and so on until it was a great river, in which you could swim and bathe, and wherever its healing waters flowed, there everything lived. And at last the river came to a great dead sea, and when the river flowed into it, it was all life there; and the sea was filled with fishes, and the fishers stood all around casting in their nets. And the angel said, 'Everything where the river cometh shall live.' Just so, wherever the blessed influence of God's Holy Spirit flows, bearing the truth of the Gospel as it is in Jesus Christ, there is all life. The barren desert is filled with life; the dead sea lives again; the fishers can fish there, and bring in the souls of dying men. And the prophet saw on the banks of that river trees growing, whose leaves never withered, whose fruit never failed in any year of drouth, because they were fed by those waters that flowed out of that sanctuary. And the leaf of those trees was for medicine, and the fruit thereof was for food. Oh! can we not recognize in those trees growing on either side of that stream, that wondrous provision which is made for us in the Holy Scriptures? His own inspiration, fed by Him, just as those trees were fed by that living stream, bearing their ever green leaves for healing, and their ever-changing fruits according to the needs of the season. We find some similarity to this vision of the prophet in the last chapter of Revelation, where we read, 'In the midst of the street, and on each side of the river, there was a tree of Life, which bore twelve manner of fruits, &c., and yielded her fruit every month, and the leaves of the tree were for the healing of the nations,' very closely corresponding to the words in Ezekiel.

"Oh! I rejoice to believe that even upon this side of the river, we can pluck that blessed fruit; we can lay these blessed leaves upon our soul, for the healing of all our sores and bruises. Yes, the Bible is a great storehouse of food and of medicine for us. We will need all the medicine if we are faithful followers of Christ, for we do so often fail to follow Him, notwithstanding all His bountiful provision for us. He has given us the leaves for healing, and for medicine, but, oh! how much more bountifully has He provided for a variety of food!

"Now, the Church of Christ is too apt to confine itself to one variety of food. We begin with Christian doctrine, which is applicable to the child, to the young convert. It meets exactly the wants of such a state. It is the milk for babes. But when we have passed beyond that stage, when some other phase in our Christian experience occurs, then we need a new fruit, and we find it abundantly upon these rich boughs of Holy Scripture. Then we must press on to apply to our souls some other great doctrine, and so on and on, carrying on our instruction in righteousness with the guidance of God's Holy Spirit. And oh! how sweet it would be, if when we come together, we would ask each other what fruit we have been gathering from that tree of Life? How much more rich and luscious it grows as the months rolls on! The spring fruit is very sweet, but, oh! how rich, how luscious, how soul-satisfying, are those midsummer fruits! Some of you here can testify to the riper fruits. Some of you know fruits still further on. How sweet to compare our notes in this way!—our experiences as Christians!

"When we come a little further on to some riper experience, there is more bountiful provision still awaiting us, something still exalted and better. And oh! can we not all hope that, when we pass over that river, to the other side, there we shall find still new fruit, and gather it through all eternity? What an unspeakable privilege to search the Scriptures in this way! to search them not merely for the theories and doctrines which lie idle in our brains, but for blessed, soul-satisfying truth; for medicine for sick and dying souls; for food that shall nourish up our souls, and strengthen them to all manner of service, and at last leave us full-grown men and women, to be presented perfect before our Lord Jesus Christ! May the Lord grant that we, all of us, when we go home from this Conference, may begin anew, with unspeakable gratitude to Him who gave the gift, to search the Scriptures."

*The Mission School* was the occasion of a lively and interesting discussion. Many valuable expressions are excluded from want of space. C. M. S. said:—

"I have been thinking that there is a mission to the rich, as well as to the poor, and that the duty of the Church to gather in the children is a very clear one. I thought, this morning, of the mission of a woman—a daughter of Lord Herbert—in holding a Bible class of three hundred women, in London. This good woman writes us that her best hour is not that passed at the Court of St. James, but that which is passed with those three hundred women, where, from hour to hour, she presses the question, 'How shall we bring Christianity into our every day work? How shall we realize that this Bible-teaching is able to help us in our daily lives?' She has told a simple story, of a milliner coming up

to her, and saying, 'O Miss Herbert, when these fashions are spread out, and my hand gets so weary with it, I get impatient, and I forget all about your Bible teaching on Sunday; and it seems as if the whole thing passes away.' Then this lady tells her, 'When you take a bonnet, think of that precious line, "Cover my defenceless head with the shadow of Thy wing." As you lay the flowers there, remember the Rose of Sharon and the Lily of the Valley.' And again, of a servant girl, who said, 'I remember as I sweep the room, how the Lord Jesus can cleanse my heart; and that the Lord Jesus will give me strength of body to perform my duty aright.'

Lady Herbert is one who, through the goodness of God, has been sent to the rich people. I know we want to attend to the poor people, but we want strength of mind and energy of purpose to go to the rich people and give them the Gospel. This lady has, this winter, been holding Bible classes in the houses of some of the wealthiest people in the city of London, and is now gathering in the weary and heavy-laden among the rich. When we go to our homes, will we not make a list of our acquaintances, and selecting those of them who are not Christians, pray the Lord to help us to labor with them, and bring them to the feet of the blessed Saviour? O let us be faithful. Do not let us neglect it; but let us go to them in a spirit of love, and be very patient, even as Christ is patient with us. This seems to me to be the duty of every one of us. It does not seem to matter much whether they are very rich or very poor, if they are lacking the one thing needful. I want us to remember, that every one of us knows some one whom we can help, through the love of the Lord Jesus."

E. L. C. said:—

"A Friend was walking one day through the streets of a large city, and she heard a little boy swearing. She turned suddenly to the group of boys standing there, and laid her hand upon the head of a little, hungry, half-clothed child of eight years, and queried, 'Was this the little boy that I heard swear?' The answer was given jeeringly by his companions, who were much older than he, 'No, he don't swear; he prays' She turned with feelings of motherly yearning and love to the little boy, and began to ask him questions. He told her, 'Mother died three weeks ago. Mother used to pray with me, and teach me to pray,' said the little motherless, neglected one. 'It is *so* hard to be good now! I have no one to teach me to pray?' 'Hast thou no father?' 'Yes, but father drinks. He is not like mother. He don't pray. He drinks and swears.' She took him to a baker to get something to satisfy the cravings of hunger, and asked him to take her to the saloon where his father spent his time. The child accompanied her somewhat timidly, saying, 'Father will whip me, if he knows I have told you. He whipped me last night when he came home drunk.' He was covered with bruises. They saw his father in the saloon. Said she, 'I want thee to go home, and pray to the Lord Jesus that He will help me to bring thy father away from that drinking saloon.' She sent the little boy home to pray, and she prayed there in the street; lifting up her heart unto God, that He would go with her into that drinking saloon and speak to that man. She went in and spoke to him. He looked fiercely at her for a moment, saying, 'Who told you about my boy?' But in a few minutes his fierceness gave way under her pleading. He left the place with four or five others, and he went to that miserable place he called *home*. There they found the little boy, praying in a corner. She took the father by the hand. 'There is thy little boy, praying. Let us kneel down and pray with him.' The man resisted for a short time, but she pleaded with him, and at length he knelt down on one side of her, with his little son on the other side, and she prayed aloud for both. The drinking, profane man sobbed like a child. That was the turning point in his life From that time he went no more to the drinking saloon; he left off his habit of swearing, and went to a place of worship. Shortly after, he joined the church, and now the little boy is well fed and well clothed, and the father is a rejoicing Christian man. This was mission work.

"Not long ago I went to a poor-house, where there were three hundred poor people. After having a meeting, an aged woman came to me and said, 'Oh! I wish you would come here often. I have been here a whole year, and only three times have we had these services.' Brethren and sisters, visit your poor houses. That is mission work. Two or three weeks ago I spent the Sabbath in a penitentiary. After the services were over, the chaplain said to me, 'We had six classes of prisoners this morning, who had no teachers. We cannot get teachers enough for our prison school.' There was a field of mission labor. Several of the young men in the convict cells, told me how the word of life and salvation had been brought to them within their prison walls by their Sabbath-school teachers."

S. R. S. said:—

"For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that He died for all that we which live should not live unto *ourselves*, but unto Him who died for us and rose again."

"Dear friends, do we thus judge; do our souls receive the length and breadth, the height and depth of this great argument that One died for us? If so, we shall surely know the love of Christ to constrain us too. We shall surely know what our mission-school is. What is the mission-school but the school to which we are sent? And there is no Christian man, no Christian woman, no Christian child, but has a mission-school which is his or her particular

province; which is his or her own blessed work in the hand of the Master. It is recorded of a certain native of the Marquesas Islands, who was translating the Scriptures in company with a missionary, that when he came to one of those blessed texts which reveal the love of God so wonderfully, he said to his instructor, 'It is too much! It is too much! Say, rather, that we may kneel and kiss His feet.' Is not this the spirit of the prodigal son, 'Let me be as thy hired servant only!' If our souls can partake of this spirit, we shall enter into this most blessed work; we shall go forth in the name of Him, who died for us, to the school to which we are sent."

# FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 9, 1872.

EXPENSIVE FUNERALS.—This is a question which, in our large cities especially, is gradually assuming formidable dimensions; and we greatly need a Quaker testimony in favor of moderation and simplicity. A testimony which should be borne by rich and poor. Most interments are made beyond city limits, and, as now conducted, involve carriage hire to an extent which to a poor family, would materially affect the comfort of future living, and to those in restricted circumstances would be extremely inconvenient. The remedy would be found in having the funeral appointed to meet at the house of worship, and let those who wish to go to the grave provide themselves with conveyances. Some prominent Friends in past generations, have directed by will inexpensive funerals, the money thus saved to be given to some poor families. The late Joseph Warner wrote and signed a paper which was read at his funeral, directing that one carriage, containing only three male relatives, should follow his remains to the distant cemetery. This example, by a wealthy man, was highly commendable, and consistent in one who when living had upheld moderation and simplicity. We need such examples. It is seemly and right that decent solemnity and respect should be observed on so solemn an occasion as the burial of a fellow being. The meeting-house is generally the most appropriate place,—it is the fitting place also to leave the deserted earthly tenement. Thus would be a great gain accomplished in principle. How often does exposure to inclement weather cost the sacrifice of health and even of life.

The subject has various bearings which will be suggested to any considerate mind which ponders it.

One of our exchanges mentions a proper effort at reform:

"A number of clergymen in the poorer districts of London have decided to decline wearing at funerals broad bands and new kid gloves, which even the poorest English families consider it necessary to provide on such occasions. This is a step in the right direction. There is a vast deal of costly pomp and fashionable parade about funerals which are out of keeping with the solemnity of the occasion, and which people in humble circumstances cannot furnish without serious inconvenience. The living are pinched inorder that the dead may be buried in silver-mounted and satin-lined rosewood, and followed with a long line of strangers, no one of whom would have loaned to the deceased in case of necessity twenty dollars while alive. Really it is high time that our burial customs were reformed, for at present the real sorrow for the loss of a relative is distracted by the thought of how to pay the expense of the funeral."

"WHY ARE YE FEARFUL?" Matt. viii. 20—We incline to copy from a Philadelphia contemporary the following brief essay which appeared about five months ago. We have not a doubt that during the best days of our Society, our most spiritual Friends would have rejoiced with thanksgiving, in just such revivals, attended by excitement of holy (sometimes untempered) zeal, as now alarm those who are startled from their repose by the voice of praise from those for whom the Lord hath done great things, and to whom He is precious. The considerations here presented will at least be welcome to those who with Habakkuk cry out: "Oh Lord, *revive* thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy." When "His glory covered the heavens, and the earth was full of His praise," when "the perpetual hills did bow;" when "His bow was made quite naked;" when the Almighty "went forth for the salvation of His people;" when He "rode upon his chariots of salvation," it is not to be supposed that a tranquil freedom from excitement was maintained. It was in such an awe-inspiring time, that Habakkuk's lips trembled; that rottenness entered into his bones, and he trembled in himself, and divinely inspired, pierced the coping of heaven with prayer for a revival.

It was in such a time, amid such signs, that he was stirred up in sublime faith to proclaim that in the extremest supposable deprivation, he would still "rejoice in the Lord, and joy in the God of his salvation."

We copy from the *Friend* the essay alluded to:

Some oppose any general religious awakening, because it may be they dread the stirring of their own nests.

But to those Friends who, with a sincere desire that the cause of the Lord may prosper in our midst, yet fear that there may be something harmful and dangerous in the manifestations of religious life appearing in various parts of our religious Society, I would commend the following remarks of a recent Scottish writer, in answer to some who opposed what he considered a revival of religion.

"What parent would not prefer the noisy and even excessive demonstration of his children to the decent stillness of a desolate home and the chamber of death? There is an order of life and an order of death. There is an order of lifeless form which breeds the saddest disorder; and there are disorders of a new-born life that, to the discerning eye, carry in their bosom the germs of the truest order. By wise and gentle management the irregularities of ignorance and indiscreet zeal may, for the most part, be entirely done away with or reduced to insignificance. All things in the house of God ought, indeed, to be done decently and in order; but some of the worst disorders and errors are due to an unwise and cruel repression of new-born life."

Doubtless many Friends are fully awake to the undeniable fact that a number of our meetings are almost lifeless, and are rapidly dwindling, and that unless the Lord arise for our help, their early extinction must inevitably ensue. And even where the numbers are still large, all will confess that there is a great and perhaps a growing lack of single-hearted and self denying dedication. Can we not, in our exceeding need, unite in rejoicing when the Lord's work prospers in the hearts of any among us, even if it be not in such a way as we of these later generations have been accustomed to—provided, always, it is proven by its fruits to *be* the Lord's work.

Excitement is not of itself an evidence of error. It is questionable whether there can be *any* form of *life* without excitement. While *undue* excitement is always to be deprecated, it has been well said that "Propriety may be the grave of life."

One scene is recorded in Scripture where the Lord was not in the wind, but in the still small voice. Another scene is recorded where there came a sound from heaven as of a rushing, mighty wind, and they were all filled with the Holy Ghost.

If we strive to keep our hearts open to acknowledge the Lord's power, in whatever way it may be manifested, willing to recognize that which is of God in any, tenderly sympathizing with any in whom there may be the springing of Divine life, and each one standing faithfully *in love* to his own convictions of fundamental truth, may we not then hope we are in the way of blessing, and that the Lord will revive His work in the midst of our years. J. W.

*Philada.*, 10*th mo.*, 1871.

Our friend J. W., will find in the editorial of last week reasons why so many Friends, who would rejoice in a "revival" of true Quakerism, "fear" the excitement now pervading the Society.—[Editors of Friend ]

There is always excitement in zeal, even in sanctified zeal. The church members, who should be exempt from excitement, and free from all longing for a revival, could only be "living" in the sense of animal life. But those who are in the "life of life," the sympathizers of George Fox and his associate pioneers in the *revival* of primitive Christianity, and in the establishment of a reformed spiritual and living church, must feel that such a temple requires "lively stones" as building material, and its spiritual priesthood must partake of the "excitement" with which Moses was touched when he exclaimed: "Would God that all the Lord's children were prophets; and that the Lord would put His spirit upon them." It is cause for most devout thankfulness that in this day of awakening, revival and excitement, sons and daughters have heard the call of heavenly love, and given the answer of humble dedication, "Here am I." These young prophets should have the wise help of the strong, the loving, the experienced. For the work of our day, at such a crisis hour as this most especially, we need Elders, Judges and Counsellors, as were those of olden times. Elders selected and appointed, not because they have grown gray with years and wear a garb which we know too well is often no evidence even of a Christian professsion, nor because they pronounce with fitting intonation the word *Shibboleth*, but they should be persons zealous for a *revival* of the work in the midst of the years, persons who are actually, in the Divine fear and for the love of souls, engaged in

some work of the Lord, persons who are drawn to feed the sheep and lambs, and to sympathize with and help the ministers. The want of such fathers and mothers, and the attempt to fill their places with those who do not possess these requisite qualifications, is calculated to keep us safe enough from "revivals," and to cause in many places the extinction of congregations. Let us pray for the fulfilment of a worthy Friend's prediction that a generation will arise of young persons who, having washed their hands in innocency, will be enabled to compass the altar of the Lord.

SURREY COUNTY MEETING HOUSE.—We gratefully acknowledge the following contributions for the Meeting house near Westfield, Surrey County, North Carolina: Through J. C. T., *Baltimore*, $10.00; from L. U., *Fall River*, $1.00; from R. H., *Vassalboro*, $2.00; E. B., *Trenton, N. J*, $3.00; W. M. S., *Sing Sing*, $10; from A. C. *Sing Sing*, $10; J. B. B., *Lynn*, $1.00.

DIED.

HOWLAND.—On the 19th of 1st month 1872, at her residence, in New Bedford, Mass., Susan Howland, widow of George Howland, in the 81st year of her age, a beloved member and minister of New Bedford Monthly Meeting. This dear friend dedicated herself, in very early life, to the service of her Divine Master, who bestowed upon her a precious gift in the ministry of the Gospel, which was acknowledged by the church when she was about twenty years of age. S. H. continued to occupy, with much diligence, that which had been intrusted to her, traveling extensively in this country and in Great Britain, crossing the Atlantic twice from an apprehension of duty. During her last journey she visited nearly all the meetings and families of Friends in England and Ireland. For some years her physical and mental powers were declining, but the souls of the righteous are in the hands of God, and her end was peaceful. In her the church has lost a valued and useful member; the sick and afflicted, one who was ever ready to administer to their spiritual and temporal needs; and very many a kind and munificent dispenser of the large means at her disposal.

SUTTON.—At his residence in Raisin, Lenawee County, Michigan, on the 29th of 10th month, 1871, Asa U Sutton, in the 54th year of his age; an esteemed member of Adrian Monthly Meeting.

WISTAR.—On Fourth-day, the 31st of 1st mo., 1872, Caspar Wistar, a beloved member and Elder of Salem Monthly Meeting, N. J., in the 77th year of his age. Blessed are the dead who die in the Lord, yea, saith the spirit, for they rest from their labors and their works do follow them.

A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 13th of Third month, 1872, at 3 o'clock, P. M., at Arch Street Meeting House, Philadelphia.

WILLIAM BETTLE, *Clerk*.

## CORRESPONDENCE.

WESTFIELD, SURREY CO., N. C.

Although the weather was inclement, the seats were nearly all occupied at the commencement of our "General Meeting," at *Westfield*, in Surrey County, N. C., on the 27th of 1st mo., 1872. A few of the committee appointed to visit Subordinate Meetings being present, the sweet silence into which the meeting was soon introduced, was a fit preliminary for several lively communications and for living prayer for help from the hills whence help cometh.

The servants of the Lord were permitted to feel that through the strengthening power of Christ they could do all things required of them. The afternoon session was a time of deep searching of heart, and we trust that food was administered to our several necessities. The nature of pure and undefiled religion was clearly explained.

Notwithstanding the severity of the weather, the house on First-day was crowded, and we trust the baptizing power of the Holy Spirit accompanied the word preached. In the afternoon, the children were addressed in simplicity and fervency,—many eyes were bathed in tears, and the fountain of love was felt to overflow the assembly, baptizing us by the one Spirit into the one body, and the peaceable nature of Christ's kingdom was fully and touchingly dwelt upon. On Second day, a crowded audience at Longhill manifested much interest in listening to the lively communications and earnest prayers which were accompanied by the unction of the Holy Spirit, and we trust it was a season long to be remembered by many, yet the living seed in others lies deeply buried under the rubbish of this world, and consequently hard to reach. A few of the Committee believing it right to remain in that vicinity a few days longer, others of us proceeded directly over the frozen roads for upwards of forty miles, to Hunting Creek in Yadkin County, arriving a few minutes late on the 31st, and found many seeking for the bread and water of life, which it pleased the Master of assemblies to bestow with a bountiful hand, causing the poor servants to realize that in watering others they themselves were watered, praised be His holy name.

Fifth-day A. M., Second month 1st. The fundamental doctrines of the Christian religion as held by Friends were clearly explained, and copious showers of Gospel-love were distilled upon us. The afternoon session was opened with services more particularly

adapted to the capacity of children, followed by earnest exhortation to parents, and the meeting closed under a feeling of gratitude to our Heavenly Father for His goodness, and His wonderful works to the children of men. Sixth-day we returned to the neighborhood of Deep Creek, 12 miles through a heavy fall of snow, when our hearts were cheered by again meeting with that part of the committee whom we left at Longhill. Seventh day we met with a few disciples, and were dipped into sympathy and earnest feeling for the suffering seed, under a sense of the importance of laboring to instruct them in the first principles, and the necessity of adding to our "faith" all the other Christian virtues, as pillars upon which wisdom deigns to build her house.

First-day the meeting was much better attended, and the Master was pleased to break and bless the bread of life and command it to be handed to the hungry audience, we trust to the satisfying of many hearts, and the meeting closed under a precious feeling of tenderness and love.

Signed on behalf of the Committee.

*2nd mo. 8th*, 1872. ISHAM COX, *Clerk.*

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85 CALLE DE NUEVE, MATAMORAS, MEXICO,
Second month 19th, 1872.

*Esteemed Friend, Wm. J. Allinson :*—Nearly one month has passed since the interesting scenes described in my last letter. With us it has been a changeful month, though our worst fears have not been realized, and we have been able to remain in Matamoras during the whole time, though active defensive measures have been made by the troops here for most of the time, and General Cortinas has retreated from Camargo, and is now about uniting his troops with those at this point, and General Quiroga has been expected to advance upon Matamoras. Trade with the interior has thus been shortened down to a ride of 18 hours by the Monterey road to all points west, whilst the road to Victoria and Tampico has been so unsafe that scarcely any attempt has been made to carry goods in that direction. A considerable number of residents have removed temporarily to Brownsville, and in some parts of the city entire sides of squares are evacuated and offered for rent. All has been suspense, and trade has been crushed, and money of course is very hard to get. Of course we do not wonder at the small sales of our Bibles and Testaments, especially when we consider the prejudice against Protestant books. Other things have been unfavorable to our work, for twice during the time we have changed rooms, and during two weeks of the time our doors have been almost constantly closed. This has been partly owing to the continued severe winds sweeping over the "dry prairie" and bringing continual storms of dust, and partly to avoid calls for forced loans for the city defence. Our rooms in Matamoras street, though well suited to our wants, were very expensive, and our next rooms, selected temporarily, were less suitable to our wants, and our street door opened northward, and our window or "ventana" was, like most others, without glass; thus we were sometimes obliged to close both, and even study was then impossible. We were then compelled to sit in the dark and listen to the dismal force of the winds. We have now removed to a good location, about the same distance from the corner of Matamoras and Nueve streets as our first location, and we have a 12-lighted window opening into the street, and as good rear lights. For study and all other purposes we are well situated, and the most earnest Protestant family, (that of Josefa Mora de Washington,) occupies the next door, giving us increased facility for social intercourse in the Spanish language. The entire sales and distribution of Bibles, Testaments and portions have been some 75 volumes. The distribution of tracts and papers had been temporarily suspended, but is now keeping about even with the supply, at an average of about 5,000 pages per week. Great care is taken to see that our tracts will be appreciated, and will reach as wide a circle of readers as possible. We have thus far refused to give to those who cannot read, and where persons have wished more than several tracts we have required a partial return of value, (to be re applied in the same work,) and have in such cases generally disposed of a considerable variety, and of course they will be appreciated. We are making use of the Spanish-speaking Protestants to circulate tracts and papers among their acquaintances, and we have been able to reach a considerable portion of the girls' school in this ward of the city with copies of "La Estrella de Belen." The interest seems to increase, and we are becoming acquainted with a wider circle of persons, and are able to converse more readily with those we meet. We have opened some First day School exercises in Spanish, but we have not attempted to call in others than those we are well acquainted with, until we can become more ready in the use of Spanish. The intricate changes of the Spanish verb are still perplexing, especially the numerous irregular verbs. We are trying to open communication with Jacob S. Carman of Santa Rosa, to see if we can co-operate in the Book and Tract work, and thus spread the work in Coahuila and toward Chihuahua. I trust that Friends will continue their interest in the tract work. As previously intimated, we wish to bring the peace cause prominently

forward in our work. There are no peace tracts in Spanish of which we have yet heard. We have hoped that the Peace Association would grant funds for this object, and several choice and pointed tracts have been translated ready for a careful revision and publication. In order to bring this feature of our work forward in an attractive and continued manner, we have decided (if Friends will sustain us in the enterprise, for we shall have in it no pecuniary interest whatever) to issue a small monthly paper devoted to the peace cause and deep heart-changing power of the Gospel. We intend to make it the same size with "La Estrella de Belen," and to consist of translations from the best English writers upon the Gospel, *especially* its peaceable nature. After translating these articles we shall submit them to the careful criticism of Cipriano Morales, one of the best teachers in Matamoras, and an earnest Protestant in sentiment, and shall secure, if possible, his assistance in correcting our proof-sheets. As soon as Friends manifest a disposition to second this work either by donations from the Peace and Tract Associations, or from individuals, a press and fixtures adapted to the work will be placed in our rooms, and we can thus issue them at a less expense than they can be issued elsewhere for us. We have the names and addresses of most of the Missionaries in Mexico, the West Indies, and South America, and can probably secure their co operation in thus attempting to bring the peaceable nature of the G spel before those who use the Spanish language. We very much wish to hear from Friends in relation to this feature of our work. As the season for the meeting of the various Tract and Peace Associations of the various Yearly Meetings will soon commence, we would commend the consideration of this subject to them, trusting that they will nobly feel ready to sustain the work. Why can we not issue 5,000 copies of "La Voz de Paz," beginning with 5th month next, and scatter them from Mexico to Patagonia? These figures look small compared with the 35,000,000 who use the Spanish language. Shall we be denied the privilege of circulating even this small leaven of peace? We almost hear the Society answer emphatically, No! and we feel confident that thus you will answer. From no point can we have better mail facilities to Cuba, Spain and South America, than from Matamoras, and the expense is little greater than to various points in Mexico, and the routes are always in operation. In Mexico they are frequently interrupted by revolutions, but as this is nearest us we can use more steady efforts to scatter them here. "The fields truly are white unto the harvest, and the laborers where are they?" The demand for the larger pamphlet issues of the Tract Society is great, and they come asking for tracts like those they have seen very frequently. It is entirely impossible to keep their 16 mo. series upon our table even for our own perusal. We are now translating a pamphlet edition of Stephen Grellet, but intend enlarging upon his European journeys from the larger volume. We shall take great care to make it as brief and stirring as possible, by the simple eloquence of facts. We wish to be enabled to publish it in as attractive a style as possible, and as we wish in future to issue other works, we would be glad to issue a large edition and save resetting type. We believe no more powerful antidote to Romanism and Infidelity combined can be found than such as could be culled from his life, and we trust Friends will be ready with funds, at least as soon as the work is completed and ready for the press. We wish to issue it uniform in style with the 16 mo. tracts mentioned above. Its size and appearance will depend largely upon the willingness of Friends to contribute to this object. We believe no people are more accessible with the truths of the Gospel than those who use the Spanish language. Even dark slave-ridden Cuba opens her arms to receive the Gospel, though until last year the introduction of Bibles was forbidden. We have better mail facilities to Havana than to New York, and the Mission in Madrid is directly accessible to Havana mails. The opening is wide and calls for prompt liberality. We believe there is no other field where the friends of peace and tract distribution can reach so wide a field with the same outlay. Whilst the supply of general tracts issued elsewhere we hope will be continued, we wish that Friends would see that our special work is not neglected. If they can find some general channel to send funds for our special work we would be glad. We believe many Friends will be glad to lend a helping hand. Truly thy friend,

SAMUEL A. PURDIE.

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ANTANANARIVO, 9TH MO. 22D, 1871.

*My Dear Friend—Francis W. Thomas :—*

* * * Next to oneness in Christ, our high and holy, our ever living Head, we feel the sympathy of our dear friends across the great deep to be most precious and refreshing to our souls. And it continues to be our earnest desire that we may be often remembered in prayer in the arduous engagements which lie before us.

Very humbling indeed is the sense of our own nothingness and insufficiency, and we have never more felt our entire dependence upon a power higher than our own, if we are able to effect any good, than since being in

this land. And not only so, we have never more felt the necessity for watchfulness and prayer to be kept from evil in many forms.

As time rolls on we greatly need the influences of a healthy Christian Society to strengthen us. While our influence on the natives is very great and elevating, we feel that their draw upon us is lowering, and without a careful cultivation of the inner life we should be very liable to fall back towards their standard of Christianity.

The work of the Lord in this country is quite beyond the grasp of the human mind. It is often very touching to see the people throughout large districts, by thousands and tens of thousands, casting away the idols which have been the time-honored trust of their forefathers for many generations. Yet the Christianity which many of the poor Malagasy are receiving is so unlike the high-toned Christianity at home, as to be scarcely worthy of the name.

The movement has now become more of a political than a religious one, and the ignorance and depravity around us can only be expected to vanish by the increase of light and knowledge. Everywhere the people are open to hear the Gospel, and apparently receive it with all readiness of mind. Yet our experience teaches us to believe that in the transition from heathenism to Christianity, there is often a low sort of infidelity which is sceptical of everything.

Although the general improvement in the morals and habits of the people at large is very surprising, and can only be accounted for by the leavening influences of the Gospel, the private life of very many who bear the Christian name will not bear inspection, and we are often painfully reminded of their low standard of right and propriety. Perhaps the state of society around some of the early Christian churches in heathen lands was not strikingly different from that in this country, and the weaknesses apparent among the Christians called forth from the Apostle the words:—"But we were gentle among you, even as a nurse cherisheth her children."—1*st Thes.*, 4–7.

We very much feel the loss of our beloved friend Jos. S. Sewell, to whom we have long felt very nearly united in the love and fellowship of the Gospel. He has now left us, to make a visit to England, hoping to be able to return to this country early after the next Yearly Meeting to be held in London. Several other dear friends from England have joined us this year, but they have not yet a sufficient knowledge of the language to enable them to enter into the work except in a small way in the schools. They are getting on, however, and we hope will very soon be able to master the difficulties of this strange tongue. With a message of near Christian love, thy attached friend and brother in Christ,

LOUIS STREET.

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[*Two of our correspondents, in contributing towards the rustic meeting house in Surrey Co., N. C., write as follows:*]

1. "The calls for charitable purposes *are numerous*, but ought we not to feel thankful for the ability sometimes to bestow our mite in helping forward the good cause? Are there not two hundred and forty-nine others in the Northern and Eastern States able and willing to do as much? If so, the work is done."

2. 'My dear wife has been a prisoner in her room about five months. We read with abiding interest of the labors of others, especially those which are of a missionary character, feeling for these a deep sympathy. The letters of Samuel A. Purdie have interested us much, and we hope to send some aid from our Monthly Meeting.—[Such aid had better be forwarded to our dear Friend, Robert Lindley Murray, 15 Broadway, New York.—ED.]

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For Friends' Review.

## NOTES FROM AN INTERLEAVED BIBLE. NO. XVIII.

BY M. S. W.

2*d Cor.* i. 4. "A blind boy in the Institution in Dublin considered it as one of the greatest mercies of heaven to him that he had been deprived of his sight, because this was the means the Lord employed to bring him under the sound of the gospel, which was now the joy and rejoicing of his soul."

"Good when He gives, supremely good,
Nor less when He denies;
E'en crosses from His sovereign hand
Are blessings in disguise."

iii. 3. The house of Dr. Todd was once destroyed by fire. His little daughter had a library of a hundred volumes which were all burnt. The next day, while mourning over her loss, she suddenly jumped up, wiped her tears, and running to her mother, said "Mother, I will not be sorry any more; I'm glad I learnt so many hymns, I've saved them."

13. "It is commonly assumed that Moses *spoke* to the Israelites, *having the vail on his face*; and this is implied in our version. But the Hebrew and Septuagint give a different account; 'And when Moses *had done speaking* with them' he put a vail over his face. He spoke to them without the vail, with his face shining and glorified; *when he had done speaking* he placed the vail on his face, and that not because they were afraid to look on him, but as in this verse, that they might 'not look to the end' or the fading of that transitory glory; so that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes."—*Alford.*

18. 'Open face" should be "unvailed

face." The vail is removed at our conversion.

iv. 17. 18. J. Astor, when once fording the Susquehanna on horseback, found himself becoming so dizzy as to be about to lose his seat. Suddenly he received a blow on his chin from a hunter who was his companion and guide, with the words, "Look up." He did so and recovered his balance. It was looking on the turbulent waters that endangered his life, and looking up saved it.

xi. 14. "We remember hearing the late bishop Villiers remark on the dangerous tendency of those old pictures so familiar to us, and so often exhibited to children, in which Satan is represented as some grim, dark, ugly monster, the very sight of whom was terrible to behold. A Scotchman, looking at a painting of the kind, said, "If that Satan came to me in sic an ugly shape, I think he would have a tough job with me."

In this verse we are told he led away men by appearing to them as beautiful as an angel of light.

*Ephesians*, ii. 8. "Is not faith the gift of God? The 'grace' by which it is produced is, but the grace or power to believe, and the act of believing are two things. Without the grace or power to believe being bestowed, no man can believe, but with that power, which is given for the asking, the act of believing is a man's own. God never believes for any one, no more than He repents for him.

The penitent, through this grace enabling him, believes for himself, not necessarily, or impulsively, for the power to believe may be present long before it is exercised, else why the solemn warnings and threatenings against those who do not believe. The grace or power to believe is the gift of God, without which no man can believe, with it, any man can. *Gift* in the original is feminine, and refers to *grace*, which is also feminine; *faith* is masculine."

iv. 14. "It is often said that no matter what a man believes, if he is only sincere. This is true of all minor truths, and of all truths whose nature it is to fashion a man's life. It makes no difference to a man's harvest whether he thinks turnips have more saccharine matter than potatoes, whether corn is better than wheat. But let a man sincerely believe that seed planted without ploughing is as good as with, that January is as favorable for seed-sowing as April, will it make no difference?" A child might as well think he could reverse a steam vessel "by sincerely taking hold of the paddle wheel, as a man think he could reverse the action of the elements of God's moral government through a misguided sincerity."—H. W. B.

31. 32. A gentleman who with honor had filled many high stations went to Sir Eardly Wilmot in great wrath at a real injury he had received from one high in the political world, and which he desired to resent in the most effectual manner. After relating the particulars, he asked if his friend did not think it would be manly to resent it. "Yes," replied he, "it certainly will be *manly* to resent it, but," ad ded he, "it would be God-like to forgive it." This beautiful reply produced a powerful effect on the gentleman, who left with far different feelings than those with which he went.

vi. 9. A tutor in France was in the habit of relating anecdotes of illustrious persons to his scholars, and asking their opinions of them. One day he told them that the Marshal Turenne was once leaning out of his window, the skirts of his coat separating and hanging each side of his body, when a servant entered the room, and gave him a violent blow with his hand. The pain caused the Marshal to turn round, and the servant fell on his knees, asking forgiveness, saying he thought it was his fellow-servant George. The question was put to the scholars, "what would you have done in the Marshal's situation?" A haughty boy said, "I would have killed the servant." The whole school were surprised, and the master reproved the boy. Several other answers were given; at length a little girl eight years old answered, "I would have said, suppose it had been George, why strike so hard?" The sweetness of this reply drew smiles of approbation from the whole school.

12. "Many think if they go into their closet at night and pray with faith for faith, (if the expreseion be not an absurdity) that the next morning it will be delivered to them. Christian graces can never be obtained in this way. They must be the outgrowth of the life. The prayer for graces will be granted, but God will make us "work out" each one with fear and trembling. The spire that almost touches the stars does not rise isolated from the ground; beneath *it* and supporting it is the massy superstructure—the vast cathedral of stone. So faith cannot soar alone to heaven; it must be the steeple and spire of the whole life building."—H. W. B.

13. "Labor is of noble birth, but prayer is the daughter of heaven. Labor is a place near the throne, but prayer touches the golden sceptre; Labor, Martha-like, is busy with much serving; but prayer sits with Mary at the feet of Jesus. Labor climbs the mountain peak with Moses, but prayer soars upward with Elijah in a chariot of fire. Labor has the raven's wing, but sometimes goes forth in vain; but prayer has the pinions of the dove, and returns with the olive leaf of blessing."—*Groser.*

## A SHORT VISIT TO STAVANGER AND THE HARDANGER FJORD, 1871.

BY EDWARD BACKHOUSE.

(Concluded from page 447.)

At the hamlet of Kyrping in Aakre fjord, we were introduced to a bridal party—the bride wearing her crown. These crowns are of silver gilt, and are used by the brides belonging to the district in which the marriage takes place, at the cost of a specie dollar (four shillings and three pence) each. We were informed there are several crowns belonging to each district or parish, and therefore, if two or three weddings occur at the same time, a crown can be furnished for each bride without inconvenience. The value of each of these crowns is from £10 to £15. The custom is doubtless a very ancient one, and will probably gradually be given up, in consequence of the increased communication with the outer world; which is beginning to make an impression upon the peculiar costumes of Norway, as it has done upon those of Switzerland and many other countries of Europe.

Passing into another branch of the beautiful Hardanger fjord, we visited the glacier of Bondhuus, descending from the snow fields of the Fölgefond, in a grand ice fall of 2,000 feet or more, to within about 600 feet of the sea level. This glacier (as well as that of Buer on the opposite side of the same mountain range) has greatly increased in volume, and has advanced into the valley probably about 500 yards during the last five years; ploughing up the land with its tremendous ploughshare, and overturning everything in its progress. It was curious to observe trees broken and bent by the glacier being forced over them, and to see them still in leaf in caves and hollows under the ice. The Buer glacier (afterwards visited) is said to have advanced to a much greater extent during the same period: the same causes affecting both glaciers, namely, the increase of snow accumulating upon the top of the mountain at a rate considerably exceeding that at which the ice of the glacier melts at the bottom.

Ullensvang is a lovely and sheltered spot, much frequented by visitors from Bergen, who go there for their health and change of scene. Opposite to it is the eastern face of the immense mountain range of the Fölgefond already mentioned—more than 5,000 feet in height, and crowned with perpetual snow and ice, extending for twenty miles in length, and varying from six to twelve miles in breadth. The Fölgefond is one of the two largest ice fields in Norway; the other being Jostedal's Bræen, which is considered to be forty or fifty miles long, by ten or twelve miles across. Besides these, however, there are several other mountains of a similar character, varying from 5,000 to 7,000 feet in height, whose gently rolling summits, clothed with almost unbroken snow and ice, have a singular and yet impressive effect upon the beholder.

It is about twenty-five miles from Ullensvang to Odde, a small town at the end of the fjord, distant more than 100 miles from the open sea. The whole of this distance is grandly presided over by the Fölgefond: its rocky buttresses rising precipitously to the height of 4,000 feet above the water, and above them pre enting portions of its crevassed glaciers to the view of the voyagers on the fjord. During our stay at Odde, "a tramp" was found dead upon the ice of one of the high passes over the mountain, where he had perished from fatigue and exposure.

Two of our party, however, accompanied by the captain and a sailor and competent guides, made the ascent of the mountain, and actually took their horses on to the ice upon its summit: the horses mounting the rocky steep, while their dismounted riders had to scramble up as best they might, for it seemed dangerous to ride during the severest part of the ascent. The ice once attained, however, all difficulties ceased, and some of the party remounting, rode over the snow-fields until they could look down into the fjords and valleys on the opposite side; the view all around the horizon being one of great sublimity—mountain towering behind mountain glittering with ice and snow, especially the Hardanger Jokul and Storfond, two similar and even more elevated ice-fields than that on which they stood.

The Nye Vei (New Road) leading from Odde to Roldal, passes through a most lovely and romantic glen, with several immense cascades, and is in places almost choked with huge rocks fallen from the mountain precipices, which shut it in on every hand.

From Vik, the Vöring foss was visited. This cascade and its surroundings is truly one of the "great" sights of Norway. It is distant about fourteen miles, and in order to reach it we had to ascend a mountain 3,280 feet in height, whence the volumes of vapor from the fall were seen rising to the clouds from the gulf into which the waters plunge. We felt nervous in looking over the brink of the precipice above the fall, into the black and "horrible pit," supposed to be 1,000 feet in depth, into which the river thunders; and we may acknowledge we did not feel fully at our ease until we had fairly left it behind us, and were again enjoying the glorious sunshine and pure mountain air of the fjeld. The Vöring foss itself is estimated to be about 600 feet in height.

Leaving Vik, which is nearly 100 miles from the sea, we stopped at various places on our return down the west side of the great Hardanger fjord, whence we obtained charming views of its grand scenery, and of the huge ice fields of its presiding mountain range; whence, also, they present a different aspect, and were even more imposing than they appeared when seen from the east. Our last anchorage in Norway was in the bay of Lervik, on Stord Ö (or Great Island), and only a quarter of an hour after our arrival it was refreshing to recognize Endré and Marie Dahl and Anna Bryne on board the steamer from Stavanger, which passed close by us.

We immediately lowered our "gig" and went alongside, enjoying a short conversation with them, until after landing its mails and passengers, the steamer proceeded on her way to Bergen; they and we mutually waving our kerchiefs to each other in token of our farewells to them and to their land.

Next morning early we proceeded to sea; but our voyage was not so speedy as usual. At times the sea was almost as calm as a pond. Two whales (perhaps forty feet long) were seen at different times close to us; one of them spouting water, like foam, into the air. Another after dark serenaded us with his most unmusical yet interesting grunts and snortings; while at midday we saw a great shoal of porpoises sporting in the waves; two and three at a time throwing themselves out of the water to a height of ten or fifteen feet into the air. It was a charming sight also to look down from the prow of our vessel on to the backs of two porpoises which, when we were running at the rate of eight miles an hour, played about in the foam, darting backwards and forwards at their ease, and always keeping a very few feet ahead, so that it seemed surprising they were not run over by the yacht. They appeared to be six or eight feet long.

We saw the land on the evening of the fourth day after leaving Lervik, and entered the Sunderland Docks early next morning, after the smoothest passage we have experienced.—*Friends' Quarterly Examiner.*

*Quarterly Meetings in Third month, 1872.*

(*Taken from New York Pocket Almanac.*)

| | | |
|---|---|---|
| 3d | mo., 2d, | White Water, Indiana Y. M. |
| | " | Union, Western Y. M. |
| | " | Hesper, Kansas Y. M. |
| | " 9th, | Spiceland, Indiana Y. M. |
| | " | Richland, Western Y. M. |
| | " | Cottonwood, Kansas Y. M. |
| | " 13th, | Le Ray, New York Y. M. |
| | " 14th, | Haddonfield, Philadelphia Y. M. |
| | " 16th, | South River, Iowa Y. M. |
| | " | Westfield, Western Y. M. |
| | " | Northern, Western Y. M. |
| | " | Spring River, Kansas Y. M. |
| | " 18th, | Baltimore, Baltimore Y. M. |
| | " 23d, | Wabash, Indiana Y. M. |
| | " 30th, | Honey Creek, Kansas Y. M. |

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices fom Europe to the 4th inst. have been received.

GREAT BRITAIN.—On the 29th ult., a young man, who is supposed to be insane, ran up to the Queen's carriage at the gate of Buckingham Palace, and offering her a paper, demanded that she [illegible] it, at the same time presenting a pistol at her head. He was immediately seized, and the pistol was found not to be loaded. The paper purported to be a full pardon for all Fenians now imprisoned. The young man is named O'Connor, and is of English birth, his father being Irish. He has been committed for trial.

No further developments of importance have occurred on the question of the Geneva arbitration. The answer of the American Government must be awaited before any steps can be taken. The London *Law Times* of the 17th ult., published an article expressing great surprise at the excitement shown on account of the American statement of the Alabama claims, declaring that the matter is no longer within the power of either party, having been "removed from the region of passion and the arbitrament of war to the tribunal of reason and law;" that although England has physically the power to withdraw, withdrawal now would leave a slur on the national honor and judgment. The writer argues that the claims presented come within the provision that the arbitrators are to "decide all questions that shall be laid before them on the part of the two governments," and that their remoteness is a fitting question for the court. At the same time, he considers the claims for indirect losses as without foundation, but says it is for the arbitrators to say where the line shall be drawn.

FRANCE.—The German government has notified the French Minister of Finance that it will accept an anticipatory payment of 410,000,000 francs of the war indemnity, with a discount of 5 per cent. Pouyer-Quertier, it is said, will immediately pay this amount, thus saving over 20,000,000 francs.

The Assembly has rejected a bill, the object of which was to commit it to a sanction of the movement for paying off the war indemnity by voluntary subscriptions. During the debate, one of the Ministers showed that the subscriptions were insufficient.

A difference has arisen between President Thiers and the committee of the Assembly on the bill proposed by the Minister for the Interior, giving the government increased powers over the press. The committee insist on an amendment, giving journals the right to discuss the Constitution, which Thiers is unwilling to concede.

DOMESTIC.—The public debt, on the 1st inst., amounted to $2,350,682,243.83; cash in the Treasury, $124,868,745.85, leaving an excess of debt over cash of $2 225,813,497.98; a decrease in last month of $12,391,451.52, and in the last three years, of $299,649,762.63.

The members of the Japanese embassy have reached Washington, and on the 4th inst. were officially received by the President, and presented their credentials. They are authorized to consult with our Government on all international questions, directing their efforts to promote wider commercial relations, and strengthen the friendly relations existing between the two countries.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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## ASENATH CLARK.

The tenderest feelings of many of our readers will be deeply stirred on hearing of the release from mortal shackles, at the residence of her son Nathan Hunt Clark, on the 21st of Second month, 1872, in her 87th year, of our venerable and beloved Friend, Asenath Clark, widow of the late Dougan Clark, a member of Greenwood Monthly Meeting, Hamilton County, Indiana, a dedicated and exemplary handmaid of the Lord. A minister more than 60 years.

She was the daughter of our gifted Friend Nathan Hunt of North Carolina, a minister, who died, in the full unity of the church and in great peace, on the 8th of Eighth month, 1853, in the ninety-fifth year of his age. N. H.'s father, Wm. Hunt, was also an illustrious minister of our Lord for about 24 years, and died whilst on a gospel mission in Great Britain, in 1772, at the early age of about 39 years.

Asenath Clark was born in North Carolina, 4th mo. 1st, 1785. Her gift was acknowledged in early life, and she was engaged in extensive journeys. She was united in marriage in 1823 to our valued Friend Dougan Clark, (also a minister) and laboring in the service of her Lord and Master both before and after this connection, they visited together nearly all the meetings of Friends in Baltimore, Philadelphia, and New England Yearly Meetings (including those in Canada.) For six years they served acceptably as superintendents of the boarding school at New Garden, N. C. In 1844—45, they visited most of the meetings of Friends in Great Britain and Ireland. In 1856, she travelled extensively in Indiana, and in 1857, moved with her son into that State, becoming a member of Western Yearly Meeting. After this she was frequently and diligently engaged in gospel service—visiting meetings, families and individuals; twice performing such general visits within the limits of Iowa, and many shorter journeys within her own and Indiana Yearly Meetings. On a recent visit to North Carolina Yearly Meeting, her lively services and the precious fragrance and purity of her spirit were very impressive. Her last labors away from home were in the limits of Whitewater Monthly Meeting, (Ind.,) where, during the inclement weather of 11th and 12th months last, she held several meetings, and visited more than 200 families. Returning much worn from this labor of love, she was enabled a few times to assemble with Friends at her own meetings, and on the 13th of First month, Friends were privileged with her company at the *General Meeting* at Westfield, although she had been confined for some time to her bed by physical infirmity. To the comfort and admiration of her friends, she was enabled to attend all the sittings held in the day time. After another term of illness, she assembled on the 18th of Second month with her own congregation, and spoke with the unction of life and love, partly in the endorsement of the labors of a fellow servant, and also in earnest exhortation to be ready for the final summons. On the 21st, a heavy chill left her

in physical helplessness until her release at the close of the day. In her last hours, her mind took no hold upon the things of this world, with the affairs of which she had no further concern, but continued clear and rational respecting the things unseen and eternal of which Faith was to her a substantial demonstration.

So long as her ability to converse continued, she was still a kind sympathizer in spiritual trials, and encourager in tribulations, desiring to uphold to the best of her ability the testimony of Jesus. The day but one before her decease, she commenced a letter to our beloved Friend her sister, Abigail H. Stanley, which was left unfinished. In this she said: "*I have sought and found entire resignation to the Divine will.*" Her latest words were in brief, broken sentences: "I want the sweet waters that Jesus gives,"—"I am going over to Canaan—there are sweet things over the river," &c.

In the interesting memoir of her father he makes, in his letters from abroad, repeated reference to her: In Seventh month, 1804, alluding to some of her religious exercises, he says: "My dear Asenath, thou art very near to thy father's best life in thy tried situation; but if it prove as a fountain of life to preserve from the snares of death, rejoice evermore, and in everything give thanks." In 1820, referring to a gospel pilgrimage in which Asenath was engaging, he wrote: "I desire to draw your minds, my precious children, from all outward things, more and more to God. When you awake in the morning, endeavor to get into *pure* silence, and in that frame wait upon God, that you may feel His good presence; lift up your hearts to Him for preservation during the day, and thus commit your whole selves into His blessed care. And when you go to rest, strive to feel His good presence near you, and under a feeling of your own unworthiness, so humble yourselves in His sight as to be enabled to close your eyes under a sense of His forgiveness and love. I leave you in the hands of Him who made you and who lent us to each other for our mutual help."

Writing to her from England in 1820, he said: "My dear Asenath, I observe with deep sympathy thy exercises, and believe thou hast been favored to settle rightly. I apprehend the field of family visiting is large. Do not hurry too much for thy strength." Again, in the same year: "My dear Asenath, keep on the watch tower, and hold the helm steady when thou art at liberty from the Master's work to be at home. Watch thy opportunity to draw the family into silence, that herein they may learn it is the law of the Spirit of Life in Christ Jesus, which can set us free from the law of sin and death."

How comforting the union of a Christian family, compacted by that which every joint supplieth, and growing up into a holy temple in the Lord! How priceless the value of a pious parent's counsel and prayers! How worthy to be cherished the example and memory of a virtuous woman who, after serving her generation according to the will and in the fear and love of God, is thus gathered unto Him in a full age, praising his excellent Name, and rejoicing in her acceptance with Him.

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 403.)

§ 25. *The Epistle of Polycarp. A. D.* 108.

Of Polycarp, and his intimacy with John, we have already spoken when alluding to his disciple Irenæus in § 23. And here we may quote from Tischendorf a more precise account of Polycarp's testimony: "The letter of Polycarp to the Philippians connects itself most closely with those of Ignatius. According to his own testimony, it was written very soon after the martyrdom of Ignatius; that is, between 107 and 115. It contains very brief quotations from Matthew, as, for example, in chap. 2: 'Think on the Lord how he said, Judge not that ye be not judged. Forgive, and it shall be forgiven you. Be merciful, that ye may obtain mercy. And with what measure ye mete it shall be measured to you again. And blessed are the poor and they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.' Further, chap. 7: 'We will implore the Omniscient God not to lead us into temptation, remembering the words of the Lord, The spirit is willing but the flesh is weak.' Special weight must be ascribed to that passage in Polycarp's letter which clearly manifests the use of the First Epistle of John. Polycarp writes, chap. 7: 'For every one who does not confess that Jesus Christ is come in the flesh is antichrist.' [Compare I. John iv. 3.] The importance of this use by Polycarp of the Epistle of John is based upon this, that the Epistle and the Gospel of John are shown, by their essential unity of incident and language, to have necessarily had the same author; and thus the use of the Epistle argues the use of the Gospel as well. I have shown above, from Polycarp's intimate relation to John, how valuable is his testimony: it has such great weight as scarcely to allow a word to be uttered in disavowal of the writings which he confirms."

Polycarp's intimate association with his learner, Irenæus, who has left so much in writing concerning *all four* of the Gospels,

must be taken as evidencing his own witness to the anthenticity of the same four.

§ 26. *Ignatius, A. D.* 107.

There is a letter addressed to Smyrna, of which the date is held by some to be A. D. 107; by others of less authority, A. D. 115; in which the writer says: "It behooves us to give heed to the prophets, and especially to the Gospel, in which the passion and resurrection are fully portrayed." Here the writers of the gospels are coupled with the prophets.

The author of this epistle is acknowledged from ancient times to be Ignatius himself; Ignatius, who, like Polycarp, was a hearer of John the Evangelist in person, a friend of Polycarp, and called also a disciple of Peter. He was for forty years pastor of the church in Antioch, the city where the disciples were first called *Christians*. Accordingly he held the bishopric of Antioch during the last 33, or else 25, years of John's lifetime.

Being carried from Antioch to Rome to lay down his life as a witness for Christ, he wrote these pastoral epistles in the Greek which we have here in print. It is reckoned by such high authorities as Tischendorf, Hefele, and Möhler, that Ignatius was thrown to the wild beasts in Rome in the year 109, and that these letters were written in the year 107. Thus we are carried back to a living witness for the gospels at seven years after the death of John. This Ignatius was a little child at the time when our Saviour was personally on earth.

These letters of Ignatius contain several expressions which presuppose the existence of the four gospels, especially Matthew and John, but are most marked with resemblances to the epistles of Paul.

§ 27. *The Epistle of Barnabas, about A. D.* 100.

The so-called Epistle of Barnabas has long been known in a Latin translation of which no complete Greek original was anywhere known until recently. The Sinaitic manuscript on its discovery was found to contain a long-desired entire Greek copy of the Epistle of Barnabas. Editions thereof are before us, showing the epistle to be of considerable length. The character of its teaching resembles that of the Epistle to the Hebrews.

This writing was considered by Clement of Alexandria and by Jerome to have been written by Paul's fellow-laborer. Origen and Eusebius mention it as the epistle of Barnabas, and as a well-known and ancient book. But if Barnabas, the companion of Paul, died, as is considered probable, before A. D. 62, it was another man who wrote this epistle, for the writer speaks of the destruction of Jerusalem (A. D. 70) as a recent event, and also mentions the substitution of the first day of the week for the Sabbath, which seems to some to show that "it could not have been written before the beginning of the second century."

This epistle quotes Matthew as inspired Scripture, and apparently makes use of John.

§ 28. *Clement of Rome, writing A. D.* 72—96.

In the epistle to the Philippians (iv. 3,) Paul says: "And I entreat thee also, true yoke fellow, help those women which labored with me in the Gospel, with *Clement* also, and with my other fellow laborers whose names are written in the book of life."

This Clement is understood by early Christian writers to have been Clement of Rome, whose epistle, addressed to the church of Corinth, is before us, containing quotations from words of the Lord Jesus which are found in Matthew and Luke, besides expressions apparently from Paul's epistles.

Seventeen hundred years ago, Irenæus wrote of this epistle that it was "written by Clement, who had seen the blessed apostles, and conversed with them; who had the preaching of the apostles still sounding in his ears, and their traditions before his eyes." Says Paley, "What alone may seem almost decisive of its authenticity, Dionysius, Bishop of Corinth, about the year 170, *i. e.* about 80 or 90 years after the epistle was written, bears witness 'that it had been wont to be read in that church from ancient times.'" It was also found annexed to the books of the New Testament in the Alexandrine Manuscript. Tischendorf says that Clement's epistle was written within 30 or 20 years before the close of the first century. The dates given above (A. D. 72—96) are respectively the earliest and the latest that we have found claimed by authorities of weight as the date of Clement's epistle.

Clement, scarcely outliving "the beloved disciple John," died about the year 101. He is regarded (not without some doubts) as the third pastor of the church at Rome, having been instructed in the Christian faith through the Apostle Peter, and some say by Paul. Tertullian says, "St. Peter did ordain Clement."

With this epistle of the Roman Clement, "believed to be the oldest uninspired Christian writing in existence," we close that line of testimony (for the existence of the written gospels in the first century) which consists in *quotations* or *references* of early writers.

In the series of books which are before us, without resorting to the many recondite and intricate points and lines of inquiry which would end in rendering our present position unquestionable, we have with sufficient certainty for such as are willing to see, followed back the lifetime and pedigree of our gospel

books, at the latest to the time of the death of John, the last writer of the four evangelists.

John the disciple, apostle of love, and revelator, died about 67 years after his Master, or the year 100. All the writers of the New Testament,—Matthew, Mark, Luke, Paul, Peter, James, Jude—had died before him. Then would *naturally* be the time when, the last living representative of those who had walked and talked with Jesus as his chosen twelve having departed this life, men would begin to bestir themselves to cherish their *writings*, since they could have their personal teachings and authority and memory no longer. The honored names of Matthew, Mark, Luke, and John were enough, as one has said, "to insure for their writings the greatest veneration by the whole church." And Eusebius says that already in the time of Trajan (A. D. 98—117), within whose reign the disciple John died, "a part of the missionary activity inspired by Christianity consisted in spreading the written gospel narratives." Ignatius survived John seven (or sixteen) years. Vast multitudes of Christians, far and near, to whom the gospels were as "the words of eternal life" survived John. One of his disciples, Polycarp, survived him sixty-five years and then bore witness by martyrdom, that it was no cunningly devised or doubtfully authorized fables that he had followed. Polycarp thus lived about 15 years after the Old Italic Version was made, also the Old Syriac or Peshito Version, and after the Greek copy was made from which the Sinaitic manuscript is considered to have been taken. And Irenæus the disciple of Polycarp (or, so to speak, the grand-disciple of John,) in this book of his which we have, refers to the four gospels as sacred Scripture 400 times, 80 of these reference being to John.

Such is one instance of many of the way in which the witnesses for the outward record which we believe God gave of his Son, overlapped each other in their lifetimes from the days of the writers down to Irenæus and many other Christian writers. In Clement of Rome we seem to have followed back traces of the gospels to the year 80. And we see from Roman historians who had no sympathy with Christianity, namely *Tacitus*, writing about 70 years after Christ's death, of occurrences which took place about 30 years after that event; and *Pliny* writing soon after Tacitus of the news of his own day, that even in the lifetime of the apostles and their disciples, believers were in such vast numbers—the gospels had so many thousands of interested parties—watching over the genuineness and authenticity of those writings which they were beginning to regard as outward title-deeds of their inheritance with Christ, that we can safely entrust to their assured conviction, their "work of faith and labor of love," the primitive cherishing and the question of the origin of writings on account of whose gospel honest men were willing to die.

(To be concluded.)

## BOOK NOTICE.

*The Chemical History of the Six Days of Creation.* By John Phin, C. E., Editor of the "Technologist." American News Co. pp. 95.

The author of this interesting little volume, in setting forth his views of the harmony between science and revelation, does not assume that we have yet reached the ultimate results either of scientific research or of biblical exegesis. This is a safe position. Sometimes the good done by a believing scientist, even so able a one as Hugh Miller, in attempting the "reconciliation" of the Book of Genesis with geology, is marred by the *implication* that some reconciliation *must* be made, or else the authenticity of the Bible is impugned. We do not admit this. All our knowledge at present is but as seeing "in a glass darkly." But when a candid view of the facts of nature, as now imperfectly discerned, shows them to be in harmony with our understanding of the Bible, this is confirmatory, at least, of the correctness of that understanding. And it is notably true that, with every advance in knowledge, carefully established, our perception of the harmony between Scripture and Nature becomes more clear. Only those who are anxious to oppose revelation, on the approach of a new scientific truth, endeavor to seize it and pervert it to their own false uses; but never with more than merely transitory success. As our author remarks:

"It is not because of the facts with which he deals, but because of the folly of his heart that the atheist says, 'There is no God;' and we have good authority for saying that though you bray him and his false logic in the mortar of reason, among the wheat of facts, yet will not his folly depart from him.* The nebular hypothesis and the development hypothesis may both be true, and God still remain the Creator of the universe. For He must be the author of the laws according to which the development in both cases must have proceeded. It is God's nature that we read of in Genesis."

Prof. Tayler Lewis is further quoted as follows:

"Instantaneous creations there might have been, for anything our reason could say to the contrary; but the actual creation in the

*Proverbs xxvii. 22.

Bible is set forth as a succession. The other mode would have been to us the revelation of a fact or facts alone. As we have it given unto us, it is a revelation of something more and higher—of law, of process,—of artistic beauty,—of architectural wisdom. It is not the *power* alone, but the very *mind* of God that is shown to us. The one would have been a creation simply in space; God has seen fit to reveal to us a creation in *time* as well as in space, and this is inseparable from the ideas of succession, series, causation, in a word, of *nature*, beginning In the supernatural, yet having its law given to it, and capable of yielding obedience to that law."

The author devotes a few pages to the subject of "force" as connected with matter. There is a striking thought conveyed in this passage:

"When *we* look for power, we seek it amidst the great commotions of nature. Standing by Niagara, we regard it as a peculiar instance of the immensity of Divine power, and so it is. But we forget that it requires more force to ripen the corn fields of Ohio than would be evolved by ten Niagaras. We stand by the ocean, when its billows, under the influence of a wild tempest, are heaved and tossed to and fro, and we look upon it with wonder and with awe; but we forget that an hour's gentle sunlight, falling upon the bosom of that same ocean and raising its waters in fleecy clouds to the sky, gives out as much power as would be required to produce the fiercest tempest that ever struck terror to the heart of a navy.

Truly we have not yet reached the depth of meaning contained in that wonderful vision in which the prophet was taught that it is not in the whirlwind, though it be great and strong, rending the mountains and breaking the rocks; not in the earthquake; not in the fire; but in the still small voice, that the very presence and power of God has its abiding place."

Faraday is thus quoted:

"One grain of water, acidulated to facilitate conduction, will require an electric current to be continued three minutes and three-quarters of time to effect its decomposition, which current must be powerful enough to retain a platina wire 1-104th of an inch in thickness, red-hot in the air during the whole time; and, if interrupted anywhere by charcoal points, will produce a very brilliant and constant star of light. . . . It will not be too much to say that this necessary quantity of electricity is equal to a very powerful flash of lightning. . . . It would appear that 800,000 charges of a Leyden battery* would be necessary to supply electricity sufficient to decompose a single grain of water."

As our author observes, we may get a still better idea of the *latent* force in ordinary matter, by recalling the fact that the elements (oxygen and hydrogen) of water, itself liquid, or at low temperatures, solid, cannot by any artificial means, when separated from each other, be made to take the liquid state.

"If we have no idea of a temperature of 257 degrees below zero, neither can we fully grasp the enormous pressure expressed by the figures 45,000 pounds per square inch. Most solid substances would be crushed to powder under such a pressure as this. And yet to this wonderful pressure did Natterer subject oxygen and hydrogen. But even a cold of —257 degrees and a pressure of 45,000 pounds per square inch made no impression on them, at least so far as change of form is concerned. But that which all the resources of modern science failed to do, chemical affinity does instantly and perfectly."

Coming to his special subject, of the Days of Creation, our author considers the term day to mean, in Genesis, a period of light and a period of darkness.

"Was the *day* in which Joshua smote the Amorites not a "day," because its duration was nearly doubled? And when we go to the North Pole and find the sun circling round the horizon for months without any evening or darkness, must we do violence to the sacred definition, and say: sometimes evening and morning are one day, but in higher latitudes one morning is long enough to make a great many days?"

"At present we find that every twenty four hours bring round a period of light and a period of darkness, which we call a day. The duration of this period is governed by the rotation of the earth on its axis, and, with us, therefore, a day is twenty-four hours. Suppose that some cause other than the rotation of the earth should produce the alternation of night and day, would the duration of the day still be twenty-four hours, or might it be something else?

"Now, if we can find in the scientific record of creation, six periods of darkness and six periods of light; if, further, we find that during the first four or five of these periods, the work indicated by science and the work laid down by Moses agree most perfectly, while for the fifth and sixth the probability is very great, does not the evidence as to the truth of the Mosaic account, and the correctness of our interpretation of it, amount almost to a demonstration?"

The idea conveyed in the above sentences is elaborated by the author, in five chapters of his book. They show much familiarity with the facts of science, and very ingenious

*Such as had been before described by Faraday, in the same article.

reasoning, expressed in forcible, sometimes eloquent language. We do not propose to attempt to convey to our readers the particulars of his theory, partly because his statements would scarcely bear condensation, and partly because they lack somewhat, on the whole, of the completeness of the demonstration required. We believe that no scheme of comparison between the record of science and that of Genesis has yet been made, so entirely satisfactory as that of Professor Dana, given in the section on "Cosmogony," in his Manual of Geology. This work is known to the author of the book before us, as is shown by his quoting from it; but it differs from his views of the "reconciliation" on several points. The plan of comparison of Dana (credited by him to Professor Guyot) is altogether unstrained, and without weakness in any part. So far from being unsatisfactory, it impresses the mind (of the present writer at least) with the conviction that the facts of geology, once imagined by persons of weak judgment to constitute a difficulty in the way of the acceptance of the Bible, really afford striking testimony to its truth. The acquaintance with nature shown by the author of the book of Genesis, notwithstanding the needful adaptation of its language to the ordinary capacity of men of all ages, is proved by modern science to have been such as only Divine inspiration could afford. H. H.

## CHRISTIANITY AMONG CONVICTS—DR. BROWNING'S LABORS.

"We hear much of various systems of prison discipline, as the Separate, the Silent, and the Congregate systems, but unless the CHRISTIAN system be brought to bear with Divine power on the understanding and consciences of criminals, every other system professedly contemplating their reformation must prove an utter failure. We willingly concede to various modes of prison discipline their just measure of importance, but to expect that human machinery, however perfect, can take the place of GOD'S OWN PRESCRIBED METHOD of reformation, involves not only ignorant presumption, but practical infidelity."—*Dr. Browning.*

In one of the official reports to the Directors of English Convict Prisons in 1871, the chaplain at the Portsmouth establishment wrote: "I often feel that the simplest expression of the actual truth of religious life in a convict prison may excite a smile even among Christians, but I must say this, that the men here are impressed with the solemnities of godliness." He might have added that the very mention of such officers as prison chaplains also often excites a smile. It is, however, an indication of scepticism as to Christianity itself, that its influence and its ministers should be thus quietly discredited by many otherwise intelligent persons. Doubtless there are to be found prison ministers who are frigid, careless, or crotchety; but on the other hand, there are many devoted and excellent chaplains, both Protestant and Roman Catholics, (as also governors and warders) of prisons, who feel their responsibilities to God, and delight in showing their love to Christ by seeking to win to him the souls for whom he has died, however sin-stained those souls may (perchance through pitiable disadvantages) have become.

It is an indisputable fact, that mere religious talk will not reform men. Preaching must be accompanied by fervent prayer and healthy practical discipline in everyday duties, decencies, and industries, or it will be fruitless; just as the best wheat sown on an undrained bog will only rot. A large reformatory was rendered an utter failure by a superintendent who deluged the youths with verbal theology, but neglected industrial and practical duties. His successor, a man of quiet but operative religion, has rendered the same institution an exemplary one. Nor will even wisely directed Christian effort effect its purposes other than very imperfectly, if obstructed by a neglect of certain requisite accompaniments. For example, several of the most devoted chaplains in the English convict prisons assert that their earnest labors are largely nullified by the continuance of *gang-labor*, a system long ago condemned by all experienced observers.

One of the most striking instances of the real power of Christianity, even over outcasts, is afforded by the successful labors of a medical officer of convicts, Dr. Colin A. Browning, R. N., whose example is the more interesting inasmuch as he was a layman.

Between the years 1831 and 1848, Dr. Browning was engaged as surgeon-superintendent of convict ships during the long voyages between England and Van Diemen's Land (Tasmania.) Nine times he was intrusted with the direction of large parties of these wretched outcasts from their country. Many of them had previously been confined in the hulks, and the parties always included a large number of the most depraved and desperate characters. When these were congregated together within a small space on shipboard, for periods of four or five months, the difficulties of management were necessarily very great. Indeed the voyages of convicts presented in general such scenes of horrible corruption and riotous insubordination, that the transport vessels were commonly spoken of as "floating hells." But Dr. Browning's parties formed a most remarkable contrast to the general rule. Yet he was not furnished with the slightest outward advantage or facility beyond other surgeon-superintendents, and in every case he had to contend

with the excessive moral obstacle of the close congregation of many of the vilest men with others. Whence then his exceptional success?

From his practical reliance upon, and application of the power of the gospel. From a daily and hourly maintenance of a combination of scriptural exposition, fervent and intercessory prayer, plain secular instruction and lectures; thorough cleanliness and order, and the strictest but kindly discipline.

He records of one of his later voyages, "The last words uttered to me by the prison officers at Millbank were designed to impress on my mind that the men destined for embarkation in the *Pestonjee Bomanjee* were a most depraved set, including some most desperate characters. A friend, moreover, advised me never to venture myself among them at night, or alone, or unarmed. Their character from England had reached Maria Island (Tasmania) before they did, and the gentleman who came on board before debarkation told me that he understood that I had brought out the worst body of men that had ever been landed in the colony."

The doctor then says: "But I can speak with confidence and gratitude of their behavior while under my authority, instruction and discipline. The united prayers of many of God's believing and wrestling people were heard and answered. Not a lash was inflicted, not an iron was seen on the prisoners' decks. The behaviour of my men after they had been a few weeks under Scriptural instruction, prayer, and discipline, exceeded in correctness and superiority of character, that of any other body of men ever committed to my care. Their advancement in Christian knowledge was amazing, though their fearful and most appalling ignorance of the Bible and of redemption when they came on board was truly astounding and heart-rending. It is difficult to imagine in what part of the United Kingdom such frightful heathenism could have been fostered and reared, until it is recollected how fearful is the want of faithful preaching, ministerial visiting, and domestic instruction and discipline; to which must be added, the weakness of faith in professing Christians, their deficiency in intercessory prayer, and the disregard of that Divine command, 'Let him that heareth say come.'"

Many of these men wrote letters to Dr. Browning, telling him how astonished they were on first hearing of his plans, and how utterly incredulous they had been in regard to his expectations of securing their co-operation, and of governing them without corporal punishment. But in the end they acknowledged their grateful admiration of the success of his system.

When this party (of 200) left Woolwich for Hobart Town, 135 could neither read nor write. On their landing in the colony all could read, 76 had learned to write, 39 had signed the "Total Abstinence" and 150 the "Temperance" pledge. All were supplied with a Bible or Testament. And the doctor mentions, "Out of their few remaining shillings, the prisoners, without my knowledge, subscribed among themselves the sum of £7, 8*s*. 10*d*., as an expression of their gratitude to the British and Foreign Bible Society. Had they possessed more money the sum would have been greater. *Many of them gave all they had left in my hands.*"

When in charge of another party of 220 convicts sent out from England in the *Theresa*, the doctor established thirty-three schools in active operation on board, and again landed all the men able to read. Not a lash nor an iron was laid on any convict throughout the voyage. During another voyage in the ship *Margaret*, Dr. Browning proved that his decidedly religious, whilst practical and strict, mode of treatment was also successful in the management of female convicts, who are generally even more difficult to manage than the worst of men.

But one of his greatest triumphs was his voyage from Norfolk Island (of horrible history) to Tasmania, in charge of 346 "old hands." Before leaving the island he visited a little chapel which a detachment of soldiers (who had come out with him two years previously in the *Theresa*, and had then become religious men through his influence) had built in a valley. Of these also he reports, "The most pleasing improvement is manifested in their manners, speech, temper, and conduct."

A number of the 346 convicts, now removed by him from the island, had agreed to take a terrible revenge on some comrades who had previously been employed as constables over the others. But under the instruction and discipline of Dr. Browning, this purpose was entirely abandoned. (Murder was a common crime among the Norfolk Island convicts at that period.) The doctor landed his large party at their destination without having had a single punishment. He remarks: "The men were given to me in double irons; I debarked them without an iron clanking among them. I am told this is the first and only instance of convicts removed from Norfolk Island having had their irons struck off during the voyage, and being landed totally unfettered. They are almost uniformly double cross-ironed, and often chained down to the deck, everybody afraid of them. I was among them at all hours, and the prison doors were never once shut during the day. To God be all the glory.

The gospel of his well beloved Son, and gracious answer to believing prayer, have been the means. All is of Christ Jesus."

Three governors of Tasmania—Sir John Franklin, Colonel George Arthur, and Sir William Denison (all thoroughly practical and shrewd men)—expressed their high opinion of Dr. Browning and his system. Colonel Arthur appointed a commission to inquire into the conduct of Dr. Browning's men after they had been in the colony some time. In spite of the exceeding difficulty of maintaining their ground amid the ever-prevailing debasement of the convict settlements, these men were thus reported of: "We cannot avoid remarking upon the very judicious impressions made upon the minds of these prisoners by the surgeon-superintendent; and that these have not been thrown away is best shown by the exemplary conduct of the convicts since their arrival. The superintendent of the barracks reports that they have been invariably clean, sober, and regular, whilst at the same time none of them have been brought before magistrates for punishment, a fact which has never before occurred within the knowledge of the chief police magistrate or principal superintendent."

Colonel Arthur particularly approved Dr. Browning's mode of classifying his men, and of, as far as possible, developing their good qualities *by giving them some useful service to do*, and causing those prisoners who were, in however humble a degree, competent, to teach and help some of their comrades. His theology also was very practical. He taught that with God there is no arbitrary or *unconditional* forgiveness; that Christ saves by really *taking away* sin, and that heaven and hell are not merely localities, but mental and moral states either of happy goodness or miserable ungodliness. He declared, "Pardon is indeed dispensed, but not at the expense either of law or justice." Hence he refused to remit merited punishment, on the ground that it would be unkind both to the offender and others to do so. In addressing the prisoners, he said: "What did man's disobedience require ere he could be restored to purity and to bliss? Nothing less than the incarnation, sufferings, and *obedience*, even unto death, of the Son of God. Can any of you, then, think lightly of disobedience?" Like all good men, Dr. Browning had great faith in prayer, *public, private, and intercessory prayer.* He recommended and practised it constantly, and regarded it as the primary means of obtaining the indispensable aid of God's Holy Spirit to influence the objects of his exertions.

Whilst strict in repressing offences, he always recognized and fostered the good qualities remaining in convicts, some of whom he knew to be not greater sinners than many persons free and respected in the community. And he strongly disapproved of the too prevalent scepticism as to the reformation of criminals, especially seeing that it is only by Divine *grace* that any person can become a true Christian. Why then, should we dishonor God and limit the Holy One "by doubting the Divine power to convert, by His Spirit, a convict through the knowledge of Jesus Christ his Son?"

[Copies of this paper have been sent by post by the Howard Association, to about one thousand chief officers of prisons in Great Britain and Ireland, in addition to a wide distribution amongst other persons at home and abroad.]

—*British Friend.*

# FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 16, 1872.

Our Neighbors Study the Bible over again.—While our table is piled with matter claiming present attention, we do not fully see our duty to reply, (as our dear friend of Hamilton county suggests) to the cavils of certain Doctors of Divinity upon women's preaching and "Quaker Heresy." We have rather felt that at this juncture we might safely rest the subject in the hands of our valued friend Dr. Cuyler, and of H. W. Beecher and various others who have brought to the task powerful and well trained intellects and much theological research, and are enriching us with additional confirmation of the very truths we have fully held all our lives. They have brought much light to bear upon the subject: but we must not think that they are laboring in the interests of Quakerism. The prophecy of Joel, and the New Testament applications of it, the abundant acknowledgment of the employment of women in the Gospel ministry, are no private property of ours. The doctrine is not ours by any exclusive patent. The Presbyterians are exploring the field. Why should we disturb them at their labor? They will find diamonds richer than the recent discoveries in South Africa. Is not the New Testament their chosen book? Is not Joel one of their canonized Prophets? Have they not a deep stake in ascertaining whatever is involved in revealed religion? Have they anything to gain by rejecting evidence? And when the evidence is clearly arrived at that (to say nothing about special gifts of prophecy

in Old Testament times,) God has often spoken to men by women through all the New Testament era, and in these last times with demonstration of His Holy Spirit and with power, will these Christian brethren withstand evidence, or call upon the churches to withhold water [the water of the word] that women should not be baptized, [with the Spirit] seeing they have unequivocally received the Holy Ghost, and made full proof of their ministry. We are inclined to think that if Friends should let this testimony fall to the ground, the Presbyterians would take it up, wipe it from the dust, and hand it back to us.

THE MISSION OF CHRISTIANITY TO THOSE WHO MOST NEED IT.—The comprehensiveness and the power of the love of God is beautifully illustrated when we contemplate the variety of channels into which, through the suggestive influences of the Holy Spirit, that love is made to flow, and the reclaiming effect which, through the Divine blessing, rests upon the efforts of devout persons who seek to minister unto their Lord, in the persons of His afflicted representatives, whether naked, sick or in prison, or entangled in the ensnaring and destructive devices of Satan. We transcribe from the *British Friend* of last month, a valuable paper issued by the *Howard Association* of London, an institution "for the promotion of the best methods of Penal Treatment and Crime Prevention," and which labors "to indoctrinate the public mind with the importance of a reformatory, and radically *preventive* treatment."

The healthful influences exerted among prisoners by our Friends Stephen Grellet and Elizabeth Fry, and by the philanthropist Howard and many others, deserve, and will secure a better record than that of human men, in the royal approval when THE KING shall say unto them from the throne of his glory: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

In reading the paper which we transcribe to-day, our heart was raised in humble thankfulness to the benignant All-Father, that in pardoning many of those from whom human law has withdrawn its forgiveness, He has sent messengers for Christ's sake and in His name to preach good tidings, to bind up the broken hearts, to proclaim liberty to the captives and the opening of the prison to them that are bound.

"Thou unto whom the blind and lame,
The sorrowing and the sin-sick came,
And from thy very garment's hem
Drew life and healing unto them,
The burden of thy holy faith
Was love and life, not hate and death;
Man's demon ministers of pain,
The fiends of his revenge, were sent
From thy pure gospel's element
To their dark home again.
* * * * * *
Oh, once again thy healing lay
On the blind eyes which know thee not,
And let the light of thy pure day
Melt in upon his darkened thought;
Soften his hard cold heart and show
The power that in forbearance lies,
And let him feel that mercy now
Is better than old sacrifice!

The treatment of prisoners with clemency, in a hope and expectation of their reformation, is still contemplated by many with distrust and derision—yet in various prisons supervised by Fry, Howard, Dix and other philanthropists, and in Reformatory schools in America and elsewhere, it has been found that Christian love, the mercy of God *in Christ Jesus*, have gathered a circling halo around the convict's brow; a rainbow of promise and of peace.

Upon this subject the world is waking up. Much has been effected. Miserable men have been greatly benefited, and God has been glorified. No apology is needed for the space occupied by the account of Dr. Browning's labors.

BY THEIR FRUITS SHALL YE KNOW THEM.—Our Lord here shows how the tree or vine that brings forth fruit shall be tested or judged, without our censoriously occupying the judgment seat. He that eateth grapes or figs, needeth not to consult an amateur pomologist to tell him whether they were borne by thorns or thistles. If the new wine of the kingdom be found in a cluster, it assuredly springs from no degenerate plant of a strange vine. Sheep's clothing and loud and high profession, are declared by our Lord not to be the tests to sanctify evil fruits. Directly in contrast with envy, strife, confusion and every evil

work, the Apostle James specifies the fruits of the Spirit: (James iv. 15—18). And Paul declares that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, &c. These and kindred fruits are repeatedly described in the New Testament. Let all who seem to be thistles, or brambles, consider well each of these "*fruits*," and examine whether they are exemplified by themselves. Have they faith, gentleness, goodness, meekness? Have they that peace of God passing understanding? Have they that love which *constitutes evidence* of having passed from death unto life? Have they that holy joy which mirth could never counterfeit, which the sufferings of martyrdom could not extinguish—which is independent of this world's gifts, an imperishable legacy from Him who can bestow the fulness of joy in the Lord "forever more?"

Let us strive so to live that the presentation of tests like these need never appal us.

INDIANA YEARLY MEETING ON THE TEMPERANCE QUESTION.—The lively concern evinced by this large and influential Yearly Meeting has met with a warm response in the subordinate meetings. As evidence of this, 100,000 tracts have already been sent out, double which number might have been properly and advantageously distributed in the extensive territory over which the members of this body are spread. Friends in Kansas seem very active in the cause. We have read of the mode by which Western settlers fight prairie fires. Let the fire of intemperance be met by the flame of Christian love and earnest effort. If we would rescue our fair land from the fell destroyer, it is a fatal mistake to sleep while the enemy sows tares. Friends ordering these missives to fight the fire, should order them of our Friend Joseph Dickinson, *Richmond*, Ind., taking care always to remit with each order at least a sufficient amount to pay the postage.

Let not the fatal weed grow and spread in virgin soil. We know of numerous boroughs and villages where every acre and every foot of land is protected in the very title-deeds, forever, from the sale thereon of any intoxicating drink. Upon this principle build up the wilderness. And let every exemplar of the Truth act prayerfully and circumspectly, showing by their conduct the blessed progress of Christian growth,—adding to faith, virtue, to virtue, knowledge, and to knowledge, temperance, and to temperance, brotherly kindness, patience, godliness, charity. "For if these things," said the Apostle Peter, "be in you and abound,—they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ;" to which we may add the motto:

"Health consists in temperance alone,
And Peace, oh Virtue! Peace is all thy own."

WESTFIELD MEETING HOUSE, SURREY Co., N. C.—The spontaneous kindness of Friends enables us to acknowledge contributions as follows: M. N. L., *Phila.*, $30; B. L., *West Chester, Pa.*, $10; J. L., *Phila.*, $20; D. M., *Germantown*, $5; W. J., *Carthage, Ind.*, $2; S. D. S, *Burlington*, $5.

The modest estimate of the expense to be incurred, will not include some provisions for comfort which are highly desirable. The funds which have been forwarded by draft, have been most gratefully received and acknowledged. Our interest has been stirred up by accounts of a Friend and his wife, who, solely from religious duty, have removed to this settlement in Surrey county, incurring great privations and even suffering, for the cause' sake. We are prepared to assure Friends that they are contributing to a most worthy object.

DIED.

MARIS.—At the residence of his father, in Darlington, Harford Co., Maryland, on the 20th of 12th mo., 1871, Jesse J., son of Samuel W. and Sarah W. Maris, in the 22d year of his age; a member of New York Monthly Meeting.

"I LOVE THEM THAT LOVE ME, AND THEY THAT SEEK ME EARLY SHALL FIND ME." Very precious is the belief that, in the experience of this dear young Friend, the promise was verified, and having sought he was favored to find that Saviour who loved him and gave Himself for him.

From a very early age he manifested great conscientiousness, and was a dutiful child to his parents. When eleven years old he was sent to school in Philadelphia, and the relatives with whom he resided never knew him to leave their house in the morning, without first reading a chapter in the Bible. He was careful in the selection of his associates, and a marked trait in his character was freedom from detraction, being unwilling to join in conversation tending to the disadvantage of others. In the early part of the summer of 1869, he accepted a situation with his brother-in-law in New York, where he remained until Second month, 1871, when his health, which had been failing for several months, became so undermined that he was advised to return to his home in Maryland.

Although always conspicuous for his strictly correct conduct, and bearing evidence that the work of Divine Grace had been begun in his heart, it is believed that during the winter of 1869 and '70 he was favored to experience a renewed visitation of the love of God to his soul, and was enabled to rejoice in Christ as his Saviour. During his residence in New York he was much engaged in earnest Christian efforts to do good in every way that lay in his power. Being very zealous in the cause of temperance, he engaged a room, with the assistance of some of his friends, where weekly meetings for the promotion of this object were held, and he devoted much time to visiting, at their homes, those who were addicted to intemperance. It is believed that this labor of love was of permanent service to some. He was also much interested in the First-day schools, and was greatly valued as a teacher. For a short time after his return to Maryland, his health seemed to improve, and having been advised to take a journey on horseback to the mountainous parts of Pennsylvania, he left home for that purpose in Seventh month, 1871. Feeling somewhat benefitted at first, he was induced to go further than was prudent, and having arrived at Mt. Pleasant, Ohio, his strength was so much reduced, that he thought he should not be able to return home; but he said he "felt perfectly resigned to his Master's will." He gratefully referred, in a letter, to the kindness received from the Friends at Mt. Pleasant. Very thankful was he to reach home again in Ninth Month, and very sweet to those who walked beside him during the few remaining weeks of his life, is a remembrance of his patience, his thankful appreciation of his many blessings; but, above all, his resignation to the Divine will, and his joyful trust in his Redeemer. A hemorrhage about two weeks before his death reduced his voice to a whisper, and he told his mother he "felt as though he had passed through the valley and shadow of death, but he feared no evil, for he had a Comforter stays with him." He frequently expressed his earnest concern for the spiritual welfare of each member of his family, entreating them all to "meet him in Heaven." On the evening of the 20th, he was evidently sinking, and took a loving farewell of all around him, saying to his mother, "I am going to glory." Thus, full of joy and peace, this loving disciple waited for the coming of his Lord. His last words distinctly understood were, "Glory, glory," and something about his "journey;" soon after, without a struggle or a sigh, he quietly passed away, and is, we reverently believe, "For-ever with the Lord."

## CORRESPONDENCE.

[*Elkanah Beard to C. F. Coffin*]

JUBBULPORE, 10th mo. 11th, 1871.

*C. F. Coffin, dear friend:*—I quite hoped when I wrote thee in Eighth month last that our Heavenly Father would ere this have given us strength sufficient to overcome the difficulties of this climate.

Whilst we can praise Him for His many mercies, we have in this particular been disappointed. My dear Irena has been confined pretty much to the house for five weeks, and during the last ten days she has suffered more than at any time since our sojourn in India. For two days past she is better, but judging of the future from the past, we have no hope of her being able for active service in this land. Her disease is of such a nature that she needs quiet, not only of body, but of mind, which is quite impossible for her to have long at a time among this people.

The Hindoo women rarely find an English woman with whom they can enter into familiar social converse on domestic or religious matters, and in this my dear wife takes particular delight, hence many native women seek her company, and it is most trying to have to turn them away without first trying to do them good. On account of her poor health we have closed the girls' school in the city for this month, hoping by the 1st of next month to open it under more favorable auspices. Ever since our coming to Jubbulpore I have been trying to get a suitable house for school purposes in the central part of the city. I have finally succeeded in getting one of a high-caste Brahmin, which is well adapted to our wants and in a good locality. Could we remain, I have no doubt our influence for good upon the heathen around us would largely increase, and we do most sincerely hope our Heavenly Father will send some young persons, who can easily get the language, and of good constitutions, to carry on the work in this district.

Our dear friend and co-worker R. Metcalfe will feel quite alone when we leave, and she should have the sympathy and prayers of the church.

Our dear Friends in England do not wish us to tarry here much longer, and under the circumstances we feel clear to look towards England early in next year. May the Lord keep us from the dangers of the great deep, and lead us in the way that will tend most to His glory. * * * * * *

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[*Elkanah Beard to Francis W. Thomas.*]

JUBBULPORE, 12th mo. 7th, 1871.

*Francis W. Thomas, dear friend:*—I have for some time been looking for a letter from thee, which has just come to hand dated 7th month 19th. (Letters by the San Francisco route are three to four months on the way, and are frequently lost.) Thou speaks of not having any answers to two of thy last, one of which has not reached me, and the other I answered soon after its reception. Notwithstanding my sickness during the hot months, and the long continued poor health of my dear wife, we have been careful to answer the letters of all our dear friends, believing that a pretty full account of our work and state would cause Friends to take more interest in the spread of the gospel, both at home and abroad. Morally and spiritually, we are in a land of great darkness, and "the

darkness comprehendeth it not," and whilst we feel it a sweet privilege to work and suffer for the cause of our blessed Master, we daily feel our weakness, and mourn because the Word of God has so little place in the hearts of those who have heard it, not only in these parts, but in more favored countries.

It is not probable that the various nations of men will embrace the fulness of the Gospel of Christ, or accept Him as the Saviour, until the Kingdoms, or, rather, the Rulers, govern according to the spirit of the Gospel. Those who govern in this land have done much for this people educationally. They, however, generally speak of the natives who have embraced Christianity as being twofold more the children of hell than they were when idolaters. Laws, with very heavy penalties, have been passed (some years ago) forbidding the distribution of tracts, religious books, or Scriptures to the native soldiery; and I am told by English officers in command of regiments, that these laws would be rigidly enforced, if a missionary were to attempt in any way to set the gospel before the Hindoo soldiers. Hindoo or Mahomedan Christians of ability and integrity, seldom obtain a position of any note from government. I have often been asked "what kind of Christianity is it that the English have who rule India?"

I have stated in my former letters that those who publicly embrace the Gospel of Christ were disinherited and regarded as outcasts. This law or custom is also upheld by the English as a part of the social polity of India. I mention these things that thou mayst see the opposition that is brought to bear against the Gospel of our Lord and Saviour Jesus Christ by those who claim to partake of the fulness of the blessings of that Gospel. The Psalmist queried, "How long shall the heathen rage and the people imagine a vain thing?" We may query, how long will Christian nations, for the sake of gain, do the Devil's work?

During the past few weeks I have visited several villages near by, distributed tracts, portions of gospels, and small books. In every instance I have been treated courteously, and am comforted in the belief that my visits have not been in vain.

On account of the long-continued poor health of my dear wife we had to give up her school, and the distance is such that but few of the girls who were in her school can go to the one taught by R. Metcalfe. The latter enjoys good health, and purposes remaining in this country as long as she lives, and giving herself entirely to female education. If the Lord will, we purpose sailing for England about the 10th of next month. It has been a sore trial to us to have to give up the work so soon, but we now feel under the circumstances quite clear, and pray the blessing of the Lo upon the little we have been enabled to for the good of souls in this land.

Some dear friends may think we have t hastily come to the conclusion to return. W have had the best medical advice in th land from a number of physicians, and th all have advised us to return as early as pra ticable, and our dear friends in England ha also encouraged it.

We have also endeavored to seek that w dom which ever directeth aright, and we a fully persuaded the best we can do is to tempt to reach our beloved country and ho again. In Irena's weak and suffering sta it looks to be a great undertaking. The d tors think she will be benefited by the s journey. May the Lord our God, who is preciously near to succor His dependent ch dren, give us grace for every work and tr whereunto He calls us, and for the dear R deemer's sake establish the work of our han to the furtherance of Christ's kingdom in t earth.

The last post brought us an account of In ana Yearly Meeting, from which we infer y had, in the language of Fox, "a glori meeting." I was deeply interested in notice given of the Meeting of Ministers, a if way should open for a classification Ministers, according to the several gifts stowed by the great Head of the Church shall be most thankful.

The weather here is now very fine, peach, apple, and pear trees, etc., are now bloom, from which thou mayest infer winter here is mild. The fires in Chicago a other parts have brought us into deep sy pathy for the poor sufferers. The dread famine in Persia is carrying off thousan and in parts of India, crops have been a fa ure, and children are being sold for bre In Lucknow thousands have died from chole

Irena joins me in dear love to thyself a family. Thy attached friend,

ELKANAH BEARD

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*William J. Allinson, dear friend:*—T General Meeting at Thorntown, Ind., was h by adjournments on the 25th, 26th, and 2 of Second month, 1872, under the care o Committee of Western Yearly Meeting one of Thorntown Quarter. There were se meetings held, (all largely attended, and markably owned by the great Head of Church,) wherein the Gospel of Life and S vation was preached in demonstration of Spirit and of power; to the awakening of ners, to the rejoicing of many hearts, arousing of the lukewarm, and the edificat of the Church. With the approba and unity of the committees, a meet was appointed on Second-day morning

o'clock, for all those that desire for themves a deeper work of grace, which was well tended and realized to be a time of special vor. The gatherings were characterized a travail of spirit that all might deepen the root of immortal life and attain to a ser walk with God, and to that high state ich is possible, even freedom from sin and e dominion of it, that the Church might prepared to work more powerfully and ctually for the salvation of souls.

Signed on behalf of the Committee,

WM. L. PYLE.

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HAMILTON CO., OHIO.—I have listened to preaching of women claiming the privie through Divine inspiration, and have , with others, that the evidence of the gift s beyond question. I do not believe the ostle Paul had any allusion to such in all t we know of his writing. I think it was aking on other occasions that met his obtions. It is an absurdity to presume that one o thus said: "Quench not the Spirit:" "dese not prophesying," should regard sex at in the spread of the gospel, inspired alike m the same source. The arguments of ctors Vandyke and Duryea in a recent nber of the *Independent*, ought certainly e met in a Friends' periodical—the oppority should not be lost. "Quaker heresy" ms to be in the heads of those distinguished ines, and rather than the idea should sess the minds of the people any further, our press speak out.

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ow CAMP, ALAMANCE CO., N.C., 2d mo. 18th, 1872.

*ear Friend Wm. J. Allinson:*—Our Quarterly ting (Western) was held at Cane Creek on the inst. The Yearly Meeting's Committee to subordinate meetings, was exp cted, but did arrive, on account of high waters and a heavy t. On this account the meeting was small on nth-day, yet it was a "time of refreshing from presence of the Lord."

he morning meeting on First-day was very large; held in the afternoon, not so large, but both seasons of Divine favor. Our Monthly Meeting he Creek) appointed a committee on the subject ducation one month ago, and we have found investigation that there are about thirty chilof suitable age to attend school, whose parents not able to pay their tuition; and there are but members here who are able to spare anything heir education, yet in this lies our hope for the re. Our school opened in Sylvan Academy duthe past week, to continue five months

me of these children know that the Committee been making efforts to get them into school. not being privileged to enter from want of funds, e disappointment is manifested. One instance I give: A bright-eyed little girl, a member of First-day school, came to one of the Committee ay, with tears in her eyes, and asked if any ngement had been made for her to enter school. hope, while causes of greater magnitude claim attention of our liberal Friends, who have an ndance of the Lord's "Gold and Silver" in their keeping, that they will suffer *this cause*, which lies so near our heart, to claim a share of their liberality.

Any funds sent to me at Snow Camp, Alamance Co., North Carolina, for that purpose, will be appropriated with economy by the school Committee.

Thy Friend,

ELVA P. GAUSE.

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## A SINGLE WORM.

During the summer of 1853, I was one day walking through the romantic grounds of Sudbrook Park, with some friends and the worthy proprietor, Dr. Ellis, under whose care I was seeking the restoration of my health, when the doctor drew our attention to a large sycamore tree, decayed to the core, saying:—

"That fine tree was killed by a single worm."

In answer to our inquiries we found that about two years previously, the tree was as healthy as any in the park, when a woodworm about three inches long was observed to be forcing its way under the bark of the trunk. It caught the eye of a naturalist who was staying at the establishment, and he remarked,

"Let that worm alone, Doctor, and it will kill the tree." This seemed very improbable, but it was agreed that the black-headed worm should not be disturbed.

After a time it was found that the worm had tunnelled its way a considerable distance under the bark. The next summer the leaves of the tree dropped off very early, and in the succeeding year it was a dead, rotten thing, and the hole made by the worm might be seen in the very heart of the once noble trunk.

"Ah," said one who was present, "let us learn a lesson from that dead tree. How many, who once promised fair for usefulness in the world and the church, have been ruined *by a single sin.*"—*The Christian.*

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## HYMNS OF LONGING FOR REST.

BY THEODORE L. CUYLER.

"O that I had wings like a dove, for then would I fly away, and be at rest!" The reference in this beautiful verse is to the turtle-dove of Palestine, a bird of such free spirit that if confined in a cage, it soon droops and dies. How often the child of God breathes this yearning aspiration for a higher and a holier atmosphere. How often, in seasons of grief and disappointment, and utter disgust with the inconsistency of our fellow-creatures, the homesick heart pines for escape into the very bosom of Jesus. For there only is rest, full, sweet, and all-satisfying.

This aspiration is not only breathed in prayer; it is uttered in song. Many of our richest hymns are prayers in metre. And few yearnings break forth oftener in the psalmodies of God's people than the yearning

for soul-rest. Of the hymns that are pitched to this key we might mention many. Of the hymnists who have composed them, none is more celebrated than James Montgomery.

He is the Cowper of the nineteenth century—not in the poetry of nature, but in sacred song. Scotland gave him birth, as she did to Henry Lyte and Horatius Bonar. He was born in Ayrshire, the land of Robert Burns, in 1771. His father was a Moravian missionary, who labored and died in the West Indies. James united with the Moravian Church at the age of forty-three, and his memory is held in high veneration among that small, but true-hearted band of Christians. The Moravian body is like a tube-rose, small in bulk, but sends its sweet odors afar off. With this communion Montgomery worshipped until in his later years, and then he attended an Evangelical Episcopal church (St. George's) in Sheffield, England.

During my student days I spent some time at Sheffield, and often met the venerable poet. He was small in stature, with hair as white as snow. Although he had long been an editor (and once been imprisoned for his bold utterances in his newspaper, the *Iris*) he would be easily mistaken for a clergyman. He wore an exceedingly conspicuous white cravat, which reached close to his chin, and gave you the impression that he was suffering from a chronic sore throat. When I first called on him at his residence, "The Mount," several of his most familiar lines began to repeat themselves to me, such as

> "Friend after friend departs,
> Who hath not lost a friend?"

And that other exquisite verse which often weaves itself into our secret devotions :

> "Here in the body pent,
> Absent from him I roam,
> Yet nightly pitch my moving tent
> One day's march nearer home."

There are few finer verses in the whole range of devotional poetry. It is a pilgrim's wayfaring song, as he pulls up tentpins every morning, and moves onward toward his everlasting rest.

Montgomery never visited this country, but he was full of warm enthusiasm toward America, in whose churches his hymns are sung every Sabbath. He was also full of honest indignation that so many people would persist in confounding him with the spasmodic Robert Montgomery, whose poem on "Satan" has been impaled, like a buzzing beetle on a pin, by the sharp pen of Macaulay. "Only think," said the dear old poet to me, "that I should have just got a letter telling me that my poem on Satan was the best I ever wrote." I do not wonder that his wrath waxed warm under such an imputation. The last time I ever saw the veteran, he was sitting in his pew at St. George's, the "good grey head" bending reverently over his prayer-book, as he joined in the responses. He "flew away and was at rest" in 1854, at the ripe old age of eighty-three.

Montgomery's most popular hymn is that one which breathes out the longing of a weary heart :

> "O where shall rest be found,
> Rest for the weary soul?
> Twere vain the ocean depths to sound,
> Or pierce to either pole."

Ten thousand times have God's best beloved children, when made sick at the worthlessness and emptiness of worldly treasures, broken out in the fervid protestation :

> "This world can never give
> The bliss for which we sigh;
> 'Tis not the whole of life to live,
> Nor all of death to die."

Of Montgomery's other favorite hymns "Prayer is the Soul's Sincere Desire," and "What are these in Bright Array?" I wish I had space to speak. But we must confine ourselves in this brief article to those songs of Zion which are full of longings for the better life and the better land.

Of this class of hymns there is one which everybody knows, and everybody sings, and yet almost nobody knows its authorship, for *Robert Seagrave* is one of God's "hidden ones" from all celebrity in the world of letters. He was a minister of the English Established Church, but being a caged dove there, he broke loose into dissent. This unfettered spirit of his gave birth to that vigorous hymn whose up-lift has carried us often into the higher climes :

> "Rise, my soul and stretch, thy wings,
> Thy better portion trace;
> Rise from transitory things
> Towards heaven, thy native place."

Seagrave sang this one bird-song about the year 1748, but I never heard that he sang again; but his inspiring lyric is ringing yet like the notes of a lark at the gates of heaven. Probably all the sermons preached that year throughout Christendom have not lifted so many souls towards the gates of pearl as that single melody of Robert Seagrave. We must all seek to become acquainted with him in our Father's house.

Yes, and we shall all love to know Horatius Bonar there, and thank him for his many hymns so full of heavenward aspiration. Another songstress from our own land too, who has lately flown above the clouds—sweet, sorrowful Phebe Cary. For she taught us all to sing, amid our care burdens and our crosses :

> "One sweetly solemn thought,
> Comes to me o'er and o'er;
> I am *nearer home* to-day
> Than ever I have been before."—*Moravian*

## THE VOICE IN THE TWILIGHT.

I was sitting alone towards the twillght,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches half wearily setting,
In the endless need of repair.

But my thoughts were about the "building,"
The work some day to be tried ;
And that only the gold and the silver,
And the precious stones should abide.

And remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meagre success I had won :

"It is nothing but wood, hay and stubble,"
I said : "it will all be burned—
This useless fruit of the talents
One day to be returned.

"And I have so longed to serve Him,
And sometimes I know I have tried,
But I'm sure when He sees such building,
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes
With one of those sweet intuitions
That sometimes make us so wise.

Dear child, she wanted to help me ;
I knew 'twas the best she could do ;
But O, what a botch she had made it—
The gray mismatching the blue !

And yet—can you understand it ?—
With a tender smile and a tear
And a half-compassionate yearning,
I felt her grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
Art thou tenderer for the little child,
Than I am tender for thee ?"

Then straightway I knew His meaning,
So full of compassion and love,
And my faith came back to its refuge,
Like the glad returning dove.

For I thought, when the Master Builder
Comes down his temple to view,
To see what rents must be mended,
And what must be builded anew :

Perhaps, as he looks o'er the building,
He will bring my work to the light,
And seeing the marring and bungling,
And how far it all is from right,—

He will feel as I felt for my darling,
And will say as I said for her,
Dear child ! she wanted to help me,
And love for me was the spur.

And for the real love that is in it,
The work shall seem perfect as mine ;
And because it was willing service,
I will crown it with plaudit divine."

And there in the deepening twilight
I seemed to be clasping a Hand,
And to feel a great love constraining me
Stronger than any command.

Then I knew by the thrill of sweetness
'Twas the hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labor is done.

So my thoughts are nevermore gloomy,
My faith no longer is dim ;
But my heart is strong and restful,
And my eyes are unto Him.

—*Woman's Work for Women.*

## DON'T LET MOTHER DO IT.

BY CARRIE ALTON.

Daughter, don't let mother do it !
Do not let her slave and toil,
While you sit, a useless idler,
Fearing your soft hands to soil.
Don't you see the heavy burdens
Daily she is wont to bear,
Bring the lines upon her forehead—
Sprinkle silver in her hair ?

Daughter, don't let mother do it !
Do not let her bake and broil
Through the long, bright summer hours ;
Share with her the heavy toil.
See, her eye has lost its brightness,
Faded from her cheek the glow,
And the step that once was buoyant,
Now is feeble, weak, and slow.

Daughter, don't let mother do it !
She has cared for you so long,
Is it right the weak and feeble
Should be toiling for the strong ?
Waken from your listless languor,
Seek her side to cheer and bless,
And your grief will be less bitter
When the sods above her press.

Daughter, don't let mother do it !
You will never, never know
What were home without a mother,
Till that mother lieth low—
Low beneath the budding daisies,
Free from earthly care and pain—
To the home, so sad without her,
Never to return again.

## GENERAL MEETING.

A General Meeting under the care of a Committee of Western Yearly Meeting, in co-operation with one of Sand Creek Quarter, is appointed to be held at Sand Creek Meeting House, near Elizabethtown, Bartholomew County, Ind., commencing on 7th day, 3d mo. 23d, 1872, at 11 o'clock, A. M. The Committees are requested to assemble two hours earlier that morning. A cordial invitation is extended to all. Persons going by Indianapolis should call for tickets at reduced fare over the Jeffersonville Railroad to Elizabethtown, where they will meet with a warm reception by Friends, and every necessary accommodation will be supplied. On behalf of the Committee, WM. L. PYLE.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices fom Europe to the 12th inst. have been received.

GREAT BRITAIN.—A commission of medical men appointed to examine as to the sanity of O'Connor, the assailant of the Queen, have reported that he is of sound mind, but an enthusiastic Fenian.

The committee appointed to receive subscriptions for the sufferers by the Chicago fire, has published its report, which shows that the sums contributed to that committee, throughout England, amounted to £162 000.

The answer of our government to the note from that of Great Britain relative to the Geneva arbitration, had been received. The London *Observer* of the 10th says that it expresses the desire of the American government for a final amicable settlement of the whole question; and that journal adds that neither government is in favor of re-opening the proceedings of the Joint High Commission. The *Times* of the 7th, infers from the admissions made by the press of the United States, that Americans now acknowledge the extravagance of the demand for indirect damages, though they show no disposition to withdraw them from their case; and also says that if the claim for losses by the transfer of the American commercial marine to the British flag is not abandoned, England will declare the reference to the Geneva tribunal inadmissible, which course is approved by English statesmen and jurists.

The operatives in the silk factories of Leek in Staffordshire, 3,800 in number, have been "locked out" for refusing the terms offered by the employers. This throws out of work one third of the population of the town. At Seaham, Durham, 1500 coal miners have struck for higher wages.

At a meeting of the Directors of the French Atlantic Cable Company, held in London on the 6th, it was resolved to lay another cable to America, which will be under the management of the present cable combination.

France.—The payment of the last of 2,000,000,000 francs of the war indemnity, with interest to date on the remaining 3,000 000,000 francs, was completed on the 7th at Strasburg. This gives France entire control of six departments, in which she is allowed to maintain as large a military force as she desires. The condition of the national treasury, even after this heavy payment, is represented as satisfactory, the Minister of Finance reporting a balance on hand of 450,000,000 francs.

The French journals give some painfully interesting statistics of the effect of the war on the population of the capital. As many of the official registers were destroyed in the burning of some of the public buildings, the results obtained are only approximative; but due allowances being made, it appears that while the average number of deaths in Paris annually is 45,000, in 1870 they amounted to 77,581, and in 1871 to 99,945, more than double the average rate. In the same period the births had diminished to about four-fifths of the usual average, and in one month of last year to less than half.

The ex Prefect of the Department of the Eure was recently tried on the charge of embezzling funds which had been contributed from abroad for the relief of French sufferers by the war, and was acquitted. The Minister of Finance, Ponyer Quertier, having appeared as a witness, and given testimony in favor of the accused, some of his colleagues in the Ministry were much dissatisfied with his conduct, and the discussion in the Cabinet resulted in his resigning his position. Goulard, till then Minister of Agriculture and Commerce, was appointed as his successor.

At a meeting of the shareholders of the Suez Canal held in Paris on the 12th, President Lesseps made a report, in which he said that the Company has no intention of selling the canal to any Government; that the traffic by the canal is largely increasing; and that the receipts during the past two months amounted to $515,400.

Austria.—The Upper House of the Reichsrath has passed the compulsory election bill previously adopted by the Lower House.

Prussia.—The Upper House of the Diet has passed, by a vote of 125 to 26, a bill providing for government supervision of the schools, thus virtually removing them from clerical control. During the debate on this measure, Prince Bismarck made a significant speech, in which he expressed a fear of the disloyal influence of the Romish clergy. He also insisted on a clause providing for the introduction of the German language into Polish schools.

Italy.—At a recent meeting in Rome of the Italian society for the diffusion of the Bible, "Father Hyacinthe" said that while he could not become a member of the society he willingly gave it his approval and concurrence.

The Pope persists in his position of antagonism to the Italian government. At a recent public audience, he said that the misfortunes of the Church dated back to 1848; and further declared that the existence of two powers in Rome at the same time was impossible.

Joseph Mazzini, the well known Italian republican leader and revolutionist, died at Pisa on the 10th inst., in his 64th year. The Italian Chamber of Deputies unanimously adopted a resolution of regret for his death, and its President pronounced a eulogy upon him.

Spain.—The Madrid *Gaceta* publishes a decree authorizing Ortega to lay a dried telegraph cable between Spain and England.

Domestic.—Gen. O. O. Howard, the late head of the Freedmen's Bureau, has been appointed a commissioner to visit the Apache Indians of New Mexico and Arizona, for the purpose of ascertaining their disposition as respects maintaining peace with the government, their true condition and needs, and the best and most effective means of averting, if possible, a renewal of hostilities against the whites.

Complaints are made by residents in the western part of Texas, owners of large herds of cattle, of frequent and extensive depredations on their stock by bands of Mexican robbers. At a recent meeting of stock-raisers held at Brownsville, it was asserted that in the latter half of the Second month, 2000 cattle were taken across the Rio Grande within 30 miles of that place. They have asked for a sufficient force of U. S. troops to protect the frontier; otherwise they threaten to form themselves into an armed force for that purpose.

Extremely cold weather was experienced in the early part of last week over a considerable portion of the country. On the morning of the 5th, the thermometer was 17° below zero at Burlington, Vt.,—2° at Marquette, Michigan,—6° at Duluth,—18° at Montreal,—4° at Portland, Me.,—7° at Rochester, N. Y., and—11° at Oswego, N. Y.; and the next day, zero at Marquette and Oswego,—1° at Boston and Rochester —7° at Burlington and Portland,—5° at Duluth,—6° at Montreal, as reported from the U. S. Signal Service Bureau; while private reports indicated on the 5th,—32° at Ogdensburg and—34° at Watertown, N. Y. A violent gale accompanied this intense cold, in many places, and the heaviest snow of the season fell near the Atlantic coast about the same time, from Fortress Monroe northward. At Eastport, Me., on the 5th, the thermometer fell 49° in ten hours, sinking to—15°.

# FRIENDS' REVIEW.

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For Friend's Review.

## MIRABEAU'S ANSWER TO DUNKIRK FRIENDS.

I notice the article on the first page of the *Review* for Second month 24th, and the Editor's notice of the same. The "Answer" to the petition of the Dunkirk Friends to the National Assembly of France, early in 1791, was not written by Bailly: it was both written and delivered by a greater than he, the renowned Mirabeau. Bailly had ceased to be President of the Assembly, and had been appointed Mayor of Paris, sometime before William Rotch and others presented their petition, and Gabriel Honoré de Riquetti, comte de Mirabeau, now occupied the place, having been elected to it early in the year 1791. He held it but a short time. A few weeks after he had written and pronounced the "Answer," the man who seemed to hold in his hands the destinies of France had ceased to live.

It was early in the year 1791, that the petition which called forth the reply given in the *Review* was presented. I have not been able to find a copy of this paper. Perhaps it may yet come to light. William Rotch, no doubt, had a copy, and he would be very likely to send one to his friend and correspondent Rebecca Jones. May it not be found in the pages of the *Moniteur?*

Of the "Answer," we have two versions, —that given in *Friends' Review*, and another which is found in the *North American Review* for 1822, vol. 15. In an article in that periodical, in which he notices a work entitled, *Œuvres Oratoires de Mirabeau; précédés d'une notice historique sur sa vie*, Alexander H. Everett gives a sketch of the life of that wonderful man, and quotes largely from his speeches. This address or reply to the Quaker petitioners he gives entire, translating it from the work he was reviewing.

Everett thus introduces his translation of the answer:

"The following answer was made by Mirabeau, then presiding in the National Assembly, to an address from a deputation of the sect of Quakers. He refutes all their principles with great *nonchalance*, at the same time that he is overwhelming them with a profusion of polite and complimentary phrases. The whole speech is, in fact, a piece of delicate persiflage."

Which of the two translations is most faithful to the original I have no means of ascertaining. The version in the *Friends' Review* is by far the most vigorous, and is, probably, the most correct. It would be interesting for us to have the petition in the original English and the answer in the original French.

But the readers of the *Review* will be, I have no doubt, more interested in the history of the petition and of the circumstances attending its presentation to the National Assembly of France.

William Rotch, of Nantucket, had established the whale fishery at Dunkirk in France. His son Benjamin, who afterward settled at Milford Haven, was there in charge of the business. The father left France in 1787 and did not return until the summer of 1790. He then took with him his wife and

two daughters, Lydia and Mary. Benjamin Rotch's wife and child were of the company.

When William Rotch went to Paris, after an unavailing effort to establish the whale fishery in England, in addition to the propositions which were directly connected with that undertaking, he submitted to the French Government the following:

1. A full and free enjoyment of our religion according to the principles of the people called Quakers.

[To this the ministerial "accordé" was attached in writing.]

2. An entire exemption from military requisitions of every kind.

To this was answered the following: "As they are a peaceable people, and meddle not with the quarrels of Princes, neither internal nor external, this proposition may be granted."

Thus were the Nantucket Friends settled at Dunkirk. When William Rotch told Lord Hawksbury, during the unsuccessful negotiation in England, that he would make an application to the French Government, it was not strange that the latter exclaimed, "Ah! Quakers go to France?" The reply was, "Yes, but with regret." They found themselves there, however, under more favorable circumstances than had been expected.

Thus far by way of introduction. The remainder of this interesting narrative will be given in the words of William Rotch, who, although he says in his brief memorandum that "*William Rotch, of Nantucket, assisted,*" was without doubt the originator and principal actor in the movement.

"Early in the year 1791, I was called upon with my son (Benjamin) to attend the National Assembly at Paris. We were joined by John Marsillac in presenting a petition to that body for some privileges and exemptions connected with our religious principles. The petition was drawn by John Marsillac before we reached Paris, and notice given that it must be presented the next day.

On perusing it, we found some material alterations necessary, and in some instances it was difficult to express in French the alterations we made in English, without losing their force. My not understanding the French language, it was impossible to have such expressions inserted as I thought necessary, and the time was so short that we were obliged to let it pass with much fewer amendments than we wished.

The hour was come for presenting it; and the previous notice given of the Quaker petition, I suppose drew every member in town to his seat. The galleries for spectators were filled, and many could not be accommodated; nor did we wonder at their curiosity, considering the novelty of the object. We had been with Brissot de Warville, Clavier, and some others, looking over the petition until the latest moment, and we must now proceed to the Assembly.

They with several others had come to accompany us, and just as we were moving, one observed, "You have no cockades; you must put them on." We told them we could not; it was a distinguishing badge that we could not make use of. "But," said they, "it is required by law, to prevent distinctions, that people may not be abused, for their lives are in danger without them, and there is always a large body of the lower classes about the Assembly that we have to pass through." Our answer was that we could not do it, whatever might be the consequences; that we were willing to go as far as we could, and if stopped, we must submit to it. We saw that our friends were full of fear for our safety.

We set out under no small apprehension, but trusting to that Power that can turn the hearts of men as a watercourse is turned, we passed through the great concourse without interruption, and reached the waiting-room of the Assembly. A messenger informed the President of our arrival, and we were immediately called to the bar. John Marsillac read the petition, with Brissot at his elbow to correct him in his emphasis, which he frequently did unperceived, I believe, except by us.

At the close of every subject there was a general clapping of hands, and the officers, whose business it was, endeavored to hush them that the reading might proceed. This *hushing* I thought was *hissing*, from my ignorance of the language, and apprehended all was going wrong until better informed.

After the reading was concluded, the President, Mirabeau, read his answer. The clapping was repeated at the end of every subject. At the close, the President said: "The Assembly invites you to its sittings."

As we were passing to the seats assigned us, a person touched Benjamin and said, "I rejoice to see something of your principles brought before this Assembly." He did not know who it was. After were we were seated several members came to us for conversation on the subject of our principles. We remained until the Assembly rose and then returned to our lodgings.

We next found that a visit to the influential members in their private hotels was necessary, to impress them with the reasonableness of our requests. We accordingly proceeded, John Marsillac, Benjamin and myself, and met with a polite reception from all except two, and nothing more than careless indifference from them.

One was Bernard, a young man of good

talent, but great vanity. At our approach he offered us no seats, but threw himself on his sofa at great ease, which we were told was his common attitude when applicants of much more consequence than we were came into his preseuce.

The other was Talleyrand. After endeavoring to impress him with the foundation of our petition, he made no reply, but let us pass silently away.

We generally found a number of persons with the members we visited, not of the Assembly, but applicants, soliciting their interest for the different objects they were pursuing; and the features of our petition always led to an opportunity of opening our principles at large, particularly that respecting war. They invariably enquired, and listened with great attention, and seldom was any opposition expressed.

We had much conversation with Bishop Gregory, who was a very Catholic man, liberal in his sentiment, and much esteemed; also with Rabaut de St. Etienne, then Bishop of Autun. He was a very remarkable man, and I believe was a blessing to many over whom he presided. He was one that fell a victim to the guillotine under the sanguinary reign of Robespierre. He inclined to converse much on non-resistance; and finally thus summed up what he considered the view of its advocates and of pure Christianity:

'If an assassin comes to take my life, and I conscientiously refrain from taking his to save it, I may trust in some interposition for my deliverance. If, however, no interposition appearing, I still refrain from precipitating a soul unprepared into eternity, and he is suffered to effect his purpose on me, I may hope to find mercy for myself.'

The object of our petition was of little consequence to me whether granted or not, compared with the opportunity we now had of somewhat spreading the knowledge of our fundamental principles, above all, that of the *Inward Light or Spirit of God in every man, as a primary rule of faith and practice.*

We met with a number of serious persons who were in a great measure convinced of the rectitude of our faith, and they gathered to us at our hotel one evening after another, one inviting others to come with them, until these social meetings in our apartments became exceedingly interesting. The conversation was almost wholly on religious subjects, and they always appeared well satisfied with the hours thus spent. It was then a turbulent time in Paris, and much more so afterwards. Several of these valuable persons fell in the 'Reign of Terror,' and others are beyond my knowledge, but the remembrance of those evenings, and of the feeling of Divine influence that attended them, I believe will never pass away.

One of our visitors informed us that the Duchess of Bourbon was greatly interested in the principles we professed, and said if we would see her, he would make way for it; but Benjamin's business calling him home, and my not speaking French, we could not accept the proffered interview. We therefore returned to Dunkirk."

Such is William Rotch's account of the Quaker petition to the French Assembly and of Mirabeau's "answer." He remained in France but two years after the event. The excesses of the French Revolution and the inevitable war with England drove him away. He left France two days before Louis XVI. was guillotined. His family secretly embarked four months afterward, and in the Ninth month, 1794, he was at his Nantucket home. The next year found him settled in New Bedford, where he died in 1828, aged 94. Well was it said of him by Rebecca Jones, "He was a Prince of a man."

JAMES B. CONGDON.

## NOTES FROM AN INTERLEAVED BIBLE.

### NO. XIX.

BY M. S. W.

*Philippians*, iii. 18. "An essential ingredient constituent of courage is tenderness. Paul was a bold man, but he was not an unfeeling one. It was a bold word that he addressed to certain professors in this text, and he spoke it once and again, but he wept as he spoke. These tears did more to make a way for the reproving word into the joints and marrow of the culprit than all the sharpness of the reproof itself. Observe a mechanic boring through a bar of iron. He has a properly formed instrument of steel; this he turns quickly round, under a strong pressure upon the bar which he desires to perforate. But this is not enough. If only on the hard beam of iron, a harder point of steel is pressed and turned, they would set each other on fire. But a skilful operator quickly drops oil on the point of contact while he plies his task. This anointing keeps the instrument from heating and carries it through. These tears of Paul served the same purpose for the Philippian backsliders, that the mechanic's oil-drops serve for the iron beam. Human tenderness baptised by the Spirit poured on the point of contact when the sharp sword of the Word is pressed against a brother's heart, prevents the pressure from begetting a burning heat, and carries the weapon home."

19. A young man, on reaching the door of a theatre to go in, heard one of the doorkeepers call out, "this is the way to the pit." The thought haunted him and made him cease at-

tending such amusements, and he was brought to consider the state of his soul, and afterwards he became a minister of the gospel.

*Colossians.* 1. 17. Who has not noted certain occurrences in his life which he has had to acknowledge were perceptibly ordered by Providence. A father and son met at nightfall, and the son said he had been most wonderfully preserved, for his horse had thrown him, and but for God's guardian hand he had certainly been killed. The father replied that he too had cause to bless God, and praise His name, "for" he added, "I have travelled all day preserved from any alarm or accident whatever." A gentleman is now living who, when six years of age, in attempting to cross a street in New York, ran so close to a horse that was passing, that the boy stopped and clasped the fore legs of the animal in both his arms. The horse, instead of being frightened and rushing over the child, stopped suddenly and stood perfectly still. Was it not by God's ordering?

We read that the whole Jewish people were to be exterminated on the morrow, but God had promised a Saviour fromthat nation, and He kept the king wakeful in Shushan's palace. God led the monarch to call for the records of the kingdom, most unlikely reading to bring sleep to his eyelids. God's own finger turned the leaves of the book, and the chosen people were saved. In small and in great things we recognize that "by Him all things consist."

iv. 6. A poor shepherd addicted to the habit of swearing, was gently reminded by a minister of the Scripture precept, "Swear not at all," to which he replied, "I mean no harm, it is only a way I've got." "True, my friend," said the minister, "but the same good book tells you and me, 'There is a way that seemeth right to a man, but the end thereof is the way of death.'"

1 *Thess.* i. 11. "Study to be quiet," it comes not of itself—this heavenly quiet, combining repose with industry; it needs to be learned, to be studied, prayed for, watched over, lest the tempter should take advantage of us and draw either to false excitement, or the quiet of indolent apathy.

2 *Thess.* i. 8. There is frequent use in Scripture of the element of fire as an emblem of things spiritual and Divine. In a majority of cases we perceive that it symbolizes the severer aspect of the Divine character; the holiness of God, or the effect of that holiness upon the state and prospects of those who are at enmity with it.

Thus when God is represented as "a consuming fire" (Heb. xii. 29.) "The Lord will come with fire." (Isaiah lxvi. 15.) When in vision He appeared to the Psalmist "with fire out of His mouth, and His voice, hail stones and coals of fire" (Ps. xviii. 8, 12.) To Habakkuk, with "burning coals went forth at his feet." (iii. 5.) In these and many similar passages it is plainly God's relation to the enemies of His truth and kingdom—His holy indignation against their sins, and His purpose to execute upon them the judgment they have provoked, which is imaged by the fiery element in the descriptions.

There are other aspects also of the Divine character and working imaged in it. The Lord was in the pillar of fire that went before the Israelites. When He accepted David's burnt offering He "answered him from Heaven by fire upon the altar." When He promised Jerusalem, "I will be a wall of fire round about, and will be the glory in the midst of her" (Zech. ii. 5.) When He promised to believers the "baptism of water and of fire."

*Timothy* i. 15. Paul was evidently referring to past time when he said "of whom I am chief," as in verse 13 he mentions himself as one "who *was before* a blasphemer and a persecutor." The writer heard an eminent minister on this text. He deprecated those who felt their sins forgiven through faith in Christ, and they privileged to cry Abba Father, calling themselves the "chief of sinners."

He considered it as human infirmity to claim precedence, to place themselves above their fellow-mortals, even in sinfulness. A sinner cannot have peace with God, yet some persons declare they have "the peace of God which passeth all understanding" and at the same time claim, of sinners "I am chief." A man may know that he is a sinner, but he cannot know that another is not his equal in evil.

V. 23. "Paul advised Timothy to take wine for his stomach's sake."

"Well, are you sick?"

"No, I am not."

Do you not see the absurdity of your drinking wine when you are well, because Paul advised Timothy to take it when he was ill? Timothy was a temperance man, and we have no reason to suppose he took wine even when Paul advised it.

2 *Tim.* iii. 4. A lady said to an aged friend, "With all your objections to dancing, you will be obliged to admit that it is not half so bad as to be at an evening party drinking wine or playing cards, or slandering one's neighbors."

He replied, "I confess that it is not so bad as either of those; but are you obliged to drink, gamble, or slander your neighbor, or dance? if so, dance by all means, or stay at home. I have never felt any necessity to do either."

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Wholesome sentiment is rain, which makes the fields of daily life fresh and odorous.

MARY HUSTLER, *of York, a Minister, died 26th of 2d mo.*, 1871, *aged* 93 *years.*

Mary Hustler was the daughter of Daniel and Lydia Mildred, and was born in London on the 29th of Eighth month, 1778.

Our dear Friend having attained the advanced age of 93, and having outlived many of her contemporaries, it seems due to the affectionate remembrance in which she is held by those who knew her, to endeavor to collect a few reminiscences of her earlier and middle life, illustrative of her Christian character, and of her love to the brethren and sisters in Christ Jesus.

Though there may not be any striking incidents to relate in the earlier years of one whose life was spent for the most part in the home shelter, yet a few lines in retrospect, from her own pen, written during a later period, may not be uninteresting, as showing some features of the path in which she was led by her unerring guide, and testifying to the earnestness with which she desired to follow His leadings.

Mary Mildred was only nine years of age, when her father was suddenly removed from his family by death ; a loss to which she often alluded, as having deprived his children of the care of one whose Christian experience and parental affection would have shielded them from many difficulties and dangers. In her memoranda, she remarks, "our education had not been in strict accordance with the views of the Society of Friends, though taught to revere its principles ; but as I grew up, I was often impressed with the beauty of consistency, and with an increasing desire for its attainment :—this involved many an anxious and prayerful struggle, and exposed my sister and myself to some very severe conflicts." The beloved twin-sister to whom she alludes, was intimately associated with the whole of her early life. They were the youngest of a large family, and were the devoted companions of their mother during her widowhood.

Carrying on the review of past mercies she says, "throughout my lengthened life I have largely partaken of the cup of mixture,—and have had indubitable proof of the Holy Spirit's influence from early childhood, though I knew it not at the time. In retrospect I can trace the finger that pointed, and the light which made manifest what sin was, at an age too early to understand or experience the different phases of temptation ; when (unknown to any mortal) evil was represented to me as good, and darkness as light ;—still a doubt would arise in a desire to seek after the truth. In this state, being alone on one occasion, I opened a Bible which lay on the table, and my eyes glanced on a passage, which, clear as the sun, unveiled the error.

"Young as I was, not more than nine or ten years of age, I boldly declared the truth by it, in opposition to sentiments expressed by one who was older, who afterwards acknowledged that it was only done with the intention of trying my principles ;—but the Lord sustained, and in advancing years gave proof, that the instrumentality of even a child, under His holy teaching, was not lost." She remarks, "when very young, I remember being very much impressed with the ministry of Rebecca Jones, in the meeting at Plaistow. It convinced me of the necessity of the heart being cleansed, and of prayer." Frequent allusion is made by our departed Friend to valued opportunities of association with many dear Friends from America, whose loving influence was permitted to strengthen and encourage her young heart in the path of self-denial, and devotion to her Saviour ;—amongst these are mentioned George Dillwyn, William Savery and Thomas Scattergood ; their services being specially devoted to the young, of whom there were many in the meetings of London and its vicinity. At a later period, the visits of Stephen Grellet gave rise to a warm friendship and correspondence, which continued through life to their mutual comfort.

In the year 1799 Mary Mildred removed with her mother and sister Martha, from London to Tottenham, a change to which she often thankfully recurred, as having been advantageous both socially and religiously. In 1811, she left Tottenham, accompanying her sister to York on her marriage. She resided there till 1815 ; and was then united in marriage to John Hustler, of Undercliffe, near Bradford, thus entering on an enlarged sphere of usefulness ; devoting much of her time to visiting the poor, and ministering to their necessities.

Mary Hustler took a warm interest in the promotion of education ; and besides organizing and superintending schools around her, she was for some years a valuable member of the Ackworth and Rawdon School Committees. Her cheerful disposition endeared her to the young, for whom she felt a loving interest ; her sympathies also flowed towards those on whom the care and responsibility more particularly rested, and we believe that her presence and encouragement were often like a ray of sunshine, inspiring with fresh energy for the work. She was much interested in Scriptural instruction ; and some of those who were under her care still remember how she used to gather them around her for the purpose of reading the Bible. Possessed of considerable energy of character, and impressed with the importance of redeeming the time, she was in the practice of devoting the early hours of the morning to the

perusal of the sacred volume; a habit which was continued till the infirmities of age prevented it.

It was not till the year 1837 that she first appeared in the ministry; many and deep were the baptisms of spirit through which she passed, in yielding to this apprehended duty. Whilst thus exercised in mind, her beloved friends Stephen Grellet and Hannah C. Backhouse were remarkably led to speak to her condition; in allusion to which she says,—"If ever the anointing oil has in any degree been poured upon my head, it was permitted I believe, through the instrumentality of these dear Friends." They severally addressed her in similar language, though unknown to each other,—to her "humble admiration." In reference to this she remarks, "I believe the different offices in the church would be rightly filled, if there was more of a heart devoted to God. I marvel at their discovery of my mental condition, without the least outward knowledge."

(Conclusion next week.)

From Saint Paul's.

## NEWS FROM HERSCHEL'S PLANET.

SATURN—the *altissimus planeta* of the ancients—remains still the most distant planet respecting whose physical condition astronomers can obtain satisfactory information. The most powerful telescopes yet constructed have been turned in vain towards those two mighty orbs which circle outside the path of distant Saturn: from beyond the vast depths which separate us from Uranus and Neptune, telescopists can obtain little intelligence respecting the physical habitudes of either planet. Nor need we be surprised at the failure of astronomers, when we consider the difficulties under which the inquiry has been conducted. In comparing the telescopic aspect of Uranus with that of Saturn (for example) we must remember that Uranus is not only twice as far from the earth but also twice as far from the sun as Saturn is. So that the features of Uranus are not merely reduced in seeming dimensions, in the proportion of about one to four, but they are less brilliantly illuminated in the same proportion. And therefore (roughly) any given portion of the surface of Uranus—say a hundred miles square near the middle of his visible disc—sends to us but about one-sixteenth part of the light which an equal and similarly placed portion of the surface of Saturn would send to us. Now every astronomer knows how difficult it is, even with powerful telescopes, to study the physical features of Saturn. A telescope of moderate power will show us his ring system and some of his satellites; but to study the belts which mark his surface, the aspect of his polar regions, and in particular those delicate tints which characterize those various portions of his disc, requires a telescope of great power. It will be understood, therefore, that in the case of Uranus, which receives so much less light from the sun and is so much farther from us, even the best telescopes yet made by man must fail to reveal any features of interest. We may add also that Uranus is a much smaller planet than Saturn, though far larger than the combined volume of all the four planets, Mars, Venus, the Earth, and Mercury. If Saturn (without his rings) and Uranus were both visible together in the same telescopic field (a circumstance which may from time to time happen) the Herschelian planet would appear so small and faint that it might readily be taken for one of Saturn's moons, the ringed planet sending us altogether some sixty times as much light as Uranus.

But what the telescope had hitherto failed to accomplish, has just been achieved by means of that wonderful ally of the telescope, the spectroscope, in the able hands of the eminent astronomer and physicist, Dr. Huggins. News has been received about the constitution of the atmosphere of Uranus, and news so strange (apart from the strangeness of the mere fact that any information could be gained at all respecting a vaporous envelope so far away) as to lead us to speculate somewhat curiously respecting the conditions under which the Uranians, if there are any, have their being.

Before describing the results of Dr. Huggins's late study of the planet, it may be well to give a brief account of what is known or may be surmised respecting Uranus. The question has been raised whether Uranus was known to the astronomers of old times. There is nothing altogether improbable in the supposition that in countries where the skies are unusually clear, the planet might have been detected by its motions. Even in our latitudes Uranus can be quite readily seen on clear and moonless nights, when favorably situated. He shines at such times as a star of about the fifth magnitude—that is somewhat more brightly than the faintest stars visible to the naked eye. In the clear skies of more southerly latitudes he would appear a sufficiently conspicuous object, though, of course, it would be wholly impossible for even the most keen-sighted observer to recognize any difference between the aspect of the planet and that of a star of equal brightness. The steadiness of the light of Saturn causes this planet to present a very marked contrast with the first magnitude stars whose lustre nearly equals his own. But although the stars of the lower orders of magnitude scintillate like the leading orbs, their scintillations are not equally distinguish-

able by the unaided eye. Nor is it unlikely that if Uranus were carefully watched (without telescopic aid) he would appear to scintillate slightly. Uranus would only be recognizable as a planet by his movements. There seems little reason for doubting, however, that even the motions of so faint a star might have been recognized by some of the ancient astronomers, whose chief occupation consisted in the actual study of the star groups. We might thus understand the Burmese tradition that there are eight planets, the sun, the moon, Mercury, Venus, Jupiter, and Saturn, and another named Ráhu which is invisible. If Uranus was actually discovered by ancient astronomers, it seems far from unlikely that the planet was only discovered to be lost again, and perhaps within a very short time. For if anything positive had been learned respecting the revolution of this distant orb, the same tradition which recorded the discovery of the planet would probably have recorded the nature of its apparent motions.

Be this as it may, we need by no means accept the opinion of Buchanan, that if the Burmese tradition relates to Uranus, Sir William Herschel must be "stripped of his honors." The rediscovery of a lost planet, especially of one which had remained concealed for so many centuries, must be regarded as at least as interesting as the discovery of a planet altogether unknown. Nor was there any circumstance in the actual discovery of Uranus, which would lose its interest, even though we accepted quite certainly the conclusion that the Herschelian planet was no other than old Ráhu.*

Let us turn to Herschel's own narrative of his detection of Uranus. It is in many respects very instructive.

In the first place, we must note the nature of the work he was now engaged upon. He had conceived the idea of measuring the distance of the stars, or at least of the nearer stars, by noting whether as the earth circles around the sun the relative positions of stars lying very close to each other seemed to vary in any degree. To this end he was searching the heavens for those objects which we now call double stars, most of which were in his day supposed to be not in reality pairs of stars—that is, not physically associated together—but seen near together only because lying nearly in the same direction. The brighter star of a pair was in fact supposed to lie very much nearer than the fainter; and it was because, being so much nearer, the brighter star should be much more affected (seemingly) by the earth's motion around the sun, that Herschel hoped to learn much by studying the aspect of these unequal double stars at different seasons of the year. He hoped yet more from the study of such bright orbs as are surrounded by several very faint stars. It was a case of this kind that he was dealing with, when accident led him to the discovery of Uranus. "On Tuesday, the 13th of March, (1781)," he writes, "between ten and eleven in the evening, while I was examining the small stars in the neighborhood of Eta in Gemini, I perceived one that appeared visibly larger than the rest. Being struck with its uncommon magnitude, I compared it to Eta and the small stars in the quartile between Auriga and Gemini, and finding it so much larger than either of them, suspected it to be a comet. I was then engaged in a series of observations requiring very high powers, and I had ready at hand the several magnifiers of 227, 660, 932, 1,536, 2,010, &c., all of which I have successfully used on that occasion. The power I had on when I first saw the (supposed) comet was 227. From experience I knew that the diameters of the fixed stars are not proportionally magnified with higher powers, as those of the planets are; therefore I now put on the powers of 460 and 932, and found the diameter of the comet increased in proportion to the power, as it ought to be on a supposition of its not being a fixed star, while the diameters of the stars to which I compared it were not increased in the same ratio. Moreover, the comet being magnified much beyond what its light would admit of, appeared hazy and ill-defined with these great powers, while the stars presented that lustre and distinctness which from many thousand observations I knew they would retain. The sequel has shown that my surmises were well founded."

There are three points to be specially noted in this account. Firstly, the astronomer was engaged in a process of systematic survey of the celestial depths—so that the discovery of the new orb cannot be properly regarded as accidental, although Herschel was not at the time on the look-out for as yet unknown planets. Secondly, the instruments he was employing were of his own construction and device, and probably none others in

*It is, after all, at least as likely that Ráhu—assuming there really was a planet known under this name—might have been Vesta, the brightest of the smaller planets which circle between Mars and Jupiter, as the distant and slow moving Uranus. For although Vesta is not nearly so bright as Uranus, shining indeed only as a star of the seventh magnitude, yet she can at times be seen without telescopic aid by persons of extremely good sight; and her movements are far more rapid than those of Uranus. In the high table-lands of those eastern countries, where some place the birth of astronomy, keen sighted observers might quite readily have discovered her planetary nature, whereas the slow movements of Uranus would probably have escaped their notice.

existence in his day would have led him to the discovery that the strange orb was not a fixed star. And, thirdly, without the experience he had acquired in the study of the heavens he would not have been able to apply the test which, as we have seen, he found so decisive. The fact that the stars are not magnified by increased telescopic power to the same extent as planets or comets, is, as Prof. Pritchard has justly remarked, "an important result of the undulatory theory of light, and was unsuspected in Sir William Herschel's day." So that whether we consider the work Herschel was engaged upon, the instruments he used, or the experience he had acquired, we recognize the fact that he alone of the astronomers of his time was capable of discovering Uranus otherwise than by a fortunate accident. Others might have lighted on the discovery—indeed, we shall presently see that the wonder rather is that Uranus had not been for many years a recognized member of the solar system—but there was none but Herschel who could within a few minutes of his first view of the planet have pronounced confidently that the strange orb (whatever it might be) was not a fixed star.

(To be continued.)

# FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 23, 1872.

THE SCURRILITY OF THE PRESS.—It is not our practice (as we have elsewhere remarked) to aid the secular press in the circulation of attacks upon our religious Society. In the *Christian Worker* of 2d mo. 15th, our esteemed friend, Esther B. Tuttle, refers to the publication in the Philadelphia *Friend* of a scandalous article copied from a Boston journal. We regretted and greatly disapproved this insertion of such an evil report, so calculated if true to bring reproach upon Friends, in a periodical issued as a Friends' paper. E. B. T. testifying as an eye witness that there are "gross misrepresentations" in the Boston article, says:

"Inasmuch as the *Friend* has commented upon this article, and accuses *our* correspondents of 'omitting glaringly inconsistent circumstances,' I take the liberty, as an eye-witness, of refuting such statements as that the audience was wrought up to such a 'pitch of excitement that they screeched, screamed or cried Amen.' Once, and once only, during our meeting, did I hear an *ejaculation*. There were, at times, subdued responses from the audience, but none that gave evidence of excitement, save the exception given, and that was from a woman not a Friend. The meeting surely was not responsible for this, as the lady did not inform us of her intention to shout in time to prevent it. What the '*Friend*' would advise in such a case, I am unable to guess.

"The correspondent goes on to say: 'It would take but a slight stretch of the imagination to suppose one's self in a red-hot glowing camp meeting.' I cannot tell the effect of a 'slight stretch' on the writer's imagination, but I *do know* there were none of the peculiar demonstrations incident to camp-meetings. Once I heard singing, and once only; it was at a large evening meeting, in which I judge, not more than one-fourth of the audience were Friends. A deep feeling of devotion pervaded the assembly, and the doxology was opened by the fervent lips of some fellow-believer *not of our name.*"

Although the Boston writer has failed to adhere to accuracy, we do not know that the worst things charged upon the Friends at the General Meeting, are as heinous as some *departures* from the law of love and violations of gospel propriety, which have occurred at regular meetings for worship and discipline, and among some of our members *in the city from which our contemporary issues*, acts which our said contemporary has not mentioned to disclaim them, and which we desire to be spared the necessity of naming. A popular poet of the present century, after alluding to venial excess growing from the enthusiasm of well-meant but not well-tempered zeal, describes in very unfavorable contrast,

"heartless speculative ill—
All youth's transgression with all age's chill—
The apathy of wrong—the bosom's ice,
A slow and cold stagnation."

We regret every deviation from gospel order—every "departure" from the love of the brethren—every public disrespect to ministers engaged in prayer, each obstruction and suppression of the gospel message—whatever would make the commands of God of none effect through any tradition—whatever overt acts of schism and anarchy the accuser may employ, to draw disciples from ancient and commendable usages having their origin in the truth.

THE FRENCH RELIC presented on page 417 has excited considerable interest, and we are indebted to our friend James B. Congdon for further particulars, and for the correction of an error. On page 424 we expressed the belief that J. S. Bailly was at that

President of the National Assembly, and of course the author of the official reply to the Petition of the "Dunkeque" Friends. Mirabeau had succeeded him as President, and was the author. Our correspondent tells us there are two versions of the answer, and we cannot doubt that the one given to R. Jones by Wm. Rotch, and which will by found on page 417 of the present volume, is the correct one. Of the petition itself it is not likely that any copy has been preserved. It does not appear to have been expressed in a perfect or satisfactory form, but to have been delivered *verbally in part*, or at least with verbal explanations.

We are hoping to receive from J. B. C. some further historical reminiscences.

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CONVENTIONALITY. — Plainness of dress does not, as we conceive, consist in a peculiar denominational style, nor is the testimony against following the vain and ever changing fashions necessarily exemplified by throwing off the simple national costume in which a man has been reared, for the adoption of one much more expensive which has become a sectarian peculiarity, thus *following* a *fashion* which is of no *intrinsic* importance, which embodies no principle, which may become a snare in the direction of self-righteousness, and may lead away from the blessed testimony of Christian simplicity: one which does not denote membership in one more than in half a dozen other associations claiming the name of "FRIENDS," nor even prove that the wearer is a believer in the Christian religion. It could not have had its origin in any conviction of the duty of uniformity. It is not to be supposed that William Penn and Isaac Penington dressed altogether similarly, nor that uniformity was thought of in the earliest years of the Society. There was, it is true, in those times, a strong tendency to sumptuary laws, and in these transatlantic provinces, the courts were known to interfere most unwarrantably with the dress-patterns of the people: visiting with pecuniary penalties, deviations from the township prescriptions as to the shape, texture or costliness of attire, the number of buttons, &c., descending unwisely into minutiæ to the manifest interference with individual right.

The first record, so far as we are aware, of any thought among Friends of uniformity, was the case of Thomas Ellwood. The officers of law when they arrested as Quakers several Friends with whom he was walking, would not imprison him because of his head gear. Ellwood, not willing to purchase exemption by such means, threw away his Montier cap and assumed a hat, in a noble outburst of Christian manliness, thus acting in accordance with the precept: "Bear ye one another's burdens, and thus fulfil the law of Christ." The leather dress of George Fox was not imitated, nor designed to be used as a test; nor did he ever attempt to establish a Quaker insignia. Our first Friends wore the national garb of England, avoiding superfluities, and they and their compeers, loving one another and together endeavoring to adopt habits of simplicity and plainness, naturally became similar in appearance, and as they did not change with the varying fashions they soon were distinguishable by their external equipments.

Had the Society originated in some foreign land where the vesture of the common people was a contrast to that which prevailed in England, it is to be supposed that the Friends would have simply adhered to the costume of their ancestors and contemporaries. We have a warrant for this supposition, for, when the Society sprung up in Norway, and the question was considered in London Yearly Meeting whether these simple converts were to be induced to exchange their country's costume for that of their brethren in Great Britain, our Friends negatived the idea; and wisely so, as it would have pointed to the adoption of a fashion in substitution for a principle. It was safe to inculcate great truths, and to lead the people unto and leave them under the Holy Spirit whose wisdom was and is profitable unto all things.

This decision of Friends of London was in the Spirit of that of the early Church, who decided to lay upon the Gentiles no other burdens than *necessary things*. Had our pioneer Friends thought it expedient to contrive a dress-pattern to be imposed upon their fellow-believers through generations, we might conclude they would have made research to ascertain the costume of the ancient Walden-

ses, or have gone further back to trace the robes of Christ and His Apostles. These we apprehend were simply the costume of the country and of the times. We once heard an innocent, well-meaning Friend pronounce in a loud voice in a large meeting, these fanatical words: "Our blessed Saviour wore a seamless garment, which, to my mind, is conclusive evidence that we ought all of us to dress alike."

A distinguishing dress, however, at length prevailed among our people, to such a degree that fellow-professors promptly recognized one another. A living family-feeling resulted, and in this there was much that was pleasing, endearing and protective. Benefits were experienced undoubtedly promotive of the glory of God. Many persons (we may mention an instance, the beloved Joseph John Gurney,) have been constrained, in the personal guidance with which the Holy Spirit mercifully condescends to make manifest the course of individual duty, to put on the simple habiliments of a Friend, as a token that they had thrown in their lot with an unworldly people, and renounced the pomp and vanities of a world lying in wickedness. Very safe and profitable is unquestioning obedience to such a Leader, and very dear to us from long association and from the memory of many whom we count among the blessed — the saved of the Lord, is even the outward garb which denotes a principle so precious.

A distinguished member of a foreign government, during a visit to the United States, attended the meetings of Friends and became attached to their principles. The gay and expensive garb of some of our young women grieved him, and he expressed his wish to see them in a "religious dress." Here the right idea was upheld. The Christian, observant of gravity and simplicity, restrained by principle from the vanity of personal decoration, would be distinguished from the world by modest attire, in other words, as the foreigner expressed it, a religious dress. This would soon become *peculiar*, though it might not be conventional.

That principle of simplicity, of plainness, of unworldliness, has lost none of its vitality. It never *consisted in*, though it was *illustrated by* the tailor's labors. The denominational badge no longer causes our hearts to glow with a feeling almost of kinship, as we meet a stranger whose exterior denotes him to be a fellow professor of a most holy faith, and of numerous testimonies which for generations the wearers thereof held in the love of Truth. There is a person we frequently meet in the fullest Quaker costume, called by his political associates, *Friend* * * * * who has been indicted, tried, convicted, punished and disfranchised for breach of moral law. He is not a member with Friends,—but we have no pleasure in being from mere outward appearance identified with such a one by the public as being of the same faith. There are many Friends, who are such by conviction, and in holy living, who do not find that their infallible Guide leads them to assume a denominational garb; some feel restrained by a fear of hypocrisy; yet some of these, both sons and daughters, have received from the Lord gifts, the owning of adoption, and the promise of the Father. Who are we that we should ostracize these, or despise as "common" that which God has cleansed.

We have heard the untenable sentiment expressed by persons whom we honor for their sincerity, their faith and good works, that the continuance of the Society must depend upon what is not abstractly essential, and not so much testimony as the mode adopted to declare the testimony. We hold to no such superficial Quakerism. We know that the principles were held before the uniform was thought of, and we are certain that the unchangeable Captain of Salvation is able to sustain His people according to His own good pleasure under different dispensations equally as in the days of George Fox. We are far from dissuading any from the course of duty and of peace. It is not to be doubted that there are those who are *led* by the sure guide, as a matter of individual duty, to wear the distinctive dress which at *present* is customary among Friends (be it remembered that in the lapse of centuries many changes and modifications of costume have been made among us) but it is well to remember that we are not to enforce upon another man who is not so commanded, our own individual requirements, lest he answer in the words of the apostle—"Why is my liberty

dged of another man's conscience"—"Conience I say, not thine own but of the others." * * * "Who art thou that judgest nother man's servant? To his own Masr he standeth or falleth. Yea, he shall be olden up; for God is able to make him stand.'

We are led to recall the character and exmple of Margaret Fox, who was unsurpassed a valiant and deeply concerned Friend, ho nobly stood before Kings and cheerfully ndured persecution, imprisonment and loss in the defence of her despised felw-professors of the Truth. In her adanced age according to her biographer, she had witnessed something of a narowing formal spirit at work which as beginning to call for an external uniormity, and a close withdrawal within a secarian enclosure, such as grieved her. This id not correspond with her convictions of ospel freedom, or of the Spiritual life and hristian energy that the Holy Spirit imparts."

From the published volume of MARGARET ox's epistles, we copy the following signifiant paragraphs:

*Epistle of Margaret Fox, widow of Geo. Fox.*

"Let us all take heed of touching anything ke the ceremonies of the Jews, for that was ispleasing unto Christ. He testified against heir outside practice, and told them of their ong robes and broad phylacteries; and when hey found fault with Him for eating and rinking with publicans and sinners, He told hem that publicans and sinners should enter into the kingdom before them. So that we may ee how ill He liked their outward show.

"Let us keep to the leading of the Eternal pirit that God hath given us to be our teachr, and let that put on, and off, as is serviceble for every one's state. Let us take heed of imiting [one another] in such practices; for e are under the Gospel leading and guiding nd teaching. Legal ceremonies are far from Gospel freedem. Let us beware of being uilty, or of having a hand in ordering or conriving that which is contrary to Gospel freedom. It is a dangerous thing to lead young Friends much into the observation of outward hings, which may easily be done. For they an soon get into an outward garb so as to be ll alike outwardly; but this will not make hem true Christians; it is the Spirit that ives life. I would be loath to have a hand n such things. May the Lord preserve us, hat we do no hurt to God's work, but let Him work whose work it is.

"We have lived quietly and peaceably thus far, and it is not for God's service now to make breaches. "MARGARET FOX.*

"*Swarthmoor, 4th mo.*, 1698."

MARRIED.

ROCKWELL—KNOWLES.—In Smyrna, N. Y., on the 7th of Third mo., 1872, Franklin, son of Lorenzo and Mary Rockwell, of Westmoreland, to Maria A., daughter of Benjamin Knowles, of Smyrna.

DIED.

TERRELL.—At his residence, near Oskaloosa, Iowa, on the 24th of First month, 1872, Clark Terrell, in the 73d year of his age; an Elder of Spring Creek Monthly Meeting.

"The memory of the just is blessed," is the language which arises when contemplating the life and death of this aged pilgrim, of whom it may be recorded that he adorned the doctrine of God, his Saviour, by a life of humble, watchful, reverent trust in God, and increasing tenderness of spirit.

He was much exercised on behalf of his large family of children, desiring most of all that they might be found walking in the Truth.

Admonished by increasing feebleness that his end was approaching, he calmly set his house in order, and then quietly awaited the coming of his Lord, expressing to the faithful companion of his life, "I have nothing but love for every one," and again, "I am endeavoring to live each day as though it were my last."

By his large circle of friends, and the many who, at his two homes in Ohio and Iowa, have shared his open-hearted hospitality when gathered to the annual feasts of the church for upwards of forty successive years, his daily walk will be remembered as of one whose treasure was in Heaven.

TERRELL.—At the same place, on the 30th of Eighth month, 1871, Elizabeth C., daughter of Clark and Mary J. Terrell, in the 29th year of her age. The example of this dear young friend in carefully abstaining from all detraction, and reproving it in others, with the precious fruits of the Spirit evident in her, give the consoling trust that she has been permitted to enter within the gates into the City of her Lord.

ESTES.—At Vassalboro', Maine, on the 16th of 1st month, 1872, Sarah Ella, daughter of John and Mary Ann Estes, aged nearly 14 years; a member of Vassalboro' Monthly Meeting. She had a short and very severe illness, and her family were hardly aware that death was approaching till he was bearing the loved one away. Though suddenly called, we believe she has entered into rest.

The Stated ANNUAL MEETING OF HAVERFORD SCHOOL ASSOCIATION, will be held at the Committee Room of Arch Street Meeting House, on 2d day, 4th mo. 8th, 1872, at 3 o'clock, P. M.

PHILIP C. GARRETT,
*Phila., 3d mo.*, 1872. *Secretary.*

GENERAL MEETINGS IN NORTH CAROLINA.

The Yearly Meeting's Committee on "General Meetings" are united upon opening the next one at "Company Shops," on the N. C. R. R., on 6th day the 26th of 4th mo., at 11 o'clock, A. M. Accommodation can be had for a few persons in private families. Others will find comfortable quarters at the Hotel. Again on 6th day the 3d of 5th mo., we commence one at SUMMERFIELD (*Bruce's Cross Roads*)

*From M. F.'s published Epistles.

ten miles north of New Garden, in Guilford County. A special invitation and cordial welcome is hereby extended to friends of our own and other Yearly Meetings, who feel drawn in the love of the Gospel to join us in the labor. On behalf of the Committee, ISHAM COX, *Clerk.*

3*d mo.* 6*th*, 1872.

The Annual Yearly Meeting's Conference on the subject of First-day Scripture Schools, will be held at Springfield, Guilford Co , N. C., on the 22d, 23d, and 24th of 4th mo., 1872. It is earnestly desired that the friends of the cause, who can, will attend. On behalf of the Association, ALLEN JAY.

## CORRESPONDENCE.

PROVIDENCE, R. I.—Among several very interesting communications in the *Review* of the 2d inst., I notice one upon "The Basis of Christian Fellowship," in which the writer, J. B., propounds questions bearing upon our constitution as a separate religious Society.

I think the points to which he invites attention, are so clearly apprehended and satisfactorily answered by James Backhouse, in his article copied from the *London Friend* into the *Review* of First month 27th, under the head of "Our Title to Church Membership," that I cannot forbear referring J. B. and all who may question our duty as a distinct Christian Body to maintain and promulgate our "peculiar doctrines," or who may feel at a loss as to what constitutes fitness for membership in any particular branch of the Church, to a careful perusal of this article. C.

FROM A BELOVED ENGLISH FRIEND, 2d mo. 22d, 1872.—* * * * The accounts of General Meetings held in various places, and the manifestations of religious life in connection with them, seem to come home to us in this country something like a reproof for our inactivity and comparative coldness. For although we may not approve of everything that is said and done on these occasions, and we might be led by some of the accounts to think there had been some of that excitement which in large gatherings of this kind may be produced by mind acting upon mind, through the power of sympathy; yet I think we cannot but recognize the work of the Holy Spirit in the awakening of sinners and nominal professors. Time will doubtless show by the fruits that hereafter appear, how much of the seed has fallen into good ground. That this will invariably be the case is not to be expected. In the parable of the Sower, we infer that the seed was alike good in every case; the difference in results depending on the kind of ground on which it fell; teaching us not to be too much discouraged when satisfactory results are not always apparent. Yet how important that those who are engaged in sowing should be supplied with the true seed of the kingdom, carefully separated from the tares with which it is so apt to be mixed, and then not to be too anxious for its rapid development. "That which thou sowest is not quickened except it first die." This, in nature requires time, and the seed that is unnaturally forced is apt to be sickly and easily killed with the frost and blights which it cannot escape.

The great thing to be desired, it seems to me, is that for which our early Friends, and especially G. Fox, so earnestly labored, viz that their hearers should be directed to Christ not only as the Reconciler and propitiation for their sins, but also as their risen and living Saviour and "free Teacher," and that their dependence being withdrawn from man and fixed on Him alone, they might be brought patiently to sit under His teaching. I have often admired G. F's description of the condition of those among whom he had been laboring. "I left them under their Teacher, fresh and green."

* * * * * *

Our dear Friend William Robinson is now in your borders; I trust he will find an open door for his Master's message in the hearts of many, and that a blessing may largely rest upon his labors. * * * * *

GRAFTON, CANADA, 3d mo. 4th, 1872.—* * * * I wish, however, that all our members could read the *Review*. It seems favored to hold the balance between the opposite extremes with an even hand. In this day of renewed activity and zeal for the spread of the gospel, pure and simple, the *Review* very wisely lends its influence to all that is good, lovely and of good report, and gently endeavors to restrain all innovations. I trust, however, that there is no cause of alarm. The Lord will take the care and oversight of His own cause; and perhaps we need hardly expect to find any considerable amount of the precious metal without some dross. T. C.

[*Extract of a letter from the Orphans' Home, Arkansas,* 1872.]

We have now thirty-one boarders and fourteen orphans, and nearly forty in our normal class, who are making rapid progress and acquiring a knowledge and tact of teaching under the efficient drill of W. A. Syms. We have an enrolment of about 130 pupils in our week-day school, and a pretty good attendance at First-day school and tract readings, but not half the number we should have. Their churches here reflect a very poor light, there being among the members a great deal of quarrelling, drinking, and all the vices of which ignorance is the mother. Had we suf-

cient buildings here, or could we procure e money or means to erect, before another inter, a comfortable boarding house to prop- ly accommodate 100 or more students, I ubt not at all but there might be that many more found here. And we ought to secure endowment fund, by which some of the stitute but worthy and talented ones might ceive free instruction, that would qualify em for teaching or other lucrative business. early all the young men here are such as ve no parents, and are dependent entirely their own earnings. Such as these we uld bring directly under our own influence having a few hundred dollars un- er our control, to help them out a few onths at school, as a sort of loan fund. Ve have aided several such, and they ave not deceived us. They have no arents or settled homes, we get them into hool, and boarding, then in our First-day hool, and finally into membership, and they o not wish to leave us. We are selling and easing them land near by for five years, thus ttling them down in one place long enough do some good, and will sell them the acres ey cultivate just as fast as they can pay for . Two families of our members have bought, ne thirty and the other two acres, at $50 er acre. M. B. bought thirty acres near us. He is putting up a nice frame house, with eeded out-buildings, and laying out a nice ard. Has a wife and two children; has aved all this since he signed the temperance ledge (three years ago), and also paid a undred pounds of lint cotton per acre for ent all the time. He is a sound Christian nd a minister. The probability is, that most f our members will settle here, and thus be ear our school and meeting. The "Advocate f Peace" thou sent has come to hand, and my usband read from it at the opening of our First-day school last First-day, *Women and War*, and the appeal of *Women Friends of New England.* Pertinent remarks and prayer followed during our morning meeting, that the Prince of Peace might rule and reign amongst us. Our two colored ministers were both soldiers, but are now really *able* on the peace subject. O! there are some favorable signs and bright spots, or we should give up many times. I have relieved many suffering and sick from your donation; when all is expended will send report and items.

Affectionately, ALIDA CLARK.

*Second month 29th*, 1872.

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ROCHESTER, N. Y., 3d mo. 4, 1872.

(*In Attendance of the General Meeting.*)

*My dear friend Wm. J. Allinson:*—The Lord is in this place, and many have been favored to *know it*, in this regard even more blessed than Jacob, who, when awaked out of his sleep, said, "Surely the Lord is in this place, and *I knew it not*," may we all who have been privileged to be here, come to the full experience which the Patriarch afterwards reached, "this is none other but the house of God, and this is the gate of heaven," then we shall know for ourselves that *our* God, is none other than "*the mighty God of Jacob.*"

I should do great injustice to my own impressions if I did not acknowledge my full belief that the Lord is breathing upon the *dry bones* of our profession, and saying as He did to Ezekiel, "can these bones live?" Our answer should be like the Prophet's, "O Lord God, Thou knowest."

My love for *ancient Friends* amounts almost to veneration. I have, however, as much love for *modern Friends;* I know of no difference. I believe both are actuated by one and the same Spirit. I believe if the *latter* simply imitate *the former*, our vitality will be taken from us, and we shall be only a "valley of dry bones."

I thank my Divine Master that he is still breathing upon us; we have felt His breath, and not only we, but our dear Methodist brethren, in the depth of their feelings, have almost forgotten *their Amens!* and if uttered at all, they have been so suppressed, lest an outward expression should mar that *deeper amen*, which evidently has silently *been felt* in many a Christian heart during these meetings. * * * At one of the sessions, a suitable opportunity being afforded, a venerable looking man came forward, and standing a little elevated before the audience, he said: "*I am not ashamed of the Gospel of Christ.*" He said he had spent most of his days in unbelief, "a professed infidel," and might have died such, had it not been for the Friends; he loved them much, and wished the world might be full of them. He then gave his experience, attributing the change that had come over him to some one having sent him copies of the *Friends' Review*, which *at first*, in his confirmed infidelity, was not more to him "than blank paper;" but as they continued to come, he found in one number a conversation between a "Quaker and an Infidel," in which the first said to the Infidel, "What dost thou think of Christ?" He said these words so fastened themselves on his mind that he could not rid himself of them; they followed him all *the day*, were with him in his wakeful hours of the night, as he entered his office of business, and as he came out. At length yielding to the repeated calls, he resorted to the Bible, "the book which he had never believed in;" the good Spirit which had been so long striving with him, opened gradually its sacred contents, until he found just religion enough, *as one of the dear*

*sisters had said, "to make him miserable;"* which he thought was the condition of very many; but now, having obtained more, he was very happy, and wished every *skeptic* in the house to give up the evil heart of unbelief, and come to be a *happy Christian* as he was. Thou may know to whom I refer.

* * * I hope thou may receive from some source an account of the meetings, which I have no doubt have been of untold benefit to the city of Rochester. Sympathising with thee in thy arduous duties, rightly to conduct a Friends' paper in these days, when so many voices are saying: "Lo, here is Christ, or there,"

I remain thy attached friend,

WM. H. CHASE.

For Friends' Review.

## HOLSTON CAVE.

On the right bank of the Holston river, which meanders through the richest and most beautiful valleys of East Tennessee, is situated, in Jefferson county, one of Nature's sublime caves, known as the "Holston Cave." It lies in a romantic country, over which the aborigines chased their game during the day, and at night, it is believed, gathered in the mouth of this cave for a domicile, where, it is suspected, many of them lived together as a family, as further account may go to show.

Within a mile or so of the entrance may be seen a stupendous mass or cliff of solid limestone rock, rising high above the general surface of the earth; and over this rises much higher a steep rugged hill, gradually declining as it recedes from the river.

Nearing the cave, the mammoth opening in the earth may be seen, presenting to the writer a far more sublime appearance than the Mammoth Cave of Kentucky. Yet, its beauty has been greatly marred by a mass of detritus—mostly broken rock and dirt—having, at some period, fallen from the cliff above, and partly closed the large entrance, which I would judge to be eighty or ninety feet wide, and thirty or forty feet high.

The entrance is not more than five or six rods from the brink of the river, and the bottom of the cave not more than twenty feet above the average height of the water. Eight or ten rods up the bank of the river is a small opening, perhaps ten feet wide and two high, from which formerly flowed a beautiful stream of pure cold water, and from which now issues a constant current of cool air, continually moving the leaves, weeds and grass that grow in front of it. This opening leads into the main cave fifteen or twenty rods from its mouth.

Several years ago the man who owned the cave (a Friend) dug a ditch through the mound of detritus in the mouth of the cave, in order to convey a stream of water from th cave, that he might use its power in runnir machinery on the bank of the river. Th proved successful; a grist-mill, saw-mill an cotton-gin were soon erected, the machine in them moved by the water from the cav But little water now flows out of the sma entrance to the cave, it nearly all passin through this deep, narrow ditch, which about twenty feet in depth. At the botto of this trench, which is on a level with th bottom of the cave, were found many huma bones, promiscuously distributed among th broken rocks and dirt, which an anatomis pronounced to be Indian skeletons. Thi confirmed the opinion that the Indians wer collected there, perhaps enjoying their revelry when this eruption or catastrophe occurred and were crushed instantly by the falling o this detritus. As we enter the cave, eac visitor provided with a lamp or a pine torch our heads nearly or quite reach the top o ceiling, which is a solid smooth limeston rock, approaching within five or six feet o the inner declivity of this mound. A fe yards further bring us to the bottom of th cave, where it opens out in all its grandeur extending in height to a stone's throw. To th right hand is a similar mound of detritus t the one in the mouth, and which appears t have filled up a side cavern, the foot reach ing to the edge of the main cave. Near thi a beautiful stream of water gushes from unde solid rock at the side of the cave, flowing so copiously as to be called a "creek;" a dam having been constructed near this point turns the water into the narrow artificia channel.

As we advance, many things attract our attention—the dripping of water from above; the enormous expansion to which the cave now widens; the huge piles of large beautiful stones, which look as if they might have been quarried and piled up by skilled workmen; the ravines or fissures which appear on either side, presenting but a small opening, but soon widening into large grottos; the shrillness with which each voice penetrates the air, and the keen effect it produces upon the ear, and the echo of a shrill halloo or stamping the feet on the ground, producing a rumbling noise like distant thunder, causing an illusion that the earth is vibrating. We are reminded of the unlimited power of the All-wise Creator, and made to feel our utter inability to protect ourselves a moment from the crushing-in of those massive walls or the stupendous arch over head.

Proceeding a little further the stream of water disappears, and we find ourselves walking on a solid bottom of earth with not a loose stone to be seen; on each side a solid mass of rock, and overhead an even surface of

mestone ; but this uniformity does not last ng ; the beautiful stream of water, which e found at the entrance, makes its appear- nce again at one side and flows across the ave and sinks under massive rocks on the ther side, stalactites from the size of a pen- il to several inches in diameter may be seen rojecting from the abrupt terminations of he walls on either side and pendent from the eiling, like icicles found at a cataract ; many f these are hollow and easily crumbled to ieces, being nothing more than carbonate of me, formed by the constant dripping of water. Ve also find the stalagmites in great number, sing from the bottom of the cave, some only few inches above the surface, others a foot r more, while some are several feet in height. ne about three feet high, standing near the enter of the cave, attracts the attention of ll who pass by it, on account of its smooth- ess and beauty, with its snow-white base and arble-like top with a small pool of water on he apex, filled to overflowing by a constant rop from above—this is called the " churn." gain we cross the " creek;" here, as before, it ses on one side and flows parallel with the ave for a few rods and then disappears on the pposite side. After we travel about half a ile we come to large pillars of stone, mostly bout one foot in diameter, extending from he bottom of the cave to the top. Apparently ey are nothing more than stalagmites, which ave " grown" from the bottom and are now ined to the top, and appear as though they ere props to the massive arch over our eads, were it not that all of them are broken quare off near the middle ; it appears that he top has either been raised or the bottom epressed, leaving a space between them of bout an inch, or sufficiently wide to thrust he hand between the broken ends. These ere broken, no doubt, at the time of the ter- ible catastrophe at the entrance. Proceed- ng further, we find a large heap of guano, he deposit of innumerable bats, which inhabit his dark abode.

When we have walked a reputed mile and half, we reach the " narrows," where the alls draw near to each other and the ceil- ng comes within four or five feet of the bot- om ; but it remains this way for only a few ods and then opens out to its usual idth and height. Up to this point there are ine " creeks" to cross, or the same one that umber of times. Shortly after passing this arrow defile, we come to a deep creek over hich there is no way to cross except a nar- ow shelving rock extending along the side of he cave. A little further on we find more nteresting curiosities than yet seen ; various partments or openings appear on each side, orming rooms of different sizes and shapes ; verhead appear an unusnal number of stalactites and beautiful formations of various kinds of deposit. One of those rooms has been termed the " smoke-house," on account of its various forms of stalactites resembling pieces of meat, suspended ready for the smoke. In another division there is a shaft five or six feet in diameter extending up from the ceiling beyond where the light of our torch will reach ; this opening appears to be the abode of more bats than any other part of the cave. Here we find stones of a soft nature, upon which are names and dates engraved over fifty years ago ! Here the echo of the voice appears to resound with a ten-fold re- verberation more than it did when within a furlong of the mouth. Stamping on the ground or striking a stalagmite or pillar *seems* to shake everything around us, and causes the walls to *appear* to vibrate.

We continue in our course until we shall have crossed seventeen "creeks" and reach the eighteenth one, where the stone reaches down to the water and closes the opening entirely. The distance to this point is reputed to be nearly three miles.

JEPTHA W. MORGAN.

*Ackworth, Iowa, 2d mo. 23d,* 1872.

## PAUL AT ATHENS.

BY CHARLES L. THOMPSON.

All along the classic waters of the broad and blue
Ægean,
As they softly break in music on the shores of
Thessaly,
Winds of Hellas, through the cordage of the vessel,
lift a pæan,
For the preacher bears the message that shall set
the thinkers free ;
Into distance fades Olympus, with his royal crown of
snow,
And his thunders sink to dirges, breaking very sad
and slow :

Θεῷ—Θεῷ ἀγνώστῳ.*

Swiftly round the cape and softly at the olden port
Piræus
Grates the keel upon the sands that slope to
Athens' portals ;
The " long walls" reel in ruins, for the broken stones
shall be as
Highways for the tread of Truth that breaks the
Greek Immortals :
The gods from off their pedestals fall each to Hades'
gloom,
When the brave Apostle reads the words, their epi-
taph and doom :

Θεῷ—Θεῷ ἀγνώστῳ.

Through the spaces of the " painted porch" and
lofty colonnades
Sadly linger yet the echoes of the Stagirite's de-
spair,
And the voice of grand old Plato trembles yet along
the shades
Of the "olive grove," whose memories still bur-
den all the air ;
But the nightingale among the branches sings her
notes of woe,

*Literally—" To God—To God unknown."

And the winds along the Agora repeat it sad and low.

Θεὸν—Θεὸν ἀγνώστῳ.

The voice that caught its grandeur from the long roll of the sea,
And poured its waves of passion on the sinking Grecian heart,
Till Liberty's expiring breath could say "Thermopylæ,"
Seems yet to echo in the temples and along the ruined mart;
The nation's cheers are tremulously deepened into groans,
And the answer of the preacher is in these prophetic tones:

Θεὸν—Θεὸν ἀγνώστῳ.

All the weary earth is Athens, and around the altar stairs,
Where a shadow wraps the faces of the prone immortals, dead,
Stand the people in the darkness, lifting silently their prayers,
Longing, half unconsciously, to greet the preacher's tread.
He comes, and from the blue Ægean unto earth's remotest shore,
The trembling hand of man shall write this threnody no more;

Θεὸν—Θεὸν ἀγνώστῳ.

## SUMMARY OF NEWS.

Foreign Intelligence.—European advices are to the 19th inst.

Great Britain.—Lord Northbrook, late Under Secretary of War, has been appointed Viceroy of India, as successor of the murdered Lord Mayo.

The reply of Secretary Fish to the British note respecting the Alabama claims case was communicated by the American Minister to Gladstone and Earl Granville on the 14th. On the 15th Disraeli asked in the House of Commons if the note could be laid before the House, alluding to the public anxiety to know its contents. Gladstone replied that after it had been considered in a Cabinet meeting, the government would report on the subject, but it was impossible to do so then. A member gave notice that in case of further negotiations with the government of the United States, he should ask that nothing be accepted by the British government as final until sanctioned by Parliament.

Lord Granville announced in the House of Commons on the 14th, that he had received official notice from the French Cabinet of the abrogation of the commercial treaty between the two countries.

On the 18th, Ministers in both Houses of Parliament stated that the reply of the American Government was couched in courteous and friendly terms. The views of the British government were not adopted; hence an answer was thought to be required, and, indeed, appeared to be invited. That answer was to be delivered to the American Minister in London, before the 21st inst. It would be inconsistent with public business to lay the correspondence before Parliament at present.

France.—The Assembly has passed a bill for the suppression of the International Society. It imposes various fines and terms of imprisonment for holding office in or belonging to the society, and in some cases deprives offenders of civil and domestic rights.

On the 14th, the Assembly discussed the budget, when President Thiers made a speech, in which he defended the estimates of the War Department, and insisted that they could not be reduced, as it was necessary to replace material of war, fortify the frontier, repair fortifications, and create a real army. Subsequently, he agreed to a compromise with the committee on the budget, by which the estimates were reduced 19,000,000 francs. On the 17th, he urged that the committee should promptly decide upon the question of new taxation, declaring that delay on this point was paralyzing to the government and to the trade of the country. He presented a definite proposal of the government for raising 55,000,000 francs by taxation of textile, and 56,000,000 francs on other raw materials. The proposition gave rise to a warm debate. The Assembly has rejected a resolution proposing a reduction by one-tenth in the allowance of President Thiers.

The government is said to be negotiating with that of Germany, with a view of anticipating the full payment of the war indemnity, and thereby securing the complete evacuation of French territory by the German troops.

Switzerland.—The Federal Council has appointed the 12th of Fifth month as the day for the people to vote on the ratification of the revised Constitution adopted by the National and State Councils.

Austria.—An imperial edict has been issued, dissolving the Diet of Bohemia, and ordering elections immediately for a new Diet, to be convoked Fourth month 24th.

Prussia.—The government has requested the Roman Catholic Bishop of Ermeland to revoke the sentences of excommunication pronounced by him contrary to the laws of the country.

The Prussians are said to be actively extending the fortifications of Metz and Strasburg.

The Archbishop of Cologne has formally excommunicated several Professors of the University of Boun, for the rejection of the dogma of Papal infallibility.

Egypt.—Cases of cholera having been reported from Mecca, a rigorous quarantine has been imposed, by vice-regal orders, on all Mohammedan pilgrims passing through Egypt.

India.—The assassin of the Governor General made a confession before his execution, in which he declared that the murder was not the result of a conspiracy, but his own design alone.

Mexico.—Almost ever since the re-election of President Juarez, a conflict has been going on in various parts of the country between the government and a party who have attempted armed revolution, and numerous insignificant engagements have occurred, with varying results. The most important battle occurred recently near San Luis Potosi, and the government troops were victorious. Zacatecas, which had been occupied by the revolutionists, has also been re-captured; and on the whole, the government is hopeful of ultimately overpowering its opponents.

Domestic.—Some of the members of the Japanese embassy are at present in Philadelphia, engaged in a careful and intelligent inspection of various manufacturing establishments in that city. The embassy have been charged by their government with the duty of acquiring information on all the distinguishing points of American and European civilization and institutions, for the benefit of their own country; and they are showing commendable zeal and faithfulness in their endeavors to carry out this purpose.

# FRIENDS' REVIEW.

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For Friend's Review.

### FAITH THE BRIDGE.

"Sanctified by faith that is in me."

As was the entrance of the children of Israel into the land of their inheritance by faith, so is the entrance of the Christian into the fullness of the rest and peace there is laid up for him in Christ, by faith.

The children of Israel took the step into Jordan, in the face of the strongest evidence that they would be drowned in the passage. They had not come to its borders at the season of the year when the stream ran shallow, and when they might by some possibility get across by natural means, but when it was unusually full and deep, for we read that then being the "time of harvest," "Jordan overfloweth all His banks." Neither were they to wait until the water showed some sign of being dried up, for, says the record, "*as soon* as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap." "As soon," and not before. The stepping in first, the drying up afterwards. Belief first and acting upon belief, then the evidence. Had they waited for other evidence than the word of the Lord—had they regarded aught else than His promise and His power, we have no reason to believe they would at that time have entered the land.

But they needed no other evidence. Was not He who gave the command and the promise, the same God who had brought them out so miraculously from the land of Egypt, and who, by a like exhibition of His power, had led them across the Red Sea? who had fed them so marvellously as they journeyed through the wilderness, and who had supplied them with water out of the Rock, and should they doubt him now? No! they believed that what God "had promised, He was able also to perform," for we read, "As they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, * * * that the waters which came down from above stood and rose up upon an heap * * * and those that came down toward the sea of the plain, even the salt sea, failed and were cut off." Thus trusting simply and solely in the word of the Lord their God, they took that step of faith which proved that of old as now, it is true of the children of God that "according to their faith" it is unto them.

This is a most instructive lesson for the faltering Christians of this day. The Apostle Paul says, "All these things happened unto them for ensamples," or as the marginal reading has it, for "types," "and they are written for our admonition upon whom the ends of the world are come," and again, "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." We do not err, therefore, in seeking to know what in this incident may be the Spirit's voice to us.

There are some burdened souls among the

children of God of the present day, who, while assured that, like the Israelites, they have been redeemed from the land of Egypt by the blood of the Lamb, recognize also the fact, that they have as yet taken possession of a very small portion of the treasures that are laid up for them in Jesus Christ. They read that Christ is "able to save them to the uttermost that come unto God by Him," and they look at their own experience, and see that this is not true to them—they are not saved to the uttermost; far from it, they are as often caught in the wiles of the enemy, as they are saved from them. They read that Christ came to "destroy the works of the devil," and they know only too well that his works are not destroyed in their hearts. They read that, in order that Jesus "might sanctify the people with his own blood, He suffered without the gate," and they feel that His precious blood has not yet availed for their sanctification.

Now for this lack there may be more than one reason. The deficiency is certainly on the part of the believer, not on God's part. Two things were necessary for the entering in of the children of Israel into the promised land—consecration and faith. An entire giving up of themselves into the hands of the Lord, and an unwavering faith in His word.

These two things are also necessary for the believer, before he can realize the benefit of the promises laid up in Jesus Christ, consecration and faith; an entire renunciation of self, and an appropriating faith. A renunciation of self, in which is comprehended a willingness to yield body, soul and spirit into the hands of the Lord, to do and to suffer His will, and also a realization that self can take nothing to itself in this work, but that all is of God; and a faith which takes God's word to be true, to and for one's individual self, notwithstanding from a human point of view it seems uttterly impossible.

If these two conditions are complied with; if there is a complete giving up of everything unto the Lord as far as we see at the time, and a casting of ourselves with perfect trust upon the promises, not because they are felt to be true, but because they are the word of the Lord, the Holy Spirit will not be wanting in making a living reality to the soul that which has been grasped by faith. We shall realize that "as soon" as we took God at His word, just *as soon* and not before, we get an entrance into the inheritance laid up for us in the Lord Jesus Christ, and like Israel of old, are made living witnesses of the truth of the saying of our Lord, "according to your faith be it unto you."

By the purity of life manifested by the early Friends, it is evident that the highway of Holiness was a way not untrodden by them, and they bear witness in their writings to the truth, that this highway was entered upon and walked in through faith; that those only realized this inward and outward victory who laid aside all dependence upon themselves, and came with full trust to Christ as the only Deliverer. They saw that it was not sufficient to strive, nor was it sufficient to pray, but that faith must be exercised in order to bring home to the heart with experimental realization, the glorious deliverance contained in the promises.

It is written of one of these devoted men, that he told his hearers, that "all the travail and pains they were at, and all the prayers they could make, would do nothing till they had their faith fixed upon Jesus, who is able to save and deliver them, and save to the uttermost all that come unto God by Him."

And again, the way practically to meet temptation is set forth not by asking for strength to be given to one's self to resist the temptation, but by giving the battle over unto Christ to fight, and by depending wholly upon His power. "If a man believeth in Christ, he relies upon Him, and he will say, Lord, thou seest I am under temptation, I can never withstand it, but I trust in thy name and power; do thou arise and deliver me from it. Thus when God doth arise, His enemies will be scattered. Though the devil's power be great, yet there is a Deliverer that is stronger than he."

Isaac Pennington, desiring to show the necessity of faith in order to the experience of this full salvation, says, "If thou had lived in the days of Christ's flesh, and wanted outward healing, and had been willing to come to Him for healing, but with all had not come with faith that He was able and willing to heal perfectly, mightest not thou have missed of that cleansing and outward health and salvation which others met with? And is He not the Physician of the soul? and is not His skill to be trusted and believed in?"

"For indeed," he says again, "the true faith overcomes, the true shield beats down the most fiery darts, and in the power of the Lord, the enemy is so resisted that he fleeth; and the name of the Lord is indeed a strong tower to his children, to which His seed know how to retire and feel safety. O, the conquering faith, the overcoming life and power of the Spirit! We cannot but speak of these things, and cry up the perfect gift and the power of Him who is not only able to perfect His work in the heart, but delights so to do, and even to tread down Satan under the feet of those that wait in patience for the perfect conquest, for nothing else will fully satisfy."

If then our forefathers were believers in his doctrine; if they in its fullness realized he benefits of Christ's salvation; if they laid hold upon this perfect deliverance by faith, hall not we, their successors, also aim at this ame life of trust and triumph in Christ? Let us, truly counting "all things but loss or the excellency of the knowledge of Christ Jesus our Lord," yield unto Him our whole elves, and like Abraham, "who staggered ot at the promise of God through unbelief," et us be "strong in faith, giving glory to God." N.

For Friends' Review.

## THE MEXICAN MISSION.

I have been much interested in reading the etters of Samuel A. Purdie, and trust a general interest has been awakened in behalf of he work in which he is engaged. Many oubtless would be glad to throw their mite into the Treasury of this Mexican Mission, but by being so remote, their tribute is withheld. A simple plan has suggested to my view,—to establish a Treasury Box at very Friends' Meeting House, labelled "*Mexican Mission*;" with an opening in the lid sufficient to receive all freewill offerings, for he care-taker to unlock at stated periods, nd forward the contents to R. L. Murray 15 Broadway, New York, or to some agent to be ppointed, and to report through *Friends' Review.*

Let the children of every First-day School e told with what eagerness the five little emi-Aztec children grasped the last tract and our of them were unsupplied, with thousands f other little boys and girls in that darkened nd; and how much sweeter would be the njoyment in spending their pennies to buy hem papers and tracts, than if spent for the weetest of candies, and I doubt not that many little offering would drop into the missionary ox, a welcome addition to father's and moher's contributions.

Do we not see how inadequate are the bors of our dear friends for this great arvest field? Therefore is it not our duty pray the Lord of the harvest that He ill send forth more laborers?

J. S. W.

MARY HUSTLER, *of York, a Minister, died 26th of 2d mo.*, 1871, *aged* 93 *years.*

(Concluded from page 486.)

She was recorded a minister by Brighouse Monthly Meeting in 1842. At the close of that year, she was called to resign her beloved husband; after which she removed to York, where, with little intermission, she resided till her decease.

A few years later, her only son was taken away after a short illness; and ten years after this affliction, she thus refers to it: "I had been expecting this dear son at York; and I think the day before receiving the summons to his bed-side, at Bradford, where he was living when taken ill, I had occasion to go into the city. As I went, I felt an unusually solemn feeling cover my spirit, under (it might seem) unfavorable circumstances, and I had a gleam of heavenly love, even beyond what I had often experienced, when my poor head had well nigh been overwhelmed with the billows threatening to go over me. This recurrence to the past, and deep sense at the moment of the Divine presence, drew from me a solemn covenant, that if He, the Holy One, would only deign to be with me through the future steps of my life, I would with His aid endeavor to bear all He might see meet to lay upon me: little supposing that that future was at hand, to test my fidelity! However, this clear manifestation of the Holy Spirit did greatly tend to strengthen my tribulated soul, when at the bed-side of this loved child under intense bodily suffering. I felt for a few minutes utterly forsaken; when the voice of Him, whose presence I so unmistakably felt, saluted my spiritual ear with, 'Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I should not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.' This brought the conviction, that *even then* I was not from under His notice and care, who was about to strengthen my faith even in the furnace. I have desired neither to forget nor to break this covenant, and I hope I have not done so, though I have nothing but infirmity and unworthiness to record." In speaking of the funeral, she says, "Dear Esther Seebohm spoke very impressively at the grave—very consolingly—and ere the coffin was lowered I ventured to bow the knee, resting on it, and returned something of a tribute of thanksgiving. A holy calm covered my spirit, and I was sustained from sinking amidst the overflowings of Jordan. * * * Oh, my Father, Thou only knowest the series of deep conflicts I have endured for years past; and in this removal of my dearest earthly treasures, Thou hast had, I cannot doubt, wisdom and mercy in Thy dispensations; and I desire to bow before Thee in submission."

Almost simultaneously with these bereavements, she experienced great and unexpected temporal reverses. These deep and varied trials were borne with Christian meekness, and unmurmuring submission to the Divine will, and doubtless tended in the overruling providence of God to her refinement; thus preparing her to sympathize with the suffering and sorrowful, and to testify to others of the Lord's goodness and grace.

The ministry of our dear Friend had its spring in loving allegiance to her Saviour, as the great Head of the Church, and being exercised in humility and the fear of the Lord, was to the comfort and edification of her hearers. She travelled but little in the service of the Gospel, except as companion to her beloved friend Hannah Chapman Backhouse; to whom she was closely attached, and whose death a few months after that of her son was keenly felt.

To live as in the near prospect of death, appears for many years to have been the habitual frame of her mind; and it is instructive to observe, that it was no barrier to the healthy and large-hearted exercise of those feelings of Christian love, and unselfish kindness, which may be said to have characterized her through life. In 1857, she writes: "Confined to the house with a bronchial affection, my thoughts (as is often the case) turn to the uncertainty of life. My faith closely tested, is, indeed, very small. * * * * On Thee, O my God and Saviour, would I cast my burden, all unworthy as I feel of Thy notice and regard; yet do I crave Thy mercy, Thy presence, and Thy care, through the few fast-fleeting days of my pilgrimage."

Again, in 1859, she writes: "If in the wisdom of our heavenly Father, of Him who cannot err, who hath His way in the sea, and His path in the mighty waters, and the clouds are the dust of His feet, I should suddenly be taken away, it will, I have no doubt, be in mercy and in love. And though I have nothing to stay my mind upon but God, the fredom from condemnation (which I have often marvelled should be vouchsafed) has often led to the humble confiding trust, that if we cling to our adorable Saviour, we shall, through the mercy of God, be forever united in the regions of blessedness: — no more conflict, pain, sin, sorrow, or sighing,— joined to the innumerable company around the throne of God and the Lamb! Blessed, thrice blessed this attainment, this hope, when the trials of time are over! To Thy almighty care and preservation, I desire fervently to commit the dear ties of our reduced family, and all I love. May not one of them flinch from the cross of Christ, or be ashamed to acknowledge Him as their leader, feeder, and director! Then will every affinity to the world, its ways and maxims, be sacrificed on the altar, to the horns of which, every sacrifice, large and small, must be bound!"

As long as health permitted she loved to assemble with her friends for Divine worship, which she was enabled to do with very little intermission till upwards of 90 years of age; in allusion to which, she remarked to a dear Friend of York Meeting, James Backhouse, (whose visits of Christian love she greatly valued) "we have often known what it was to sit together in heavenly places, have we not?" To the last, her natural cheerfulness did not forsake her, nor her considerate thought for others; indeed, *habitual unselfishness* was a leading feature in her character. Her faith in the goodness and mercy which had followed her remained unshaken, and she was permitted what she had frequently desired in submission to the Divine will, that her last illness should be short, being only one day confined to her bed. Through the sanctifying power of the Holy Spirit, having witnessed "a growing preparation for the life to come," we thankfully believe she was a servant in waiting, ready for the final change.

Perhaps this notice cannot be more appropriately concluded, than by quoting a portion of a letter from our late dear Friend Benjamin Seebohm, in reply to the intimation of her decease; the interest of which is increased in the remembrance, that he himself *so soon* became a partaker of the joys to which he thus beautifully alludes! * * * "Of her account we can indeed but rejoice in the assurance, that the termination of a long life of many vicissitudes in this lower world, has been crowned by an entrance with them that have received the forgiveness of their sins and been sanctified by faith which is in Christ Jesus. * * We cannot form an adequate conception of the joys and the glory of such a transition, to the departed spirit of one whom we have known so long, and loved so much. * * Yet another, being added to the many loved ones gone before, will have in it more of joy than of sorrow. We have known her in prosperity and in adversity, in suffering and in rejoicing. By the grace of Christ she was enabled to exhibit a true Christian character in both, amongst the honorable women of the land; and her example is worthy of grateful appreciation by all who knew her. May it be ours also, to 'endure to the end,' that whenever it may come, we may find *us* prepared, for the dear Redeemer's sake, to inherit the blessing of final salvation and everlasting life."

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EXTRACTS *from the "Religio Medici" of Sir Thomas Browne, Knt, who died* 1682.

"These opinions, [referring to some erroneous views once entertained upon religious subjects] I never maintained with pertinacity or endeavored to inveigle any man's belief unto mine, nor so much as ever revealed or disputed them with my dearest friends; by which means I neither propagated them in others nor confirmed them in myself, but suffering them to flame upon their own substance, without addition of new fuel, the

went out insensibly of themselves; therefore these opinions, though condemned by lawful councils, were not heresis in me, but bare errors, and single lapses of my understanding without a joint depravity of my will.

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Heads that are disposed unto schism, and complexionally propense to innovation, are naturally indisposed for a community; nor will be ever confined unto the order or economy of one body; and therefore, when they separate from others they knit but loosely among themselves; nor contented with a general breach with this church, do sub-divide, and mince themselves almost into atoms.

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From St. Paul's.

## NEWS FROM HERSCHEL'S PLANET.

(Continued from page 488.)

I do not propose to enter here, at length, into the series of researches by which it was demonstrated that the newly-discovered body was not a comet but a planet, travelling ona nearly circular path around the sun, at about twice Saturn's distance from that orb. * *

As the newly discovered body travelled onwards upon its apparent path, astronomers gradually acquired the means for determining what its real path might be. At first they were misled by erroneous measures of the stranger's apparent size, which suggested that he supposed comet had in the course of the first month after its discovery approached to within half its original distance. At length, setting aside all these measures, and considering only the movements of the stranger, Professor Saron was led to the belief that it was no comet, but a member of the solar system. It was eventually proved, chiefly by the labors of Lexell, Lalande, and the great mathematician Laplace, that this theory fully explained all the observed motions of the newly-discovered body; and before long (so complete is the mastery which the Newtonian system gives astronomers over the motions of the heavenly bodies) all the circumstances of the new planet's real motion became very accurately known. It was now possible, not only to predict the future movements of the stranger, but to calculate his motions during former years. This last process was quickly applied to the planet, with the object of determining whether among the records of observations made on stars, any might be detected which related in reality to the newly-discovered body. The result will appear at first sight somewhat surprising. The new planet had actually been observed no less than nineteen times before that night when Herschel first showed that it was not a fixed star, and those observations were made by astronomers no less eminent than Flamstead, Bradley, Mayer, and Lemonnier. Flamstead had seen the planet five several times, each time cataloguing it as a star of the sixth magnitude, so that five such stars had to be dismissed from Flamstead's lists. But the case of Lemonnier was even more singular; for he had actually observed the planet no less than twelve times, several of his observations having been made within the space of a few weeks. "M. Arago naturally comments," says Professor Pritchard, "on the want of system displayed by Lemonnier in 1769; had he but reduced and arranged his observations in a properly constructed register, his name instead of Herschel's would have been attached for all time to one of the starry host. But Lemonnier was not a man of order; his astronomical papers are said to have been a very picture of chaos; and M. Bouvard, to whom we have long been indebted for the best tables of the new planet, narrates that he had seen one of Lemonnier's observations of this very star written on a paper bag which had contained hair powder!"

In our days, when fresh planets are being discovered and named in the course of each year that passes, it may appear strange that much difficulty was found in assigning a suitable name to the stranger. But we must remember that for ages the planetary system had been supposed to comprise no other primary members than those known to the ancients. The discovery of Uranus was an altogether novel and unlooked-for circumstance. It was not supposed that fresh discoveries of like nature would be made, still less that a planet would hereafter be discovered under circumstances far more interesting even than those which attended the discovery of Uranus. Accordingly a mighty work was made before Uranus was fitted with a name. Lalande proposed the name of the discoverer, and the new planet was indeed long known on the Continent by the name of Herschel. The symbol of the planet, the initial letter of Herschel's name with a small globe attached to the cross stroke, still reminds us of the honor which Continental astronomers generously proposed to render to their fellow-worker in England. Lichtenberg proposed the name of Astræa, the goddess of justice—for this "exquisite reason," that since justice had failed to establish her reign upon earth, she might be supposed to have removed herself as far as possible from our unworthy planet. Poinsinet suggested that Cybele would be a suitable name; for since Saturn and Jupiter, to whom the gods owed their origin, had long held their seat in the heavens, it was time to find a place for Cybele, "the great mother of the gods." Had the supposed Greek representative of Cybele—Rhæa—been selected for the honor, the name of the planet would have approach-

ed somewhat nearly in sound, and perhaps in signification, to the old name Ráhu. But neither Astræa nor Cybele were regarded as of sufficient dignity and importance among the ancient deities to supply a name for the new planet. Prosperin proposed Neptune as a suitable name, because Saturn would thus have the eldest of his sons on one side of him, and his second son on the other. Bode at length suggested the name of Uranus, the most ancient of the deities; and as Saturn, the father of Jupiter, travels on a wider orbit than Jupiter, so it was judged fitting that an even wider orbit than Saturn's should be adjudged to Jupiter's grandfather. In accepting the name of Uranus for the new planet, astronomers seemed to assert a belief that no planet would be found to travel on a yet wider path; and accordingly when a more distant planet was discovered, the suggestion of Prosperin had to be reconsidered; but it was too late to change the accepted nomenclature, and accordingly the younger brother of Jupiter has had assigned to him a planet circling outside the paths of that assigned to their father and grandfather. It may be noted, also, that a more appropriate name for the new planet would have been Cœlus, since all the other planets have received the Latin names of the deities.

Herschel himself proposed another name. As Galileo had called the satellites of Jupiter the Medicean planets, while French astronomers proposed to call the spots on the sun the Bourbonian stars, so Herschel, grateful for the kindness which he had received at the hands of George III., proposed that the new planet should be called Georgium Sidus. * * * Herschel's proposition found little favor, however, among Continental astronomers. Indeed it is somwhat singular that for some time two names came into general use—one in Great Britain and the other on the Continent, neither being the name eventually adopted for the planet. In books published in England, for more than a quarter of a century after the discovery of Uranus, we find the planet called either the Georgium Sidus, or the Georgian. For a shorter season the planet was called on the Continent either the Herschelian planet, or simply Herschel. Many years elapsed before the present usage was definitely established.

In considering Herschel's telescopic study of the planet, we must remember that, owing to the enormous length of time occupied by Uranus in circling round his orbit, the astronomer labors under a difficulty distinct in character from the difficulties which have already been considered. As Jupiter and Saturn circle on their wide orbits they exhibit to us—the former in the course of eleven years, the latter in the course of twenty-nine and a half years—all those varying presentations which correspond to the seasons of these planets. Jupiter, indeed, owing to the uprightness of his axis (with reference to his path,) presents but slight changes. But Saturn's globe is at one time bowed towards us so that a large portion of his north polar regions can be seen, and anon (fifteen years later,) is so bowed, that a large portion of his southern polar regions can be seen, while between these epochs we see the globe of Saturn so posed that both poles are on the edge of his disc, and then only does the shape of his disc indicate truly the compression or polar flattening of the planet.

But, although similar changes occur in the case of Uranus, they occupy no less than eighty-four years in running through their cycle, or forty-two years in completing a half cycle—during which, necessarily, all possible presentations of the planet are exhibited. Now it is commonly recognized among telescopists that the observing time of an astronomer's life—that is, the period during which he retains not merely his full skill, but the energy necessary for difficult researches—continues but about twenty-five years at the outside. So that few astronomers can hope to study Uranus in all his presentations, as they can study Mars or Jupiter or Saturn.

When we add to this circumstance the extreme faintness of Uranus, we cannot wonder that Herschel should have been unable to speak very confidently on many points of interest. His measures of the planet's globe were sufficiently satisfactory, and, combined with modern researches, show that Uranus has a diameter exceeding the earth's rather less than four and a half times. Thus the surface of Uranus exceeds that of our globe about twenty times, and his bulk is more than eighty times as great as the earth's. His volume, in fact, exceeds the combined volume of Mercury, Venus, the Earth and Mars, almost exactly forty times. But Sir W. Herschel was unable to measure the disc of Uranus in such a way as to determine whether the planet is compressed in the same marked degree as Jupiter and Saturn. All that he felt competent to say was that the disk of the planet seemed to him to be oval, whether he used his seven-feet, or his ten-feet, or his twenty-feet reflector. Arago has expressed some surprise that Herschel should have been content with such a statement. But, in reality, the circumstance is in no way surprising. For, as a matter of fact, Herschel had been almost foiled by the difficulty of measuring even the planet's mean diameter. The discordance between his earliest measures is somewhat startling. His first estimate of the diameter made it ten thousand miles too small (its actual value being

about thirty-four thousand miles;) his next made it near three thousand miles too great. His contemporaries were even less successful. Maskelyne, after a long and careful series of observations, assigned to the planet a diameter eight thousand miles too small; the astronomers of Milan gave the planet a diameter more than twenty thousand miles too great; and Mayer, of Mannheim, was even more unfortunate, for he assigned to the planet a diameter exceeding its actual diameter of thirty-four thousand miles, by rather more than fifty thousand miles. It will be understood, therefore, that Herschel might well leave unattempted the task of comparing the different diameters of the planet. This task required that he should estimate a quantity (the difference between the greatest and least diameters) which was small even by comparison with the errors of his former measurements.

But, besides this, a peculiarity in the axial pose of Uranus has to be taken into account. I have spoken of the uprightness of Jupiter's axis with reference to his path; and by this I have intended to indicate the fact that if we regard Jupiter's path as a great level surface, and compare Jupiter to a gigantic top spinning upon that surface, this mighty top spins with a nearly upright axis. In the case of Uranus the state of things is altogether different. The axis of Uranus is so bowed down from uprightness as to be nearly in the level of the planet's path. The result of this is that when Uranus is in one part of his path his northern pole is turned almost directly towards us. At such a time we should be able to detect no sign of polar flattening even though Uranus were shaped like a watch-case. At the opposite part the other pole is as directly turned towards the earth. Only at the parts of his path between these two can any signs of compression be expected to manifest themselves; and Uranus occupies these portions of his path only at intervals of forty-two years.

(To be concluded.)

## GENERAL MEETING AT MOUNT PLEASANT, OHIO.

Short Creek Quarterly Meeting was held at Mount Pleasant, on Seventh-day, the 17th of 2nd month, 1872, and was felt to be a favored meeting. We had the company of a beloved Friend from Indiana, and of members of our Yearly Meeting's Committee, appointed to have charge of the subject of General Meetings. The first sitting of the General Meeting convened on 7th day evening. Both ends of the Yearly Meeting House were pretty well filled with a deeply attentive audience. The Gospel of Life and Salvation through Jesus Christ, our crucified, risen and glorified Redeemer, was preached in the demonstration of the Spirit, and of power; and some short testimonies were borne by individuals in different parts of the meeting, to the efficacy of the cleansing blood of Christ, and the preciousness of His heavenly love.

On First-day, two meetings were held, one at the usual hour, and one in the evening, which were both large. At the evening meeting, the body of the Yearly Meeting House was pretty well packed. We were favored again with the outpourings of the Holy Spirit; the glad tidings of the Gospel were proclaimed with fervency, to an attentive congregation, and the influence of the Holy Spirit was manifested by the rising of a number, in succession, confessing their interest in a Saviour's love, and a longing after a closer walk with God; others appeared in short supplications to our Heavenly Father, that He would save them with an everlasting salvation, through Jesus Christ our Lord, "who gave himself for us that he might redeem us from all iniquity."

Smithfield Monthly Meeting coming in course on Second-day, and some of our friends from a distance having a concern to attend it, the committee hesitated whether to hold a sitting of the General Meeting on Second-day morning, but it was at length concluded that one should be held at 11 o'clock; and it was indeed a heavenly meeting. A more general expression than at any former sitting was given of a deep and earnest yearning for an interest in the atoning blood of Christ, for whose sake they might receive the forgiveness of their sins, and that the Holy Spirit might come and dwell in their hearts, and abide with them to the inflowing of that Peace which passeth understanding. And there were not a few who testified to the blessedness of Faith in Christ, working by love, to the purifying of the heart. The meeting held under these manifestations of the owning presence of the Holy Head of the Church, until 3 o'clock.

Meetings continued to be held, morning and evening, until Fourth-day evening, with unabated if not increasing evidences of the overshadowing presence of the Holy Spirit, performing a work of grace in the hearts of the people, melting them in the beams of His love, and breaking down the natural wills of some, who had not given their soul, body and spirit wholly to their Saviour.

On Fourth-day evening, the children and youth were brought to the front seats facing the gallery, and addressed in language suited to reach their young minds, entreating them to give their hearts in the days of their youth, to their loving Saviour, who, if they will come to Him, and put their trust in Him, will take them to His bosom and bless them, and wash

away their sins in his own precious blood, and give them His Holy Spirit to keep them from sin, and lead them in the way of life and salvation.

They were told that it was much easier for them to give up their hearts to Jesus now, while they were tender and innocent of the wicked ways of the world, than it would be in after life. It was evident their hearts were touched with a Saviour's love, and nearly all the dear children rose to their feet to testify their love of Jesus and their desire to be his children. And so this blessed meeting closed; crowned as it had evidently been throughout its course with the love of God, the fellowship of our blessed Saviour, and the overshadowing of the Holy Spirit, the Light, Guide and Comforter of His meek and humble followers, through this probationary state to a holy and heavenly inheritance ever to be with the Lord. JONATHAN BINNS.

# FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 30, 1872.

PHILADELPHIA YEARLY MEETING will occur in regular course on the 15th of Fourth month. We contemplate such an assemblage with varied emotions. Most of all, we bear in mind that the Lord is above all, and that the calming power which spoke peace and stillness to the aroused waters of Galilee, is not limited or changed. His will is our sanctification, and He can, when the disciples who toil in their own insufficient strength to battle with the waves cry unto Him to save, create a great calm, even the peace of God, which passeth all understanding, and is the gift, the legacy with which through condescending grace they may be made joint heirs of the unsearchable riches of Christ.

We have always cherished a hope, which has been fostered by the presentiments of departed saints, of better days in store—days of returning and rest. Hence, we read with prayerful anticipation and yearning the Psalmist's words:—

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing: then said they among the heathen: The Lord has done great things for them. * * Turn again our captivity, O Lord, as the streams in the south!"

For the help which cometh only "from the hills," there are those who watch in faith, "more than they who watch for the morning." The time seems long, but it is His time, with whom a thousand years are but a day; meanwhile the admonition is pertinent: "Fret not thyself in any wise to do evil."

A beloved servant of the church said, a few days ago: "I have great faith in the Society of Friends, but more in the Lord." We rejoice in indications that warrant the opinion, that in sections of our land where there has been much to cause a fear of untempered zeal, a quiet settlement on the Rock will be realized, and that even in miry places the efficacy is already experienced of the command which has gone forth: "Let the dry land appear!" There are in Nature vast restorative powers, and there is much hope for the soil that is judged to be not "good land," if only it be given up for redemption to the great Husbandman.

"Thus, with something of the Seer,
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And, on midnight's sky of rain,
Paint the golden morrow."

GENERAL MEETING AT ROCHESTER.—The report by W. H. C., published last week, is fully confirmed by a correspondent from Rochester, N. Y., whose account has been delayed by miscarriage in the express. He gives a comforting account of the "General Meeting" which convened in that city Second mo. 28th and closed on the evening of Third mo. 5th. There were in attendance numerous ministering Friends from various sections. Our correspondent says:

"There were two marked characteristics attending this series of meetings—the intense anxiety that prevailed among all classes to hear the gospel as proclaimed by Friends,—and the prayerful earnestness with which Friends entered upon the work. The Christian people of this city, for weeks previous, raised *believing* prayers for an especial blessing to attend us and the whole community."

The opening meeting was crowded to the utmost capacity of the large house which was kindly furnished. There was marked eagerness on the part of the assembly in harmony with the concern under which the meeting had been appointed. It was pervaded by deep religious feeling in the prevalence of the Spirit of prayer—the most ex-

cellent Name was as ointment poured forth. From sitting to sitting, the stream of living ministry flowed with power, fullness and demonstration. The word of the Lord had free course and was glorified. The tide deepened as time progressed, quite superseding all noisy or superficial demonstrations. The truth preached to the vast assemblies,

"seemed to settle slowly into the inmost recesses of the heart, as the long, steady rain penetrates the parched earth, finding its way finallyto the hidden springs below.

It was fully believed that numbers were favored to accept the promises of Christ in living appropriating Faith, and thus to find rest unto their souls.

Several of the ministers held public meetings—places of worship being freely opened and even offered. Especially was this the case on First-day, when eight congregations were collected as Friends' meetings: the audiences large and appreciative, "the right feeling attending, and the proper solemnity following."

It is not easy to portray to those who were not sharers, the richness of Divine blessing vouchsafed on these occasions. A very favorable impression appears to rest upon the minds of this community, leading to a desire that Friends should have in this city a place of worship adequate to the present and prospective need, where many seeking souls, and many of the spiritually minded may join with our dear Friends in their simple manner in worshipping God in Spirit and in Truth. A widely opened door seems set before our brethren. May they have wisdom and grace to proclaim and to exemplify the Lord Jesus Christ as "the Way, the Truth, and the Life." Who is there that will not rejoice for the consolation?

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WESTFIELD MEETING-HOUSE, SURREY CO., N. C.—The following contributions are acknowledged: From J. T., (*Belgrade*) $1.00. From Alum Creek and Sandy Spring, (*Ohio*) 10. From P. S. M., (*Northbridge Mass.*) 2.00. From *Raisin*, $5.00. E. H. T., (*Concord, N. H.*,) $25. From H. H., (*Carthage, Ind.*) $10. From a Friend in Philadelphia, 10.

From our Friend J. T. Hoover, of Surrey Co., N. C., we learn that the logs for the contemplated Meeting-house are nearly all prepared, probably by this time raised and ready for the roof. Friends, though few, are diligent in the work. He says: "Our hearts are rejoiced at the thought of being remembered by the Lord's children. We have made this an object of special prayer, that the Lord would help us to build a house for Himself, and He has heard and answered us."

In answer to inquiries, how packages too heavy for the mail may be conveyed? information is given that they will reach their destination if sent by railroad to High Point, care of Allen Jay.

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DUNKERQUE is the French orthography of the name of the city which is popularly spelled Dunkirk. This explanation is given to correct a typographical error on page 489, third line.

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DIED.

BARKER.—At her residence, in Richmond, Ind., on the 26th of Twelfth month, 1871, Ruth A., relict of the late Matthew Barker, in the 84th year of her age; a member of White Water Monthly Meeting of Friends. At times, for several years, this dear Friend was a very great sufferer, yet no murmurings or complaints were heard. Although her last sickness was short, she was not taken by surprise; long and patiently had she been watching for the coming of the Bridegroom—no fears, no doubts, disturbed the sweet tranquillity and joy of her soul when the Messenger drew near. Gladly she descended into the dark valley, in the firm belief of life everlasting in one of those many mansions which Christ has prepared for His people.

PEARSON.—Near Goldsboro', on the 19th of 11th mo., 1871, Achsah A., wife of Nathan T. Pearson, in the 34th year of he age; a member of Marlboro' Monthly Meeting, North Carolina. She bore her illness with exemplary patience, often praying to her Heavenly Father to receive her spirit. It is believed that her petitions were granted.

PEARSON.—On the 31st of 1st mo., 1872, Sarah Pearson, widow of Lazarus Pearson, in the 55th year of her age; a member and Elder of Nahunta Monthly Meeting, North Carolina. Her close was peaceful.

BUFFINTON.—At Taunton, Mass., 10th mo. 8th, 1871, Ruth, wife of Barzillai Buffinton, of Swansea, aged 76 years.

MITCHELL.—At Fall River, Mass., 11th mo. 7th, 1871, Lydia, widow of Richard Mitchell, aged 73 years.

HADLEY.—At Monrovia, Ind., 2d mo. 21st, 1872, Dorcas A., wife of Hiram Hadley, in her 34th year; a valued member of West Union Monthly Meeting. Being circumspect and conscientious in the various relations of life, it may be said that she adorned the doctrine of God her Saviour. In her last illness many profitable and instructive expressions confirmed the evidences of her life and showed that her faithful Redeemer loved her to the end. On the 15th of the same month her infant son, Orlando Hadley, also departed this life.

PICKERING.—On the 1st of 1st month, 1872, Alice C., relict of the late Elihu Pickering, in the 85th year of her age; a member of the Monthly Meeting of Philadelphia for the Western District. "Blessed are the pure in heart, for they shall see God."

FREEMAN.—At his residence in Howard County, Ind., on the 30th of 12th mo., 1871, Nathan Freeman, Sr., in the 79th year of his age; a member of New Salem Monthly Meeting. There is good ground for the comforting trust that his end was peace.

MILLS.—Near Carthage, Jasper Co., Mo., 1st mo. 26th, 1872, Mary, wife of Ira Mills, aged 50 years; a highly esteemed Elder of Union Monthly Meeting. She expressed herself as being ready for the change, and said there was nothing in her way. In the family circle, and in the church, the bereavement is deeply felt, but we feel that our loss is her eternal gain.

BLACKMAN.—At his residence, Tuckerton, New Jersey, on the 3d of 2d mo., 1872, Ezra Blackman, in the 55th year of his age; a member of Egg Harbor Monthly Meeting.

BLACKWOOD.—On the 29th of 2d month, 1872, Mary Ann, relict of the late Dr. B. W. Blackwood, of Haddonfield, N. J., in the 66th year of her age. "Blessed are the dead who die in the Lord." "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

STREET.—A Friend in Kansas wishes a notice of the decease of Aaron Street. No date given. His family have returned to Northern Kansas.

HEALD.—Suddenly, on the 2d of 2d mo., 1872, by the falling in of a coal bank, William A. Heald, in his 25th year; a member of Rose Mount Monthly Meeting, Iowa; leaving the evidence that he was prepared.

BEALS.—At his residence in Greene Co., East Tennesee, 11th mo. 17th, 1871, Dan el Beals, aged over 60 years; a much valued member of Newhope Monthly Meeting, Tenn.

MILLS.—On the 11th of 2d month, 1872, at the residence of her father, Robert Carey, after a few hours of unconscious illness, Anna E., wife of Lahan Mills, in the 19th year of her age; a member of Fairview Monthly Meeting, Illinois.

MILLS.—On the 10th of 11th mo., 1871, in her 2d year, Estella Grace, daughter of Ira D. and Lizzie H. Mills, members of Union Monthly Meeting, Missouri.

HENLEY.—On the 31st of 12th mo., 1871, Sarah Jane, wife of Frederick Henley, in her 40th year; a member of Cottonwood Monthly Meeting, Kansas. Her end was peace.

## CORRESPONDENCE.

*(Letter from Eli Jones.)*

DIRIGO, MAINE, 3d mo. 15th, 1872—*My dear friend, William J Allinson* :—By letter received a few days since from Lucy Hicks, Superintendent of the Shemlan Training School for Girls, Mount Lebanon, we have accounts from that interesting locality. The design of this school is to prepare girls to become teachers in the schools, and intelligent wives and mothers in the future homes upon the sides of Lebanon.

Lucy Hicks says, "we have now 25 pupils, a very nice, well-disposed set of girls; earnest and diligent in their studies."

"Last summer four other ladies and myself went on an eleven days' journey to the famous cedars of Lebanon and the ruins of Balbec; we enjoyed ourselves extremely. On our way we saw some of the loveliest scenery imaginable."

In the course of the letter we have an added testimony by our friend to the kind Providence of Him whose love and care is the theme of rejoicing in the heart of the believer in lands near and remote. She says, "Our Heavenly Father never leaves His people without the aid they require."

Her parting words are: "Now, dear Christian friends, I must conclude, wishing you every spiritual blessing, and soliciting your earnest prayers in behalf of the work here."

I send herewith a copy of a letter from one of the girls (perhaps 12 years of age) kept by the kindness of Friends at the Shemlan School. She is a Syrian maiden, her mother tongue Arabic—her letter is in English—it will be seen also that her studies are largely in our language.

This letter tells us not merely of the grateful emotions that swell the bosom of *one* maiden in that distant land because of kind aid afforded by Friends; they may now be counted by *scores*. There are other girls receiving instruction from the same source at Shemlan, Beyrout and Nazareth, while at Ram Allah, less than an hour's ride from Rama, the ancient home of him who was both a Prophet of God and a judge in Israel, a school for girls has been successfully sustained since we were there in the Spring of 1869. One was started later at Ramleh, some ten miles from Joppa, from which good accounts are had.

In whatever direction we look, are we not reminded that the fields "are white already to harvest" and that "he that reapeth receiveth wages?"

The *first* proposition is generally thought to be true at the present time. If the *first* be true the *latter* must be true also, for both stand upon the same base—both are derived from the same source, and *that source* is Divine—Eternal.

Then why do laborers "stand all the day idle?" Why do the reapers hesitate to thrust in the sharpened sickle? Why not fill their bosoms with the golden corn? Why not *rejoicingly* bring from the harvest-field the well-filled sheaves? Why not be of the "wise" and of the number that "turn many to righteousness?"

With many of us the day already declineth, the night is near "wherein no man can work." Then may the reapers, called of God, thrust in the sickle and bravely work for their Lord, and may the careless amongst us,

receiving the eleventh-hour call, *go as gleaners* to the field where the reapers are engaged, and where it shall be their good hap to fill *their* bosoms with the golden grain, and receive a kindly notice from the Husbandman, with the charge: "Keep fast by my maidens, go not into the field of another."

What unity! what fellowship there *must be* where the Master is one, the service the same, and where *none* seek their *own* promotion, but rather the glory of God and the spread of His kingdom from sea to sea, from the river to the ends of the earth.

Truly thy friend,

ELI JONES.

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(*To Sibyl Jones.*)

*My dear Madam*:—I think you will be pleased to receive a letter from one of the girls that you are kindly supporting in the Shemlan School. I thank you very much for your kindness to us, and we desire to be diligent in our studies, and make the best of the opportunity you are giving us. I am studying at present with Miss Hicks, in English, Scripture, Grammar, Geography, Poetry, General and Ancient History and Writing. In Arabic, the same with the addition of Arithmetic.

About two months since my brother went to Egypt to teach in Miss Whately's school, and he has written and told us that he was teaching in the usual studies taught in the Arabic language.

I thank God that He permitted me to come to this school and learn the Holy Scriptures, which I am doing daily. They teach me how my Father sent His Son into this world to die for sinners, and to teach them the way of salvation; and may it please God that His word may enter my heart and make me a true child of God, and be desirous to make Christ and Him crucified known to others.

Please, dear madam, remember me in your prayers that God will give me His Holy Spirit, and bless the instruction I am receiving to His glory and praise.

I am, dear madam, your grateful child,

ACENE YUSUF.

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(*A valued Elder offers the following remarks:*)

I must refer with approbation to thy excellent remarks headed "Condensation," page 426, upon the four verses of thy Iowa correspondent on length of sermons, and do hope they will not be lost upon thy readers who are called to the ministry.

I agree with Wesley, that twenty minutes is full length for a sermon, except in occasional doctrinal discourses, and special outpourings of the Holy Spirit.

Ministers who have the gift of exhortation, should be specially watchful over themselves. They are more likely to be led away by tender, *natural* sympathy and feeling, and into repetitions from one week to another. Our Ministers are not generally trained speakers, and unless they keep very closely to their gifts and openings, they will often give their hearers "a brief message in a long sermon," as thou well expresses it.

We are suffering greatly for want of "*condensation*," for the natural gift of expression, of language, often grows much faster than the spiritual gift, and should be prayerfully watched over; especially is this the case in the first year of the ministry, when the style of speaking and the habits of the speaker are also generally formed, scarcely ever to be changed in after life.

Thou followed up very closely, a few years ago, the peculiarities of delivery, and I trust thy labor was not lost, though I must confess I do not see much change for the better. I think the subject should be seriously and kindly kept in view, both in the *Review* and in our select meetings, vociferous speaking especially, for it generally brings with it objectionable tone, gesture, and expression of countenance.

I trust I do not overrate my subject, for it is one that is strongly dwelt upon in all of our books of Discipline.

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85 CALLE DE NUEVE, MATAMORAS, MEXICO,
Third month 5th, 1872.

*Esteemed friend, Wm. J. Allinson*:—Since writing my last letter the scenes at our Mission-room have been more exciting than pleasant, though there has been no change in the state of the revolution here, as the city of San Luis Potosi is expected to be the scene of the most decisive battle, and the other forces seem to be awaiting its result. The book and tract work has continued to exhaust our supply of the more attractive issues as fast as received, and our hearts are greatly encouraged by the information that, through Robert Lindley Murray, tracts and books to the value of $90 are on the way to us. This, with some other small donations, make nearly $100 worth forwarded to us during last month. The influence of so large an amount of good reading can never be estimated. When the revolution closes, and Matamoras resumes its position as a great centre of interior trade, our facilities for scattering these issues will be vastly multiplied. In the present condition of affairs, we have an opportunity to work among 25,000 people within four miles of our rooms.

The opposition to the circulation of our books and tracts continues undiminished. Near the close of last month it was reported, in opposition to the sale and distribution of

our tracts and papers, that some were burned in the Cathedral by one of the priests. Having at the time no doubt of its truth, I issued a protest against such conduct, in the Daily Ranchero, printed in both languages at Brownsville, and widely circulated in Matamoras. This is an experiment I never intend to repeat, though it is difficult to avoid controversy entirely when opposed so persistently in the work. It is cause of gratitude that the result was not more serious, and has in no way injured our work.

The priest answered our protest with one of the most abusive letters we ever saw, issued in both languages, in the Daily Ranchero, and which needs no refutation save *itself.*

On the 1st of this month, a man who has most earnestly opposed our work during the whole time of our stay, presented himself at our rooms with the following paper in Spanish, bearing the seal of the 2d *Alcalde:*

"The citizen Samuel A. Purdie must appear before this Tribunal under my charge, at 10 o'clock to-morrow, to answer complaints in judgment of conciliation under charge of calumny, brought against him by Father Juan Vigoró, under penalty of the law if he does not appear.

José María Villareal, 2d *Alcalde.*
*Heroic Matamoras, March 1st,* 1872."

Our feelings can better be imagined than described, for with barely sufficient funds in our hands to supply our wants until we could expect more, we were in no position to defend ourselves against a libel suit. We shall ever remember the strengthening influence of Josefa Mora's sweet words of encouragement during those hours of anxiety which intervened between the summons and our appearance in the tribunal. Turning her eyes toward heaven, she said, "God is great, and able to deliver His trusting ones. Fear not." The American Consul was unceasing in his determination to see that our cause should not be injured, and sent his clerk with us to the Tribunal, with orders to adjourn the court if they attempted anything more than a *silencia* or agreement not to reiterate the statement. At the appointed hour we appeared before the 2d *Alcalde,* and a few moments after "Father Vigoró" entered, accompanied by his lawyer, the clerk of the Consul acting as our advocate. Both of our letters were read, and to his virulent allegations I replied by agreeing to accept his evidence as a sufficient refutation of the report, and accordingly sign a *silencia.* The priest had so far overshot himself that he was glad to accept the *silencia,* and we parted with evidences of reconciliation, and without having any charges to pay on our part, the Consulate services being free. We did not wish to retaliate by requiring a *silencia* from him, fulfilling in this the wish also of the Consul as well as myself. To use the Consul's words, "If there is any one feature that especially commends the gospel, it is the spirit of non-resistance of evil for evil."

A pressure of other duties has prevented our doing much by way of translating during the past week, and our "Life of Stephen Grellet" is awaiting the arrival of the larger volume. We hope to be able to devote more time to this part of our work in future, and feel confident that Friends will not allow this work to fail for want of funds. It is a severe trial to endure the exhausting climate of Matamoras, and the very many disadvantages which cannot be avoided, and we hope this disadvantage (a lack of funds for the successful prosecution of the work,) which can be avoided, will claim the serious consideration of every friend of the Gospel of Peace. It is consoling to have the evidence of many residents, that, aside from the exhausting power of continued hot weather, Matamoras is a healthy city. How this can be possible in consideration of the vast number of dead dogs continually lying in every part of the suburbs, is unaccountable, except by the fact that the place is almost entirely rainless. We have now been here during three months of the rainy season, and the number of showers has been only three, neither of which lasted longer than a few hours. The calm days are oppressively hot, and the windy days oppressively dusty. The pleasant days are few and far separated from each other. The corn, planted many weeks ago, responded sweetly to our last shower. The good harvest of corn here is very rare. In order to be understood in future remarks, I will explain the construction of Matamoras, which is a perfect specimen of all Mexican cities: The streets are very narrow, laid out in large and regular squares, completely surrounded by strongly-built one story houses, strongly barred and secured, so that in times of revolution each square is really a fort. The walls of these buildings rise perpendicularly from the street, all yards being in the rear of the houses. These yards are often very beautiful, but being entirely hid from view, a transient visitor might readily conclude that there were none. The Mexicans keep their street doors, windows and blinds, all closed during the day, and live entirely in the houses and yards, obscured from public view.

About sundown the winds almost invariably cease, and the Mexicans, donning their best, throw open their doors and windows, light their lamps and begin their pastime. They now begin to promenade the streets until the hours for the opening of the theatre, the lottery, and the many balls and other amuse-

ments. The only place of amusement only open by day is the "Plaza del Gallos," or place of cock-fighting. First-day night is almost always much more fully devoted to pleasure than other nights. Romanism does not discourage these amusements, and dancing seems to be considered entirely allowable. To use the words of a devout Catholic, "Dancing is one of the first lines of religion." The celebration of the various Catholic holidays usually assumes this form, and the forty days of lent are considered to be the especial time for masquerade-dances, which occur nearly or quite every night, and like processions occur by day. Truly do we realize the words of the Secretary of the American Bible Society, "*There are many things in Mexico unfavorable to religion,*" but we hope also to realize his other words, "*I know of no people more open to receive the gospel than the Mexicans.*" Whilst we cannot carry on the work now open before us without funds, we feel ready to say again that more laborers are needed, and we trust they will be sent here by the great Head of the Church. It is a work in which patience marks every step. The acquisition of a foreign language requires patience, the delays unavoidable in receiving supplies require patience, and the continued opposition requires patience. Realizing that the work is not ours, we must be content to sow the seed as far as way opens, and leave results with God. Surely no Society can carry on mission work at less outlay than the Society of Friends, and none can more readily gain access to Catholic countries. It has never made its object the conversion to a sect, but the salvation of souls. I believe we can in no way obtain access to the people more easily than by bringing prominently forward the peaceable nature of the gospel as professed by Friends. Truly thy Friend,

SAMUEL A. PURDIE.

## NOTES FROM AN INTERLEAVED BIBLE.

### NO. XX.

BY M. S. W.

2 *Tim.* iv, 2. "Preach the word, be instant in season." A young woman, the daughter of a livery stable keeper in London, was so fond of horses that she sometimes was allowed to drive one of her father's carriages. One day, a Friend called her to hire the carriage, but she refused to take him. After awhile her father came along, and asked her if nobody had wanted the carriage. She replied, nobody but a Quaker, and she would not drive for him. He inquired where the Quaker went. She pointed to a house where she saw him go in; he ordered her to drive to that house and wait till he came out, and offer the carriage. She obeyed, and while waiting, a Friend who was about to enter the house stopped and said a few words to her on her employment, and the danger to her immortal soul to which it might lead her.

Some years after, that Friend, then living in the north of England, was entertaining a minister of the Gospel and her companion at his house. While conversing on London, the Friend asked if they knew anything of a young woman who formerly drove a public carriage; he remembered speaking a few words to her as she stood in the street. The minister replied, "I am that young woman," and that his words on that occasion were the means of bringing her to the Saviour.

*Phil.* i. 2. "Where do you assemble?" asked a heathen judge of the apostolic father, Justin Martyr. "Where each one can and will," replied he; "You believe that we always meet together in one place, but it is not so, for the God of the Christians is not shut up in a room, but He fills heaven and earth, and is worshipped everywhere by the faithful." He adds that he had ordinarily such an assembly in his own house.

John Roberts was asked by the judge before whom he was taken for non-conformity, he being a Friend, "Do you go to church?" "Sometimes I go to church," said he, "and sometimes the church comes to me." "How is that," asked the judge. "He means," said an officer, "that he has a church in his own house."

*Hebrews*, iii, 15. "The longer you sit under the gospel and continue in sin, the more easily you can hear it without alarm. If a person were obliged to sleep near a waterfall, he would not be able for some weeks to sleep soundly for the noise, but in a short time he would not be able to sleep without it. I have seen in Scotland a dog, who, during a blacksmith's labor at the anvil, slept soundly with the shower of live sparks falling upon him."—*Dr. Cumming.*

*Hebrews*, vi, 11–12. A little child once observed that in the Bible "the good people always got up early when God sent them on messages." They were not slothful, they rose early in the morning; this was remarkably the case with Joshua. When Israel's host came to Jordan, Joshua rose early to the task of marshalling the multitude. When Jericho was encompassed, Joshua rose early to arrange that procession which marched about the city without raising a hostile hand. When Achan had sinned, Joshua rose up early in the morning and brought Israel to the trial. When Ai was to be taken, "Joshua rose up early in the morning and numbered the people." Matthew Henry remarks, "how little he loved his ease, how much he loved his business, and what care and pains he was willing to take in it." "Abraham rose up early in the morning," and prepared to obey God in offering up his

son,—there was no lingering in the performance of the dread command. On the fatal day when Sodom and Gomorrah were overthrown, "Abraham got up early in the morning to the place where he stood before the Lord." Job "rose up early in the morning, and offered burnt offerings according to the number of his children." David said, "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee and will look up."

With reverence also we may refer to the life of our Saviour. "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." "Early in the morning he came again into the temple." "All the people came early in the morning," to hear Him. Mary Magdalene came "early, when it was yet dark, unto the sepulchre." Gen. xxviii, 18. Exodus, viii. 20, xxiv. 4. Judges, vi. 38. 2 Chron. xx. 20. 2 Sam. xvii. 20. Acts, v. 21.

There is no *merit* in the mere act or habit of early rising. This may be done by the worldly for their own ends; and it is said even of the wicked. (Job, xxiv. 5.) "Behold as wild asses in the desert, go they forth to their work, rising betimes for a prey." In all actions, the motive is to be considered. To the Christian the most powerful will be "redeeming the time." "Be not slothful, but followers of them who through faith and patience now inherit the promises," and he will apply the words of Jesus, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work."

The above, with *suitable remarks*, would make a good First-day school lesson.

xii. 1. By reading the Eleventh and Twelfth chapters as *one* chapter, the meaning of this verse will be plain. "Wherefore seeing we *also* are "encompassed about with so great a cloud of witnesses." Note the connecting word "also." The Greek word "martur" translated "witness," is the same which in Acts, xxii. 20, and Rev. ii. 13, xvii. 6, is translated "martyr." In the early church, many who publicly witnessed for Christ, suffered death for His sake. Thus this word acquired the present meaning,—one who seals his public witness with his blood.

As in the eleventh chapter, the truth of the old dispensation had been proved by the faithfulness unto death of many "martyrs," so also now around *them* (the apostles and believers in A. D. 64,) were those who were enduring sufferings and persecutions, and many had poured out their lives for their witness to the gospel. 1 John, i. 3.

Wherefore seeing our fathers believed in the Truth committed to *them*, let us *also* believe, and run with patience the race set before *us*.

An admirable incentive now, but wonderfully enforced at the time by Paul's sense of the terrors endured by the Roman "martyrs," and by the sufferings of the Christian Jews amid the persecution and anarchy which prevailed just before the destruction of Jerusalem.

Purver translates "as *we too* have so great a cloud of witnesses," evidently referring to what preceded.

## APPLICATIONS FOR PASSAGE TO LIBERIA.

It may well be doubted whether there is any subject more carefully considered among the colored people of the United States than that of emigration. New aspirations after something higher and better, a thirst for wealth and position, and especially a parental regard for the future of their offspring, serve to make emigration a prominent topic in their thoughts and counsels.

The great question among them is—"Where shall we go?" Letters of inquiry as to the condition and prospects of Liberia are constantly reaching the American Colonization Society, and the applications for passage to that Republic embrace between two and three thousand of the best-informed and most industrious of these people, residing in three of the Northern and in seven of the Southern States.

An "Emigrant Aid Society" was formed at Elizabeth City, North Carolina, March 22, 1871, for the purpose of removal to Liberia. Its President, the Rev. Andrew Cartwright, estimates the number making ready to embark at five hundred; many of whom are members of the churches of which he has charge. In their published "Address to the People of Color," they say: "Having had an opportunity to obtain a saving knowledge of the everlasting Gospel of Christ, and, to some extent, of the mechanical arts, may we not reasonably hope that, with the Divine blessing, we may be instrumental in causing Ethiopia to stretch out her hands unto God?"

A petition from forty male residents of Decatur, Alabama, asking the President of the United States to give them and their families "a charter or transportation to Liberia," was received through the War Department, with the information that it "has no funds for such a purpose." This application, it appears, had been sent direct to President Grant, and by him referred to the Secretary of War, who forwarded it to the President of this Society. "About eight hundred persons," it is reported, are preparing to leave that place for Africa.

Another appeal for passage comes from Jonesville, Union County, South Carolina, whence the Rev. John Wallace writes, on the 25th of December, 1871: "We haven't made up all our company yet. We wish to know

f the Society will have mercy on us and let is have passage to Liberia. We beg for help, is we are poor, and unable to move, and are very anxious to get to Liberia. We are down and can't rise up here, and it is better for us o go to Africa. That is our promised land, where the Lord of Heaven placed our fathers. Almighty GOD, assist us in going to Liberia, where we may and will ever praise Thee with all our hearts, and mind and strength."

Letters have also been received from Valdosta and Rome, Georgia; Ellaville, Florida; and Clay Hill and Yorkville, South Carolina, wanting to know how large a company each writer may form, and at how early a day they can be accommodated. From Liberty County, Sparta, and Savannah, Georgia; Antioch, South Carolina; and Charlotte, Tyrrell County, and Colerain, North Carolina, and other places, applications have been made to the Society for passage during the present year.

Of these and other like movements the Colonization Society had no knowledge, until the parties themselves or their friends made known their intentions and plans, and sought its assistance. Now, if our people of color desire, from any cause, to emigrate to Africa, who has a right to object? And, if they have not the requisite means to enable them to go, who will withhold the needed aid?

Liberia needs intelligent immigrants. Her Government cordially invites immigration, and has made provision to give each family, on their arrival, twenty-five acres of land in fee simple. One of her ablest men recently wrote: "Our great desideratum is a few thousand strong-souled, self-dependent, energetic men, with a goodly modicum of intelligence." Another of her active sons lately said, when about to leave this country for his home: "As a citizen of the Republic of Liberia, with eleven years' experience there, I can most cheerfully testify, that I prefer it above all others. The Americo-Liberians are anxious to welcome their brethren from the United States of America to the land of perfect equality, and to share with them in the riches of the soil, the salubrity of the climate, and the responsibilities and joys of a negro nationality."—*Af. Repository.*

### A MORNING HYMN.

Come, my soul, thou must be waking;
Now is breaking
O'er the earth another day.
Come, to Him who made this splendor
Gladly render
All thy feeble powers can pay.

Pray that He may prosper ever
Each endeavor,
When thine aim is good and true;
But that he may ever thwart thee,
And convert thee
When thou evil wouldst pursue.

Think that He thy ways beholdeth;
He unfoldeth
Every fault that lurks within;
Every stain of sin glossed over
Can discover
And discern each deed of sin.

Then thy God's free gifts abuse not,
His light refuse not,
Still His Spirit's voice obey!
Soon shall joy thy brow be wreathing,
Splendor breathing
Fairer than the brightest day.

—BARON VON CANITZ.

### STRENGTH FOR THE DAY.

BY RACHEL G. ALSOP.

Strength for the day! At early dawn I stand
Helpless and weak, and with unrested eyes
Watching for day. Before its portal lies
A low black cloud—a heavy iron band.
Slowly the mist is lifted from the land,
And pearl and amber gleam across the skies,
Gladdening my upward gaze with sweet surprise.
I *own* the sign; I know that He, whose hand
Hath fringed these sombre clouds with ruby ray,
And changed that iron bar to molten gold,
Will to my wandering steps be guide and stay—
Breathe o'er my wavering heart His rest for aye,
And give my waiting, folded palms to hold
His blessed morning boon, strength for the day!

—*Scribner's Monthly.*

For Friends' Review.

### SONNET.

THE SILENT MEETING.

There may be worship, though the lips are mute;
There may be homage, though the voice is still;
And melody divine the heart may fill,
The singer silent and his tuneful lute.
There may be praise although the spirit's fruit
Be not borne upward by the organ's thrill,
And prayer responsive to the Master's will
In silence plead at Mercy's door the suit
Of hearts repentant, and a Saviour's love.
"They also serve who only stand and wait."
Eternal Spirit! may our worship prove
That which alone can pass the Heavenly Gate.—
With heart and lip or with the heart alone,
The soul's true homage to the Eternal Throne!

*N. B., Mass., 2d mo. 4th, 1872.* C.

### *Quarterly Meetings in Fourth Month*, 1872.

*(From the New York Pocket Almanac.)*

| | | |
|---|---|---|
| 4th mo. | 4th, | Sandwich, New England, Y. M. |
| " | 6th, | Southern, North Carolina Y M. |
| " | " | Ash Grove, Western Y. M. |
| " | 13th, | New Garden, N. Carolina Y. M. |
| " | 17th, | Farmington, New York Y. M. |
| " | 18th, | Cornwall, " " Y. M. |
| " | 20th, | Deep River, North Carolina M. Y. |
| " | " | Honey Creek, Western Y. M. |
| " | " | Sand Creek, " " |
| " | 24th, | Westbury, New York Y. M. |
| " | " | Adrian, Ohio Y. M. |
| " | " | Scipio, New York Y. M. |
| " | 25th, | Dover, New England Y. M. |
| " | 27th, | Winneshiek, Iowa Y. M. |
| " | " | Fairfield, Indiana Y. M. |
| " | " | Blue River, Western Y. M. |

The Stated Annual Meeting of Haverford School Association, will be held at the Committee Room of Arch Street Meeting House, on 2d day, 4th mo. 8th, 1872, at 3 o'clock, P. M.

Philip C. Garrett,
*Phila., 3d mo.*, 1872. *Secretary.*

The annexed brief notice of a school at Stanford, Marshall Co., Iowa, is furnished us by a Friend of Oskaloosa.

"The school, [called Stanford Seminary], is a Friends' school, built and sustained by Friends. Luther B. Gordon has charge of the physical department. A number of Friends of Stanford Preparative Meeting associated themselves two years ago, and built a substantial brick house, 26 by 45, two stories high with basement, and intend bedrooms in the attic. They have some philosophical apparatus, but no library. There seems to be quite an educational interest among Friends there. They are furnishing as fast as they are able."

## SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 25th inst., have been received.

Great Britain.—In the House of Commons, on the 20th, a member, in pursuance of previous notice, asked from the government an assurance that in case of fresh negotiations relative to the Alabama claims, no proposals would be finally accepted until they should have received the sanction of Parliament. Gladstone replied that he had not been able to consult his colleagues, and consequently he could not give the desired assurance; but he declared that Parliament would be informed at all times of the spirit, aim, direction and policy of the government on all important questions. He added that it would be impossible to allow Parliament the treaty-making power, but at the same time it was the duty of the government to keep that body informed of any alteration in the governmental policy. In the House of Lords, on the 22d, the Earl of Derby put the question what course the government meant to pursue with regard to the treaty of Washington; to which Lord Granville declined to give any reply further than had been already given by himself and Gladstone. Baron Redesdale gave notice in the House of Lords that he should introduce a resolution declaring that it is the common interest of all nations to decide whether, when belligerents have been reconciled and become a nation, they can demand, as such nation, from a neutral State, indemnity for damages done one of the belligerents; and said that if this should be carried, he would move an address to the Crown, asking that an international Congress be called for the settlement of this question.

On the 19th, Sir Charles W. Dilke moved in the Commons for an inquiry relativeto the Civil List, and for a statement of the income and expenditures of the Crown since the accession of the Queen, showing the expense to the nation of maintaining royalty. Some objection was made to the introduction of the motion, but was overruled by the Speaker. The mover made a speech in support of the motion, and was opposed by Gladstone. Another member, Auberon Herbert, declared that he preferred a republic to a monarchy. On the final vote, the result was, for the motion 2, against it, 174; two others who had supported it being among the tellers.

The Queen left England on the 24th for a visit to Berlin. A driving snow storm, the first in fourteen months, prevailed in London on the morning of the 20th, and at 1.30 P. M., the city was enveloped in a dense fog, which made the day as dark as night.

The Duke of Argyll, Secretary of State for India, has presented to the city of Chicago works on the history, people, products, laws, &c., of India; and the University of Cambridge has made a donation of the valuable series of books published by the University printing office.

The Chancellor of the Exchequer submitted the annual budget to the House of Commons, on the 25th. It shows that the estimates for the total expenditures of the last fiscal year were £72,736,000, while the the actual expenditures were £70,720,000. The estimated receipts for the same period were £72,315,000; actual receipts, £74,535,000. The receipts from the postal telegraph were £50,000 more than the expenses. For the fiscal year of 1872-73, the receipts are estimated at £74,915 000, and the expenditures at £71,313,000. The total public debt is £792,740,000. The Chancellor recommended that the duties on coffee and chicory be reduced one-half, and that two-pence in the pound be taken from the income tax; but he admitted that these reductions would lower the estimates of revenue.

France.—The Committee of Initiative has reported unfavorably to the Assembly on the proposal to raise the state of siege in Paris.

The taxes established within the last few months in France have produced 500,000,000 francs, which is 30,000,000 more than the estimates. The proposition to tax raw materials, it is said, has been abandoned for the present, and it will not be introduced in the pending budget, other resources having been devised, sufficient to meet all demands.

Germany.—Prince Bismarck has promulgated an order by which those residents in Alsace and Lorraine who have decided to retain their French nationality, and who are natives either of those provinces or of France, but have their permanent residence in the provinces, are r quired to remove to France by Tenth month next, as they will be suffered in the Germano-French territory only as visitors. Without this decision, it is said, Metz and other places in the district would retain more French subjects than German, and would probably become sources of uneasiness to the authorities.

A fire at Dusseldorf, on the 19th, destroyed the Town Council Hall, and the famous Academy of Art, many of the most valuable paintings in the latter being burned.

China.—Advices from Hong Kong to the 17th ult. report that terrible suffering existed in the districts near Tientsin, which were within a few months the scenes of devastating floods, and that many deaths occurred daily.

Japan.—The government has assumed the liabilities of the deposed princes or Daimos to foreigners for loans, ships or goods. The persecution of native Christians continues. Politically, the Empire is quiet. A daily mail has been established between Yeddo and Yokohama, and the railroad is expected to be soon opened.

Congress.—The Senate passed, with an amendment, the bill for the relief of Chicago by the remission of duties on certain articles, which had previously passed the House. The Tariff bill has been under discussion, and an amendment admitting tea and coffee free of duty has been adopted, but the ultimate fate of the bill is doubtful. The House has passed a bill authorizing the construction of bridges over the Ohio River, and prescribing their dimensions; one authorizing the building of a railroad bridge over the Mississippi at Clinton, Iowa; and the Post Office Appropriation bill; an amendment of the latter, increasing the service and the subsidy of the China mail steamers, being defeated.

# FRIENDS' REVIEW.

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## THE TEXAS MISSION.

[The following letter from our dear Friend Edward Williams (which through accident has been too long delayed,) is commended to the careful attention of our readers. Among the colored persons who have received competent instruction as teachers, in Philadelphia and elsewhere, are there not some who might find their proper field of labor, by correspondence with E. W. ?]

HUNTSVILLE, TEXAS, 2d mo. 19th, 1872.

*William J. Allinson—Dear Friend*:—While my family and I were north last summer, some of our friends requested us to let them hear from us through the *Review*, when we returned to Texas. And believing that many feel an interest in our work here, I am willing to do so, yet feel some hesitation about occupying space in a paper so well filled with interesting and useful matter.

After an absence of a year and a half from our home friends in Eastern Ohio, we enjoyed mingling with them, socially and religiously, for a few months last summer, more than words can express.

Late in 11th month last, we started on our return to our previous home in Texas. We were joined at Cairo, Illinois, by Kezia Morris, a young woman, going with us as teacher. After a journey of fifteen days, by rail, river and gulf, and twenty-five miles by wagon, we arrived safely at our destination.

Second-day of 1st month, K. Morris and our daughter opened school in the same old kitchen which my wife and daughter occupied for the same purpose before, during a period of about eighteen months. The school increased in size, till my wife's assistance was soon needed, but for want of house room, she has to hear her classes out of doors. The enrolment is now one hundred and thirty. Daily attendance, sometimes one hundred and twenty, in a house 16 by 32, with a large space in the middle occupied by fireplaces. First day school, taught in the same house, is about the size of the other. The teachers also have a night school for the parents, and others who cannot attend in the day time.

The freedmen here, in what is called "Grant's Colony," are more hopeful and prosperous than they were when we first came, two years ago.

George W. Grant, the proprietor of the colony, has set an example worthy of imitation by the interest he has taken in the education and general elevation of the freedmen; giving them favorable opportunities for making a start in life, and securing homes of their own; thus working not only for their good, but also for the good of the State. These opportunities, and the school advantages, are attracting them to this point, so that the population has considerably increased within the last year.

The public free school system is going into operation as fast as the necessary arrangements can be made. But there are many difficulties to overcome. Most parts of the State are thinly settled, making it necessary for many of the children to travel a long distance to school. School houses are to build, &c.

White and colored schools are separate

but no discrimination made by the law, in favor of either. But there is more difficulty in obtaining teachers for the latter than for the former.

Wages for teachers are now established at fifty, seventy-five, and one hundred dollars per month, for third, second, and first grade schools respectively. For some time, most of the schools will be third grade, drawing the lowest wages.

The demand for teachers will probably be greater than the supply, for a long time.

Methodists and Baptists each have a small but flourishing congregation in the Colony, but no comfortable house to meet in. In view of this, and the great need for better accommodations for a school, I secured an appropriation from the Freedmen's Bureau, just before it closed, which, together with additions made by some white citizens and freedmen, enabled me to put up and enclose, with the exception of doors and windows, a very good building, upper story 30 by 60, for the accommodation of meetings ; lower story, for schools, 30 by 50, besides teacher's room, and ante-rooms, which will also do for recitation rooms, if needed. The property was deeded, according to the regulations of the Bureau in such cases, to trustees for school purposes ; and the State Education Board decides that it is not authorized to expend money to finish the school room, because it does not belong to the State. Our last Yearly Meeting, (Ohio,) recommended the raising of two hundred dollars to aid in finishing the building. It will probably require twelve hundred to fifteen hundred more to finish and furnish it. If this was accomplished, it would greatly aid our work. But in consequence of the many demands for charitable objects, I have never asked Friends for assistance. But after devoting nearly all of two years to the work without any compensation, and my wife and daughter with very little, and at an expense of many hundred dollars, and feeling the increased hardship, while the efficiency of the work is diminished for want of such aid, I am induced to bring the subject to the notice of Friends, hoping that some may find that, after all that they may have contributed to other benevolent objects, they have something to spare for this also.

Friends in various parts of the North, have been liberal in sending to us moral and religious tracts and papers, which have been extensively distributed to different parts of the State, and at the penitentiary. Many more might be profitably disposed of. The convicts appear particularly glad to receive the *American Messenger*. There are perhaps two hundred or more, who can read English. A considerable number are Mexicans, who can read only Spanish.

I visited the Indian Chiefs, Satanta and Big Tree, in the penitentiary, a few weeks ago. They appeared dejected, especially Satanta, who shook hands politely, but coolly. But when he was told that I was a friend of "Agent Tatum, and of J. Butler," his countenance brightened, and he shook hands again, very cordially, saying, "good, good."

For the information of any who may wish to come to this part of the country, I will state that we are now in direct railroad connection with Houston and Galveston.

Truly thy friend,

E. WILLIAMS.

## THE GUIDANCE OF THE HOLY SPIRIT.

The Holy Spirit is not given to supersede revelation or encourage laziness. To ask direction of the Holy Ghost in matters expressly commanded or forbidden by the Holy Scriptures, savors more of impertinence than of piety. But while the directions of the Scriptures are unalterably correct as a guide, and infallibly true as a touch-stone and criterion by which to examine and decide the true character of our mental and spiritual exercises, of course a book of *general* precepts and principles can never give *specific* directions for all the special and personal duties of each individual Christian. Hence the necessity for *additional direction*, and here we find room for the guidance of the Holy Spirit.

The Acts of the Apostles abound with instances of this direction. "The Spirit said to Philip, 'Go near and join thyself to this chariot;' and Philip ran thither unto him," and by that act he sent the gospel unchallenged into the heart of Ethiopia, and into the very palace of the Queen. Acts, viii. 29, 30. The Spirit said to Peter, "Behold three men seek thee ; go with them, doubting nothing, for I have sent them;" and the Gospel was thus planted in the house of Cornelius of Cæsarea. Acts, x. 19, 20. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them ; so they, being sent forth by the Holy Ghost, departed unto Seleucia." Acts, xiii. 2, 4.

Now in all these cases, and thousands like them, of course it could not be expected that written directions would be given in the Bible for the guidance of the servants of the Lord. The general precept was, "Go ye into all the world, and preach the Gospel to every creature;" but we read that when Paul and Silas at one time "were forbidden of the Holy Ghost to preach the Word in Asia," again "they essayed to go into Bithynia, but the Spirit suffered them not;"—Acts, xvi. 6, 9,—while on the other hand, to the cry, "Come over into Macedonia, and help us," they were enabled to render an immediate response.

In this way the times and places and op-

portunities for Christian service are pointed out to the child of God. And while those who ask for the teaching of the Holy Ghost as an excuse for disregarding the written word, or to pry into the secrets concealed by the Lord, deserve and may expect disappointment and deception, those who cling closely to that word as the man of their counsel, and ask of God the wisdom which they lack, will find to their joy, that he will guide the meek in judgment, and teach the meek his way, and can say with the Psalmist, "Thou shalt guide me with thy counsel, and afterward receive me to glory."—*The Guiding Hand.*

From St. Paul's.

## NEWS FROM HERSCHEL'S PLANET.

(Concluded from page 503.)

Herschel would have failed altogether in determining the pose of Uranus but for his discovery that the planet has moons. For the moons of the larger planets travel for the most part near the level of their planet's equator. We can, indeed, only infer this in the case of Uranus (for even the best modern measurements cannot be regarded as satisfactorily determining the figure of his globe), but the inference is tolerably safe.

For six years Herschel looked in vain for Uranian satellites. His largest telescopes, supplemented by his wonderful eyesight and his long practice in detecting minute points of light, failed to reveal any trace of such bodies. At length he devised a plan by which the light-gathering power of his telescopes was largely increased. On the 11th of January, 1787, he detected two satellites, though several days elapsed before he felt justified in announcing the discovery. At intervals during the years of 1790—1798, he repeated his observations; and he supposed that he had discovered four other satellites. He expresses so much confidence as to the real existence of these four bodies, that it is very difficult for those who appreciate his skill to understand how he could have been deceived. But he admits that he was unable to watch any of these satellites through a considerable part of its path, or to identify any of them on different nights. All he felt sure about was that certain points of light were seen which did not remain stationary, as would have happened had they been fixed stars. No astronomer, however, has since seen any of these four additional satellites, though Mr. Lassell has discovered two which Herschel could not see (probably owing to their nearness to the body of the planet). As Mr. Lassell has employed a telescope more powerful than Herschel's largest reflector, and has given much attention to the subject, no one has a better right to speak authoritatively on the subject of these additional satellites. Since, therefore, he is very confident that they have no existence, I feel bound to represent that view as the most probable; yet I am unable to pass from the subject without expressing a hope that one of these days new Uranian satellites will be revealed.

The four known moons travel backwards; that is, they circle in a direction opposed to that in which all the planets of the solar system, and all the moons of Jupiter and Saturn, as well as our own moon, are observed to travel. Much importance has been attached to this peculiarity; but in reality, the paths of the Uranian moons are so strangely situated with respect to the path of Uranus, that the direction in which they travel can hardly be compared with the common planetary motions. Imagine the path of Uranus to be represented by a very large wooden hoop floating on a sheet of water; then, if a small wooden hoop were so weighted as to float almost upright, with one-half out of the water, the position of that hoop would represent the position of the path of one of the planet's satellites. It will be seen at once that if we suppose a body to travel round the former hoop in a certain direction, then a body travelling round the latter hoop could scarcely be said to travel in the same direction, whether it circled one way or the other. Or, to employ another illustration, if a watch be laid face upward on a table we should correctly say that its hands move from east through south to west; but if it be held nearly upright and the face rather upwards, we should scarcely say that the hands moved from east through *south* to west; nor if the face were tilted a little further forward, so as to be inclined rather downwards, should we say that the hands move from east through *north* to west.

The great slope or tilt of the paths is undoubtedly a more singular feature than the direction of motion. Implying as it does, that the planet's globe is similarly tilted, it suggests the strangest conceptions as to the seasonal changes of the planet. It seems impossible to suppose that the inhabitants of Uranus, if there are any, can depend on the sun for their supply of heat. The vast distance of Uranus from the sun, although reducing the heat-supply to much less than the three-hundredth part of that which we receive, is yet an insignificant circumstance by comparison with the axial tilt. One can understand at least the *possibility* that some peculiarity in the atmosphere of the planet might serve to remedy the effects of the former circumstance; precisely as our English climate is tempered by the abundant moisture with which the air is ordinarily laden. But while we can conceive that the minute and almost star-like sun of the Uranian skies

may supply much more heat than its mere dimensions would lead us to expect, it is difficult indeed to understand how the absence of that sun for years from the Uranian sky can be adequately compensated. Yet in Uranian latitudes corresponding to the latitude of London, the sun remains below the horizon for about twenty-three of our years in succession. Such is the Arctic night of regions in Uranus occupying a position corresponding to that of places in our temperate zone.

But the most important result of the discovery of the satellites has been the determination of the mass or weight of the planet, whence also the mean density of its substance has been ascertained. It has been thus discovered that, like Jupiter and Saturn, Uranus is constructed of much lighter materials than the earth. Our earth would outweigh almost exactly six times a globe as large as the earth, but no denser than Uranus. It is to be noticed that in this respect the outer planets resemble the sun, whose density is but about one-fourth that of the earth. It seems impossible that the apparent size of any one of the outer planets can truly indicate the dimensions of its real globe. An atmosphere of enormous extent must needs surround, it would seem, the liquid or solid nucleus which probably exists within the orb we see.

In the case of Jupiter or Saturn, the telescope has told us much which bears on this point; and, as I have indicated in these pages, and elsewhere, there is an overwhelming mass of evidence in favor of the theory that those orbs are still instinct with their primeval fires. But in the case of Uranus, it might well be deemed hopeless to pursue such inquiries, otherwise than by considering the analogy of the two larger planets. Direct evidence tending to show that the atmosphere of Uranus is in a condition wholly differing from that of our own atmosphere, cannot possibly be obtained by means of any telescopes yet constructed by men. Some astronomers assert that they have seen faint traces of belts across the disc of Uranus; but the traces must be very faint indeed, since the best telescopes of our day fail to show any marks whatever upon the planet's face. Even if such belts can be seen, their changes of appearance cannot be studied systematically.

It is, however, on this very subject—the condition of the planet's atmosphere—that the discovery I have now to describe throws light.

Faint as is the light of Uranus, yet when a telescope of sufficient size is employed, the spectrum of the planet is seen as a faint rainbow-tinted streak. The peculiarities of this streak, if discernible, are the means whereby the spectroscopist is to ascertain what is the condition of the planet's atmosphere. Now, Father Secchi, studying Uranus with the fine eight-inch telescope of the Roman Observatory, was able to detect certain peculiarities in its spectrum, though it would now appear that (owing probably to the faintness of the light) he was deceived as to their exact nature. He says: "The yellow part of the spectrum is wanting altogether. In the green and the blue there are two bands, very wide and very dark." But he was unable to say what is the nature of the atmosphere of the planet, or to show how these peculiarities might be accounted for.

Recently, however, the Royal Society placed in the hands of Dr. Huggins a telescope much more powerful than either the Roman telescope or the instrument with which Dr. Huggins had made his celebrated observations on suns and planets, stars and star-cloudlets. It is fifteen inches in aperture, and has a light gathering power fully three times as great as that possessed by either of the instruments just mentioned.

As seen by the aid of this fine telescope, the spectrum of Uranus is found to be complete, "no part being wanting, so far as the feebleness of its light permits it to be traced. But there are six dark bands, or strong lines, indicating the absorptive action of the planet's atmosphere. One of these strong lines corresponds in position with one of the lines of hydrogen. Now it may seem at first view that since the light of Uranus is reflected solar light, we might expect to find in the spectrum of Uranus the solar lines of hydrogen. But the line in question is too strong to be regarded as merely representing the corresponding line in the solar spectrum; indeed, Dr. Huggins distinctly mentions that "the bands produced by planetary absorption are broad and strong in comparison with the solar lines." We must conclude, therefore, that there exists in the atmosphere of Uranus the gas hydrogen, sufficiently familiar to us as an element which appears in combination with others, but which we by no means recognize as a suitable constituent (at least to any great extent) of an atmosphere which living creatures are to breathe.* And not only must hydrogen be present in the atmosphere of Uranus, but in such enormous quantities as to be one of the chief atmospheric constituents. The strength of the hydrogen line cannot otherwise be accounted for. If by the action of tremendous heat all the

* Traces of hydrogen can nearly always be detected in the air,--but the quantity of hydrogen thus shown to be present is almost infinitesimally small compared with the amount of oxygen and nitrogen

oceans of our globe could be changed into their constituent elements, hydrogen and oxygen, it is probable that the signs by which an inhabitant of Venus or Mercury could recognize that such a change had taken place would be very much less marked than the signs by which Dr. Huggins has discovered that hydrogen exists in the atmosphere of Uranus. It will indeed be readily inferred that this must be the case, when the fact is noted that no signs whatever of the existence of nitrogen can be recognized in the spectrum of Uranus, though it is difficult to suppose that nitrogen is really wanting in the planet's atmosphere. Dr. Huggins also notes that none of the lines in the spectrum of Uranus appear to indicate the presence of carbonic acid. Nor are there any lines in the spectrum of Uranus corresponding to those which make their appearance in the solar spectrum when the sun is low down, and is therefore shining through the denser atmospheric strata. Most of these lines are due to the presence of aqueous vapor in our atmosphere, and it would seem to follow that if the vapor of water exists at all in the atmosphere of Uranus, its quantity must be small compared with that of the free hydrogen.

Admitting that the line seen by Dr. Huggins is really due to hydrogen—a fact of which he himself has very little doubt—we certainly have a strange discovery to deal with. If it be remembered that oxygen, the main supporter of such life as we are familar with, cannot be mixed with hydrogen without the certainty that the first spark will cause an explosion (in which the whole of one or other of the gases will combine with a due portion of the other to produce water), it is difficult to resist the conclusion that oxygen must be absent from the atmosphere of Uranus. If hydrogen could be added in such quantities to our atmosphere as to be recognizable from a distant planet by spectroscopic analysis, then no terrestrial fires could be lighted, for a spark would produce a catastrophe in which all living things upon the earth, if not the solid earth itself, would be destroyed. A single flash of lightning would be competent to leave the earth but a huge cinder, even if its whole frame were not rent into a million fragments by the explosion which would ensue.

Under what strange conditions then must life exist in Uranus, if there be indeed life upon that distant orb. Either our life-sustaining element, oxygen, is wanting, or, if it exists in sufficient quantitities (according to our notions) for the support of life, then there can be no fire, natural or artificial, on that giant planet. It seems more reasonable to conclude that, as had been suspected for other reasons, the planet is not at present in a condition which renders it a suitable abode for living creatures. RICHARD A. PROCTOR.

# INDIAN DEPARTMENT.

The readers of the *Review* may remember that a short time since the tribe of Osage Indians, then residing in the south of Kansas, were represented as having been so encroached upon by a large number of lawless white settlers, that they were compelled to seek refuge from persecution in Indian Territory. Shortly after their removal, they discovered that the eastern boundary of their new home had been erroneously run, which was the 96° of longitude, and as a consequence they would have to resign the best part of their reservation. This added so greatly to their dissatisfaction, that their Agent, our valuable friend I. T. Gibson, had to exert all his influence to prevent their going to the Plains, and for the future taking care of themselves. On his personal representation to the authorities at Washington of the danger of their scattering, the Department appointed a special Commission of three Friends to examine into the difficulty, and if possible to arrange a new home, not only for the Osages, but also for the Kaws, now residing on the Neosho and who speak the same language; these united tribes number some 4,600 persons.

We now learn with much interest, that the Commission has succeeded in its efforts, and has given the Indians a location with which they are satisfied, which, having been approved by the Department, only waits the action of Congress to become a law, and of this there is little or no apprehension.

The locality assigned to the tribes is bounded on the East by the *new* meridian line of 96°, on the North by Kansas, on the West by the Arkansas river, and on the South by that river and a small reservation of the Creek Indians, and is some forty miles by forty-five miles in extent. The Friends called on the President, and informed him that many settlers had already gone into the Indian Territory, and that more were expected, by which his humane policy would be greatly interrupted. In reply, he expressed his sorrow that citizens paid so little respect to the rights of the natives; but said an order had been forwarded on the 15th to Gen. Pope, to remove all intruders from the Territory.

T. W.

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KIOWA AND COMANCHE AGENCY,
FORT SILL, IND. TER., 3d mo. 16th, 1872.

*John B. Garrett, Dear Friend:*—* * * * On the 15th ult., in company with J. R. Townsend, I left the Cheyenne Agency for their camps, about 30 miles west of Camp

Supply, or 165 miles by wagon-road to the latter place, and thence over a sand prairie to their encampment on Wolf Creek, a branch of the North Fork of the Canadian river, at which place I arrived on the evening of the 18th. The next day held a council with all the leading chiefs except Gray Beard, a leading chief of the Dog-soldiers, and perhaps the most raiding band of the tribe, who, with about forty lodges, left the main encampment a few days previous to our arrival. Our council was continued on the 20th, and terminated very satisfactorily, with full assurances from the chiefs of the peaceable disposition of the Indians. I believe, however, the tribe does not hold itself responsible for the acts of Gray Beard, who appears to have left without consent, and in fact under the protest of the other chiefs. I found about 200 lodges at their encampment.

On the 21st ult. visited Little Raven's camp of Arapahoes, numbering about sixty lodges, located about seven miles north-east of Camp Supply. Most of his people being absent at this time on the buffalo-hunt, I held no council with them, but talked freely with the chief mentioned, who assured me of his good feeling and friendship.

On Fourth-day the 28th ult. I went from Cheyenne to the Wichita Agency, arriving the same evening, and on Seventh-day the 2d inst., in company with Joseph D. Hoag, Joseph J. Hoag, and Agent Richards, started for the Kiowa camps, located near the west end of the Wichita mountains, and supposed to be more easily accessible from this point than from Fort Sill. Wa-lee-pa, the Caddo Chief, and three other Indians, members of his tribe, with Philip Block, interpreter, accompanied us as escort and guide. On the third day out, (4th inst.) while camped for dinner, we discovered a party of Indians coming towards us, which proved to be Kicking Bird and Lone Wolf, Kiowa Chiefs, with about fifty of their people, going to their Agency for rations. We requested Wa-lee-pa to signal them to come to us, which he did, and after an introduction and a "little talk," we ate with them, and held a council with the principal men of the party. They treated us kindly, but at first manifested some suspicion as to the object of our visit. On being told that our mission was one of peace—that we regarded them as brothers, and children with ourselves of one common Father, they seemed satisfied and confiding. The next morning we met them again, and requested them to turn back and go with us to their camps. After consulting awhile together, it was decided for Lone Wolf to return with us to visit his people, while Kicking Bird would proceed to Fort Sill for supplies.

With this addition to our escort, we proceeded to the Kiowa camps, arriving there the same evening (5th inst). Lone Wolf immediately ordered his own tent cleared of its contents, and turned it over to us for occupancy, and at our request at once sent for Big Bow, (a war chief of Satanta raid notoriety), 30 miles distant, to come in to council next day. The next day the chiefs and warriors were gathered, and many of the other Indians, including Big Bow, who rode thirty miles to meet us, with his warriors. We met them in council inside a kind of tent without covering, when Lone Wolf remarked, These people inside are all chiefs, and represent the Kiowa Indians. These were few compared to those on the outside, but numbered thirty-seven. We told them our mission, and that we were peace men—that we wanted to help them to make a new road, and that their Great Father was anxious for the Kiowas to live at peace with all their brethren, and to the end that a better understanding might exist among the white people and the Indians, &c., he would like a visit from a small delegation of their chiefs at Washington. Lone Wolf responded eloquently and very feelingly; he said, bring back Satanta, (now held a prisoner in Texas) and we will go to Washington, and forever after remain at peace with the white man, no matter what the provocation to do otherwise may be. They have given no answer as yet to the proposition to go to Washington, but expressed much satisfaction with our visit, and made good promises to heed our admonitions to lead a better life. Big Bow said he had been a very bad man, and he had a son now on the war-path, and had been for five months, but he was going to send for him immediately to return home. But both he and Lone Wolf, in a more private talk, said, we surely could have no objection to their raiding into Mexico if they let Texas alone; and if that would not do, they would probably be content to fight the Utes.

I may say that our visit among the Kiowas was attended with much satisfaction. We were kindly treated, and escorted back to the Agency by Lone Wolf and his wife. I may here add that our interpreter afterward informed us, that while in council the young men of the tribe discussed the propriety of holding us as hostages for Satanta and others, but the proposition was not entertained by the chiefs.

Very truly thy friend,

CYRUS BEEDE.

## HOUSEHOLD JOYS AND DUTIES.

There is nothing that smooths the rugged pathway more effectually, than thorough self-dependence. The woman who in early life resolves so to familiarize herself with the labors of her household, that, in the event of a

reverse of fortune, she knows and feels that she is able to perform them all, is the possessor of a consciousness of self-power that will bear her bravely up, when others who are ignorant of these duties sink in almost hopeless despair. A very large proportion of the worriments, perplexities, and discords of wedded life, are traceable to want of familiarity on the part of wives with household duties. Unable themselves to *direct*, they are necessarily compelled to depend upon others, and mainly upon those who have least skill and least interest in doing things well.

A woman thus circumstanced, is an object of pity. However honest her intentions, and however earnest her desire to please and gratify her husband, she finds in many cases that this is impossible; her best efforts are generally failures; and sinking beneath her own weakness, she gives up in despair. Every girl has it in her power to arrest this calamity—for a calamity it must be regarded. All that is necessary is the determined resolve that, whatever her position in life, she will acquaint herself with household duties. Having thus resolved, let her set apart certain hours of each day for the acquisition of such knowledge, and prove that she is in earnest by her supervision of matters, or by her personal assistance in the kitchen, the sewing-room, the bed-chamber, in fact everywhere in the house where her presence or services can be profitably engaged. Such useful activity will increase her health and self-respect, and prove a source of the truest joy and happiness. It is ennobling and dignifying. One of the proudest ornaments of society, in our estimation, is a woman who "looketh well to the ways of her household."

## GOSSIP ABOUT THE ECLIPSE.

R. N. Taylor, one of the English party of observers of the total solar eclipse of January last, gives the following as his impression of the grand phenomenon:—

"It does not happen more than once in a lifetime to see such a glorious and magnificent sight as that from which I have just returned—that is, the total eclipse of the sun. I have seen many eclipses before, but never anything to equal this. I was engaged to go with the Morgans to the top of the hill to see it. Got up at six, and found it a lovely morning; rode up to Morgan's, about half a mile, carrying with me glasses, smoked glass, and sun-hat. Got there before seven, and found eclipse already begun. Got out two mirrors and watched the hole in the sun grow bigger and bigger. It began from the top, and we all went off to the highest point on the hill, from whence we could see all Ooly and the mountains round. When the eclipse got so far, the cold on the mountain grew much greater, the grass was so wet that no one's boots kept it out, the feet and hands grew cold, and with your back to the sun the light over the country was like twilight, or the earliest dawn. Gradually the lower streak got thinner and thinner, until at last there shone a light like the famous lime-light, and in a moment or two that went out and the sun was totally concealed; many stars were visible, the whole country looked dark—that is, half dark, like moonlight—the crows stopped cawing, and for two minutes and a half the total eclipse lasted, a sight I shall never forget, and then the lime-light again appeared at the bottom rim of the sun, and gradually more and more of him appeared; the crows began again at once, and the cocks began to crow, the shadow now was inverted, and by degrees got smaller, until at nine o'clock the eclipse was over. I cannot but suppose that the scientific men must have had grand opportunities of observation, and that to-day's pencil will send home many a description. Anything more beautiful, more sublime, or more perfect, it would be impossible to conceive."

The effect upon the natives was quite different. At Ootacamund, where Mr. Lockyer was stationed, "the natives seeing in the eclipse the great Monster Rahoo devouring one of their most sacred divinities, not only howled and moaned in the most tremendous manner, but set fire to the grass between our telescopes and the sun, to propitiate the representative of the infernal gods. Captain Christie with his posse of police stopped this sacrifice at the right moment, and no harm was done."

Captain Maclear, at Bekul, says: "The rumors that our presence gave rise to among the natives were very amusing. First, we heard that part of the sun was about to fall, and the wise men had come to the East to prevent it. Then when the formidable-looking instruments were seen mounted on the fort, they thought there was a war, and we were engineers going to put the fort in order to prevent a landing. This was strengthened by the fact that the Glasgow practised at a target before returning to Ceylon. This gave place to a flood about to descend, and all the Europeans were coming to the high ground to escape it. When the eclipse commenced, the usual shouting and beating of tom-toms went on, but a cordon of police prevented an invasion of the observatory, and only a confused noise from below reached us."

The scientific results of the observations will not be definitely developed until the reports and photographs of all the observers shall have been presented and carefully compared. It is understood, however, that the conclusions arrived at by the American ob-

servers, in 1869, and confirmed by the observations on the Mediterranean eclipse of 1870, are again confirmed as to their main points. The existence of a gaseous envelope around the sun, spreading far out into space, is held to be established.—*The Methodist.*

A MOTHER'S TEARS.—A careless, worldly young man had attended church with his pious mother, and listened to an eloquent representation of the joys of heaven. On his return he expressed his admiration of the preacher's talent.

"But, mother," he said, "I was surprised, when others seemed so full of joy, to see your face so sad and gloomy, and that more than once you were in tears. I thought if any one could claim an interest in that subject, you were the happy person."

"Ah, my son," said the mother, "I did not weep for myself, but because I feared that you, my boy, would be banished forever from the blessings of heaven."

She could say no more, but that mother's tears fell like dew from heaven on the careless heart of her son. They left him no peace till he found it in Jesus.—*Lima Recorder.*

# FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 6, 1872.

CATHOLIC YEARNINGS.—A proposal is entertained by persons of Europe eminent for their piety, to hold in Fifth month of this year, a concert of prayer, that the nations of the earth may be saved from the power of Romanism. The suggestion is seriously responded to by Merle D'Aubigné, of Geneva, the honored author of that invaluable work, "*The History of the Reformation,*" solemnly approving and enlarging the terms of the movement, and giving his cordial assent to the idea of "devoting some days to prayer on the present state of the Lord's kingdom." Holding that the gospel is menaced by Romanism and by Infidelity and Rationalism, he says: "We ought to shed tears over the desolation of our reformed churches, to ask the Lord to put away the evils that threaten their ruin, and to establish order and faith among them." Merle D'Aubigné offers the following points as topics for special definite intercession:

I. That the doctrines of salvation, of our fallen state, of faith in the expiation of the cross, of justification, regeneration, and the grace that flows from possessing them, may become more and more living in every Protestant, by the Grace of the Holy Ghost.

II. That the communion of each of us with Christ may be true, that each Protestant may be able to say with Saint Paul: '*Christ dwelleth in me,*' and that having the mind of Christ we may glorify the Saviour and win souls to Him.

III. That the Head of the Church, to whom *all power is given in heaven and earth,* would graciously banish from the Church the errors of infidelity, rationalism and superstition, and give repentance to the acknowledging of the truth, so that faith, charity and concord may be restored to the Churches of the Reformation.

The programme is truly a catholic one. The topics are severally proper subjects of Christian concern and of prayer. It is doubtless acceptable to the Supreme Being that peoples and nations should draw near unto Him, and make their requests known according to the counsels of His will. Known unto Him are all the needs of His children, but He will be inquired of.

To us it is a most impressive thought, that "we know not what to pray for as we ought," and that the highest perfection of prayer is found when it is realized that the Spirit itself maketh intercession for us. Hence it has not seemed to us the more excellent way for ourselves to have the themes specified and times appointed by men for prayer. Yet we are not so illiberal as to claim that the individual guidance in devotion which accords with *our* spiritual cravings must be the same with our fellow men at large. We thankfully acknowledge the love of God for His own Church, and that individual Christians and communities of Christians, in the leading of His free Spirit are, in His holy drawings, led, sometimes in one way and sometimes in another, to worship Him in the beauty of holiness. He looketh at the heart and accepts its pure and sincere offerings. "He that offereth praise glorifieth God." Men are enjoined to "pray for the peace of Jerusalem;" to "pray without ceasing." "I exhort," said the apostle, "that *first of all* supplications, prayers, intercessions, and giving of thanks be made for *all men,* for," continues he, "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth." This exhortation calls on our part for expansion of love and large

faith. In the prayer of faith there is great efficacy, and if through the Divine gift of Grace and the extended outpouring of the Holy Spirit, whole churches and leading Christians in every land are enabled to pray "in faith, nothing doubting," for "the downfall of Paganism, Idolatry, and every form of false religion in the earth," truly it will be much more than an agreement of two disciples touching those things which they shall ask.

There is deep interest embodied in the propositions and appointment to which reference is made. May Christian brethren everywhere unite in an unfeigned love for all classes of men, and in a fervent yearning for their salvation. Not waiting for an appointed day, nor timing their intercessions by the almanac, but *now*—at what hour soever such spirit of catholic prayer shall come upon them like a celestial cloud. It may be granted that hundreds of thousands of hearts shall be divinely prompted and enabled to join simultaneously in an anthem of love and glory, as did the angelic choir when the star in the East appeared. May all exercised souls, thus as they are moved by the Holy Ghost, join in petitions on behalf of all them for whom the precious, priceless offering was made on Calvary, co-operating in the work of the Lord as they witness in their spirits the Spirit itself making intercession, and that both in *willing* and in *doing* it is He that worketh in them.

FAMINE OF THE WORDS.—The inordinate desire to hear words is too often a characteristic of those who fail to dwell so dependent upon the Divine Master as to hear and know His still small voice. To the church, and of course, to the individual members, a living gospel ministry is always to be accounted a great blessing. The highest style of worship is reached in silent waiting upon the Father of Spirits, yet the help and encouragement derived from forcible right words sound and authorized, can hardly be overestimated. The prediction of Joel of an abundant outpouring of the spirit of prophecy, is pregnant with hope and consolation to all who long for church extension. Quite in contrast with the hope and joy thus derived is the sad anticipation of the withdrawal of such help. None to counsel or reprove, to point out the way of salvation or to speak as the Lord's ambassador in assuring us of the mercy proffered. There are none, we presume, who could without sorrow regard as imminent to their own church the prophecy spoken through Amos:

"Behold the days come, saith the Lord God, that I will send a famine in the land: not a famine of bread nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord and shall not find it."

This were, indeed, a famine most of all to be dreaded; a famine in which the soul could not be kept alive, save as He who appoints and qualifies His ministers shall graciously condescend to take of His own and speak to His people Himself. Let those to whom the messengers and the message of life are sent be humbly thankful for the blessing; for if the feet of the messengers are turned away, and if the sons and the daughters upon whom the burden of the word is laid are crushed in silence and the spirit quenched, let not such a church think to escape a famine as foreseen by Amos, or expect to be kept alive in such a famine by the holy communion experienced by those who open the door of their heart when the heavenly Visitant knocketh, or who recognize Him in the messengers whom He hath sent. It is a low time in the church when the Lord withholds therefrom the spoken words of counsel, of entreating, of mediation, of promise, and comfort. A woman Friend from one of our inland meetings writes us:

"I often think how many little neglected meetings are held, many of them in obscure places, where the "glad tidings" are seldom if ever proclaimed, and how many souls there are in our own borders who might say from an utter sense of desolation, "No one careth for my soul," and how much need there is to go amongst them. I do not wish to limit the Spirit's guiding call, let it lead whither it may, but it has seemed that of latter time there is a tendency to follow the multitude too much to the neglect of *the few sheep in the wilderness.*

If, as we think all will concede, a rightly authorized vocal ministry is a cause for thankfulness, may we not infer that He whose hand is full of blessing, and who loves to apportion to His believing children their

meat in due season, would send it to those congregations who faithfully improve the talents and gifts conferred, and who, because they mourn that the laborers are few, practically obey the Saviour's command, "Pray ye *therefore* the Lord of the harvest that He will send forth laborers into His harvest." Such an intercession being commanded is a duty. It can only be acceptably offered under the motion and inspiration of true prayer; but it is a duty to live in the Spirit so close to Him who can direct us what to pray for as we ought, that the motion *will* be felt, and multitudes of disciples will find themselves possessed of "golden vials full of odors;" the mind of Christ will be revealed and His kingly sceptre extended, and in accordance with His will prayers will be "stirred up like the sound of many waters about His throne." To churches so occupied the desired good *will come*—the dew of heaven will descend—many messengers bearing good tidings of good will run to and fro, —the people, hungry and thirsty, and prepared to eat their bread with thankfulness, will be ready to exclaim, "How beautiful upon the mountains are the feet of them that publish salvation."

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A MANUAL OF ENGLISH LITERATURE. By John S. Hart, LL. D. Philadelphia. Eldridge & Brother. 1872. Pp. 636.

This is designed as a text book for schools and colleges, and it sustains the writer's well earned reputation. We habitually open a new book by Dr. Hart with the expectation of being pleased. The one before us excites a desire for leisure to peruse it studiously. We would recommend all young men who have literary proclivities to dismiss all novels and romances and unprofitable books, and thus find spare hours to bestow upon the topics which are here discussed with clearness and soundness of judgment The different sections and chapters treat critically and skilfully of the standard writers both of prose and verse who have acquired a status in English literature. The first chapter introduces into a realm which we shall most of us need some training to enable us to appreciate: *English before Chaucer*—nearly six centuries ago. The succeeding chapters enable us to scan and estimate the grand old bards of successive ages. The eighth chapter might (for the most part) have been elaborated as a congenial employment by one to whom the *Review* is much indebted, Professor Dillingham. Its subject is: *The English Bible and other Standards of Faith and Worship.* A section devoted to "*The Early Friends*" ought to please us, for it deals fairly with them. Respecting George Fox, he copies an appreciative passage from Charles Lamb:

"I have read through the ponderous folio of George Fox. The kind-hearted owner trusted it to me for six *months*. I think I was so many days in getting through it, and I do not think that I skipped a word of it."

So far as we have been able to read, whilst we must in candor dissent from some of his criticisms, there are few books of the kind we could so favorably notice.

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Information is extended to those desiring to attend the *First day School Conference* to be held at NEW GARDEN, (Ind.,) or the *General Meeting* to be held at NEWPORT immediately following the Conference, that the village of Newport and the Friends' Meeting-house at New Garden, are about one mile apart, on the Cincinnati, Richmond and Fort Wayne R. R. Friends coming from the North can connect with this road at Ridgeville or Winchester and arrive at New Garden at 9:10 A. M. or 6 P. M. Those from the West, South or East, will come via Richmond, leaving the last named place at 10 A. M. and 3 P. M., and reaching New Garden at 11:11 A. M. and 3:34 P. M Strangers will be met on their arrival. Persons can attend *both* Conference and General Meeting without changing their boarding place.

*Birch Lake Monthly* (branch of *Wabash Quarterly Meeting, Ind.,*) will be held in future on the first Seventh-day in each month, as follows: At LaPorte (Ind.,) in 2d, 5th, 9th, and 12th months; at Prairie Grove, (Michigan,) in 1st, 3d, 7th and 10th months; at Birch Lake, (Mich.) 4th, 6th, 8th and 11th months.

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### MARRIED.

RATCLIFF—COX.—In Friends meeting, at Sugar Plain, Indiana, on the 4th of 10th mo., 1871, Amos C. Ratcliff, son of Jesse and Elizabeth Ratcliff, of Honey Creek Monthly Meeting, Ind., to Martha Cox, daughter of Robert and Martha Cox, of Sugar Plain Monthly Meeting, Indiana.

HOSKINS—GORTON.—At Friends meeting, Springwater, Iowa, on the 21st of 2d mo., 1872, Milton Hoskins, of Pleasant Plain, Iowa, to Zilpha Gorton, of the former place.

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### DIED.

HARVEY.—At the residence of his son, James Harvey, at Pleasant Plain, Iowa, on the 10th of 2d mo., 1872, John Harvey, in the 72d year of his age; an esteemed member of Pleasant Plain Monthly Meeting. Being firmly established in the Christian principles and practices of the Society of Friends, he was ever ready to vindicate and defend them, and to give evidence of their accordance with the doctrines of the New Testament. As his health failed he spent much of his time reading the Scriptures and the writings of Friends, prominent amongst which, was Penn's No Cross, No Crown; frequently observing how well adapted it was to the present day. He retained his mental faculties to the last, and although his sufferings were at times severe, they were borne with fortitude, and without anxiety as to the result; frequently expressing his resignation, that he saw nothing in his way, and that he had

not changed his views in regard to religious matters. Referring to the young people, he said: "All we can do for them is to point them to the blood that was shed for us by the dear Son of God." Near the close, he said: "It is all of grace that we are saved, and by remaining faithful to the end."

PECKHAM.—At her residence in North Norwich, Ontario, on the 6th of 11th month, 1870, Jane, widow of Job Peckham, aged 80 years; a member and minister of Norwich Monthly Meeting.

PECKHAM.—At his residence in North Norwich, Ontario, on the 7th of 1st month, 1872, Charles Peckham, aged 32 years; a member of Norwich Monthly Meeting.

PALMER.—On the 31st of 1st month, 1872, at the residence of her father, in South Norwich, Ontario, Catharine, daughter of William S. and Phebe G. Palmer, in her 17th year; a member of Norwich Monthly Meeting. This dear young Friend, naturally possessed of an amiable and lively disposition, was, during her sickness, brought into deep contrition, as the Saviour revealed himself to her as very lovely. He showed her the hardness of her heart, and gave her to see the things which separated from Him. After much mental conflict and fervent prayer, she was enabled to exclaim: "Happy, happy, happy"—thus affording the comforting assurance that her end was peace.

BRUFF.—On the 8th of 11th month, 1871, at Pittsburg, Pennsylvania, from injury received from cars, same day, Charles Bruff, son of Joseph and Anna M. Bruff, of Damascus, Ohio, and member of Damascus Monthly Meeting, in his 21st year. He died in faith and with a blessed hope.

BRUFF.—On the 10th of 2d mo., 1872, of lung fever, Joseph Carroll Bruff, infant son of Joseph and Anna M. Bruff, of Damascus, Ohio.

BRUFF.—On the 25th of 2d mo., 1872, of consumption, Anna Louisa Bruff, in her 32d year; a member of Damascus Monthly Meeting, Ohio, and daughter of James B. and Sarah Bruff, (the former deceased.) She endured her long sickness with great fortitude, and her end was one of entire trust and peace.

[The following were all members of Springfield Monthly Meeting, Indiana:]

WESLEY S. SEDBETTER, 10th month, 9th, 1871, in his 75th year.

WILLIAM DENNIS, 12th month, 30th, 1871, in his 32d year.

NATHAN DENNIS, a beloved elder, 1st month, 26th, 1872, in his 57th year.

MARY PITTS, 12th month, 5th, 1871, in her 70th year.

MARY ALICE CHAMNESS, 3d month, 4th, 1872, in her 5th year.

BROOKE.—On the 24th of 1st month, in West Liberty, Ohio, Edwin H., son of Thomas S. and Millie C. Brooke, aged 17 months and 26 days.

BROOKE.—On the 17th of 2d mo., 1872, in West Liberty, Ohio, Millie C., wife of Thomas S. Brooke and daughter of Isaiah and Nancy Stanley, in the 34th year of her age; a member of Bloomington Monthly Meeting.

WINDER.—At the residence of her son in-law, in Osage county, Kansas, on the 18th of 2d month, 1872, Sarah Winder, aged nearly 68 years; a member of Spring Grove Monthly Meeting, Kansas. Her peace being made with God, she passed away like one going to sleep.

STANTON.—On the 31st of 1st month, 1872, Ann Stanton, widow of David Stanton, aged 87 years; an esteemed member of Centre Monthly Meeting, North Carolina. Conscious that her pilgrimage was drawing to a close, she daily gave the consoling evidence that all was peace, not even a shadow dimmed her pathway to heaven. On being told that the closing scene was near, she joyfully replied: "Happy change, to leave this world and be with Jesus. I want to be at rest, but am willing to wait the Lord's time." She was remarkable for her quiet, loving, humble, and charitable disposition, the poor and the afflicted never passing from under her roof without a blessing from her lips, and bounty from her hand. While in health she was a regular attendant of religious meetings, and when deprived of that privilege by age and infirmity, her Bible was her constant companion. She hailed with joy many visits from Friends travelling in the ministry, the last of which was our dear friend Lydia Jane Hill, just one short month before her death. On that dear friend taking her leave, she said, "I have served Jesus a long time, and have never found him a hard master." She has left a large circle of friends and relations to mourn her loss.

HADLEY.—Near Monrovia, Indiana, on the 16th of 9th month, 1871, of inflammation of the brain, Noah H., son of Jared P. and Belle Hadley, aged nearly 3 years.

HADLEY.—On the 20th of 10th month, 1871, near Monrovia, Indiana, Jared P. Hadley, aged 29 years; a member of West Union Monthly Meeting.

COX.—In peace, on the 8th of 3d month, 1872, William, son of Gideon and Huldah Cox, (the latter deceased), in his 19th year; a member of Deep River Monthly Meeting, North Carolina.

## CORRESPONDENCE.

*Esteemed Friend, Wm. J. Allinson:*—Thy remarks (see editorial page 436–8) respecting excitement, commend themselves to every reasonable man. Surely no event may more justly excite our natural feelings than visitation and conversion; and a moderate expression of them has been encouraged by our Saviour: "Verily I say unto you, if these should hold their peace, the very stones would immediately cry out." And I am reminded in this connection that within but a short time a valued elder in one of our meetings felt constrained to exclaim in a distinct voice "Hallelujah!" two or three times. And on another occasion, (I think in Quarterly Meeting) "Hallelujah, the Lord God omnipotent reigneth." No fault can be found with these ejaculations, nor has there been. That such events should be more common during a time of immediate visitation is to be expected and not to be disapproved.

Thy friend,

EDWARD D. COPE.

*Haddonfield, N. J., 3d mo. 24th, 1872.*

[On page 380 of current volume appears a statistical table. A correspondent having criticised the figures relating to Iowa, we forwarded his letter to the author, who has offered the following. Any further communication on the subject had better be forwarded, *not* to us, but to W. H. S. Wood, New York.]

*Wm. J. Allinson—Dear Friend:*—In the article which appeared in the *Review* last month, entitled "Friends in America," the

greatest care was taken to give (when possible) only such figures as could be substantiated by the official reports of the Yearly Meetings, and in case any individual considers the statements therein contained to be incorrect, he has only to turn to these reports for their verification.

So far as known to the writer, but one exception has been taken to the table which he prepared. A Friend of Iowa has written that from his own "*knowledge and recollection*," (not from the printed statistics of his Yearly Meeting) the whole number of members of Iowa Yearly Meeting, at the time of its establishment in 1863, was 4,975, and he writes further, "Instead of a decline there has been a steady increase; notwithstanding there has been one quarter set off from Bangor, yet it is still larger than it was at that time," Now, the Yearly Meeting Report for 1863 gives 2,403 as the number of children that year, which, according to our correspondent, is about half the whole number of members, an exceedingly improbable circumstance, even if standing alone, and entirely disproved by the ratio shown to exist in the complete returns of 1865 and the following years.

He names a particular Quarterly Meeting as evidence of his assertions, whereas the table has no reference to the number of members of any one Quarter, but only to the aggregate number reported as belonging to the entire Yearly Meeting.

The statistics of Iowa Yearly Meeting taken from its own Reports are as follows:

| Year. | Members. | Children. |
|---|---|---|
| 1863 | No Report. | 2.403 |
| 1864 | " " | 2,302 |
| 1865 | " " | 2,441 |
| 1866 | 7,652 | 1,938 |
| 1867 | 7,297 | 1,505 |
| 1868 | 7,639 | 2,526 |
| 1869 | 8,339 | 2,179 |
| 1870 | 8,624 | No Report. |
| 1871 | 8,599 | 1,888 |

A comparison of these figures will show the ratio 3.93, as stated in the former communication, and we then have the membership for Iowa Yearly Meeting for each year of its continuance, showing a difference between 1863 and 1871 of 845 *loss* as heretofore stated.

If erroneous statistics are ever printed in Yearly Meeting Reports, it is from want of proper care in the Quarterly Meetings to send up correct accounts, and as their Reports are official and legal documents no individual *knowledge and recollection* can invalidate them.

If the collation of the figures which have been given in this connection induce greater care in the preparation of reports by subordinate meetings, it will have been of service. Sincerely thy friend,

W. H. S. WOOD.

*New York, 3d mo. 6th, 1872.*

## NOTES FROM AN INTERLEAVED BIBLE.

### NO. XXI.

BY M. S. W.

*James*, iv. 15. A young clergyman addressed parents on the prayer of faith, and said: About twenty-two years ago, a little circle met around the apparently dying bed of a male infant; the man of God who vocally prayed seemed to forget the illness of the child and prayed for his future usefulness. He prayed for the child as a man, a Christian and as a minister of the Gospel; the parents prayed with him. The child recovered, grew towards manhood, and ran far into the ways of folly and sin. One after another of that little circle ascended to Heaven, but his mother lived to hear him proclaim the everlasting Gospel. "It is," said the preacher, "no fiction; that child, that prodigal youth, that preacher, is he who now addresses you."

1 *Peter*, iii. 16. An American minister while in England was walking alone to a meeting which he had appointed, when he overtook a countryman. After some conversation the Englishman said he was a shoemaker. The American replied that he also was a shoemaker, and said: "I believe I can do what thou cannot, for I can take two old shoes and make one new one out of them." The man said nothing, but walked hastily away; after awhile he looked back and saw his late companion enter a Meeting House, and concluded to follow him. When the American rose to preach, the man cried out, "Dont't let that person preach, for he told me the greatest lie I ever heard; he said he could make a new shoe out of two old ones." The preacher replied, "My friend, we are both shoemakers, thou makes shoes for men, I make shoes for horses." "Go on, go on," exclaimed the Englishman.

iv. 2, 3. "Her love of dress for herself and her children, and other appliances of wealth, had passed the bounds of moderation and become a *lust*. Show was the goddess before whose shrine she burned a perpetual sacrifice. The spread of this system of idolatry throughout our land has wrought for it toleration from those who for themselves have not bowed the knee to Baal, while the severest censors only designate it as 'folly.' Whereas it is as reallya vice as drunkenness, as certainly stupefies the intellect of the victim, and confuses her perceptions of right and wrong."—*M. Harland.*

2 *Peter*, iii. 16. "When we meet with difficulties in Scripture that we cannot explain

to-day, lay them up for investigation to-morrow, and you will find that as we grow in light, in practical experience, in research, in study, that the things which seemed impossible a few years ago, will in the course of a year or two, be so plain that a wayfaring man can understand it and need not err therein."—*Dr. Cumming.*

3 *John*, 4. Eusebius relates the following not improbable story. "St. John, when on a visit to Ephesus, commended to the care of the bishop, a young man of fine stature, graceful countenance and ardent mind. The bishop neglected his charge; the young man became idle and dissolute, and was at length prevailed on to join a band of robbers, such as commonly had their holds in the neighborhood of Greek cities. He soon became their captain and attained to eminence in crime. Long after, St. John entered the city again and enquired for the young man. 'He is dead,' said the bishop, 'dead to God.' Having ascertained the particulars, the apostle exclaimed, 'I left a careless keeper of a brother's soul,' and he went into the country and was taken prisoner. He did not attempt to flee, but said, 'for this purpose have I come, conduct me to your captain.' He entered the presence of the armed bandit, who, recognizing the apostle, endeavored to escape. 'Why dost thou fly, my son.' said he, 'from thy father, thy defenceless aged father? fear not, thou hast still hope of life; I will pray to God for thee, I will suffer death for thee, I will give my life for thine. Believe that Christ has sent me.' The robber was subdued, he fell into the apostle's arms, and prayed with many tears. He became perfectly reformed, and was restored to the church.

*Jude*, 16, 18. Herodotus tells of a people in Atarautia in Africa, near Mt. Atlas, whose daily custom was to curse the sun when his excessive heat scorched and tormented them. Thus many overlook blessings and dwell upon the evils. Did the Atarautians forget that to the sun they were indebted for light, for food, for the fertility of their country, for ten thousand blessings, without which their continued existence had been impossible? Did they think what their condition would have been had the sun left the ungrateful complainers for a month?

21.

**But times when I begin to droop and view my scanty store,**
**I sit me down awhile with God to count my mercies o'er;**
**A little time in thinking thus, my heart gets full of love,**
**And I rise up and praise the Lord for blessings from above.**

*Rev.* ii. 10. "Josephus relates that certain of the Jewish priests, at the time of the taking of the temple, were standing at the altar. They were waving to and fro the sacred censers and offering their prayers and their victims. The Romans rushed in sword in hand. There were shrieks and cries, murders and deaths; the pavement was stained with blood, but the priests took no notice whatever, nor would they turn from their sacrifice, till at last they were themselves slain. Oh! for some of their devotedness to God. Shall we be behind them in the reality and sincerity of our adoration of the most High and holy God."—*Spurgeon.*

vi. 9. The English think much of their Thames, the Egyptians of the Nile, the Hindoo of the Ganges, the German of the Rhine, the American of the Mississippi. But go down to the Ocean; ask it, 'where are these rivers?' Could it answer, it would say, 'I know no Thames, no Nile, no Rhine, no Missippi; they are all lost in the ocean.' So the distinction of sects; useful as the rivers are in collecting water from the brooks and springs and bearing it to the ocean, so the sects gather the differently constituted men, women and children, and lead them to Heaven, where the distinctions of sects are but rivers which will be lost in the ocean of heaven's bliss. There is but one heaven.

xxi. 21. We sometimes hear of the "*pearly gates* of the city of God," which may be like pearls or covered with pearls, but is not the same as "every several gate was of one pearl."

Many of the *short* notes from an interleaved New Testament, calculated to be of use in First-day schools, have been presented to the readers of the *Review*—the longer and doctrinal notes have been omitted.

### APPRECIATION OF THE LIVING.

Let us not forget that if honor be for the dead, gratitude can only be for the living. He who has once stood beside the grave, to look upon the companionship which has been forever closed, feeling how impotent then are the wild love and the keen sorrow, to give one instant's pleasure to the pulseless heart or atone in the lowest measure to the departed spirit for the hour of unkindness, will scarcely for the future incur that debt to the heart which can only be discharged to the dust. But the lesson which men receive as individuals, they do not learn as nations. Again and again they have seen their noblest descend into the grave, and have thought it enough to garland the tombstone when they had not crowned the brow, and to pay the honor to the ashes which they had denied to the spirit. Let it not displease them that they are bidden, amidst the tumult and the dazzle of this busy life, to listen for the few voices, and watch for the few lamps, which

God has toned and lighted to charm and to guide them, that they may not learn their sweetness by their silence, nor their light by their decay. RUSKIN.

THE TESTIMONY OF A DYING JEWESS.

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."—Job, xix. 25.

"Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—John, xi. 25, 26.

Travelling through the western part of Virginia, the writer was much interested in hearing an aged and highly respectable clergyman give the following account of a Jew with whom he had lately become acquainted:

"Preaching one day to a large audience, his attention was arrested by the entrance of a man, having, in every respect, the appearance of a Jew. He was well dressed and of noble aspect, but with an expression in his countenance that clearly indicated that his heart was the abode of deep sorrow. He took his seat and seemed, during Divine worship, absorbed in thought, while tears stole down his cheeks.

"After the service was closed, the clergyman was too much interested to refrain from thus accosting him: 'Sir, am I not correct in supposing that I am addressing one of the children of Abraham?' 'You are,' replied the stranger. 'But how is it' continued the clergyman, 'that we meet with a Jew in a Christian assembly?' This question elicited the substance of the following affecting relation: This descendant of Abraham, who was a man of high respectability and superior education, had recently left London and embarked for America, with all his property and his only child, a daughter, then in her sixteenth year, and had settled in a beautiful situation on the banks of the Ohio. His wife he had buried before he quitted Europe, and his whole pleasure afterwards was in the society of his beloved child. She was indeed worthy of a parent's love. She was not only beautiful in person, but possessed an amiable disposition and a cultivated mind. She had been taught to read and to speak with fluency several languages, and no pains had been spared in her education.

"No wonder, then, that a father, far advanced in years, should place his whole affections on this only child of his love, especially as he was a stranger to any other happiness than that which an earthly good can yield. Being a strict Jew, he carefully educated her in the principles of his religion.

"His daughter was taken seriously ill, and it soon became apparent that her disease would prove fatal. Her afflicted father hung over her sick bed with a heart ready to burst with anguish. No trouble or expense was spared to procure medical assistance; but human efforts were unavailing. Walking one day in a small grove near the house, watering his steps with tears, he was sent for by his daughter. With a heavy heart he entered the chamber, which, as he sorrowfully foreboded, was soon to become the chamber of death. A last farewell was to be taken of his child, and his religious views left him but a feeble hope of meeting her in a future state.

"Having approached her bed, she grasped his hand, and addressing him with all the energy her expiring strength would allow, she asked, 'Father, do you love me?' 'My child,' said he, 'you know that I love you, and that you are dearer to me than all the world beside.' 'But, my father, do you love me?' 'Why, my child,' he answered, 'will you give me pain so exquisite; have I never given you proofs of my love?' 'But, my dearest father, do you love me?' The father's feelings preventing his reply, she added, 'I know, my dear father, that you have *ever* loved me. You have been the kindest of parents, and I tenderly love you. Will you grant me one request? Oh! my father, it is the dying request of your daughter! will you grant it?' 'My child,' said the afflicted father, 'ask what you will, though it cost me the sacrifice of my property, I will grant it.' 'Then, my dear father, I beg of you never again to speak against Jesus of Nazareth!' At this request the father was struck with a kind of horror, having imbibed, with the rest of his nation, an inveterate prejudice against the name of the crucified Nazarene. 'I know', continued the dying girl, 'but little of this Jesus, for I was never taught; but I do know that He is a Saviour, for He has manifested Himself to me during my illness, even for the salvation of my soul. I believe that He will save me, though I have never till now loved Him. I feel that I am going to Him, and that I shall be with Him. And now, my father, do not deny me, I beg that you will never again speak evil of Jesus of Nazareth. I entreat you to procure a New Testament, which tells of Him, and I pray that you may know Him. And when I am no more, may you bestow that love on Him which has hitherto been mine.' Here the exertion overcame the weakness of her sinking frame, she stopped, waiting a reply, but her father's heart was too full even for tears. He left the room in great agitation of mind; and, before he could recover himself, the spirit of his idolized daughter had taken its flight to that Saviour who, by the influence of His own Spirit, had taught her to know, honor and love Him.

"The first thing the parent did, after committing to the dust his earthly treasure, was to purchase a New Testament. This he read; and, taught by the same Holy Spirit, is now numbered amongst the meek and humble followers of a crucified and humble Jesus."—*From an American paper of 7th mo.*, 1824.

THE CHORUS.

Hark! the pæan comes from far,
Over hill top, river, glen,
High above the din of war,
"Peace on earth, good will to men."

"Peace on earth, good will to men,"
Echoes back the joyous earth,
And the skies respond again,
"Glory at Immanuel's birth."

Glory, Glory unto Thee,
God of love and peace, be given
In the highest symphony
Sung on earth, or known in heaven.

"Peace on earth, good will to men"
Shout, ye nations, far and near,
Till the blest seraphic strain
Breaks on Burmah—Persia's ear.

Till the sons of Israel
Answer back the rapturous sound,
And the tribes of Ishmael
Dash the sabre to the ground.

Till, through Eden's dreary wastes,
And the wilds of Palestine,
The abode of prowling beasts,
Love shall beam, and light shall shine.

Lo! a voice from Lebanon,
Sounding through Idumea's wild,
Cheers the desert drear and lone
With its music sweetly mild.

Sharon! deck again thy vale
With the rose and lily fair;
Carmel! shed thy fragrance hale
O'er the fervid desert air.

Tadmor! rear thy walls again
In the lonely wilderness!
Let thy palm-groves shade the plain,
And the wayworn pilgrim bless.

Gush! ye fountains, cool and clear,
'Mid Petrea's burning plains!
*Now* has come the accepted year,
And Messiah henceforth reigns.

Ope thy gates, O Salem, wide!
Let the King of glory in;
Siloa, with thy healing tide,
Cleanse the nation of their sin!

AARON L. BENEDICT.

"HIGHWAYS AND HEDGES."

"Go out into the highways and hedges and compel them to come in, that my house may be filled."—*Luke* xiv. 23.

"Highways and hedges!" And what do they mean!—
Something more than a road, and a rampart of green,
Though the thousands that traverse the old beaten road,
As they pass to and from their sweet daily abode;
Or who on a summer's eve thread the green lane,
Where Peace lovest' abide, and sweet Flora to reign,
See nothing of sorrow, of sin, or of woe,
While a smile on the road or the lane they bestow.
But *are* there no heart-throbs in street or in lane—
No sorrows to lighten, no trophies to gain—
No children to rescue, no children to save,
As through highway and byway they pass to the grave?

Say, art thou a merchantman, seeking for pearls?
Oh, seek them not where the blue wave sports and curls?
'Tis true they *are* pretty, those white little globes,
Which deck the fair maiden, her hair and her robes;
But oh, what are they to those pearls, without price,
Which lie hid from the eye in the ocean of vice!

Say, art thou a merchantman? Trade for a heart!
No jewel, no pearl, such a thrill will impart
To thy soul, to thy frame, as when safe on the shore
A pearl thou hast landed, neglected before.

Ten thousand such pearls may be met with to-day,
In the alley, the by-lane, the dusty highway.
Go seek them, ye merchantmen; buy them and save,
No price is too great, be it *all* that you have.

A Merchantman once left His home in the skies,
Came seeking such pearls, but He sought in disguise;
He found them in hedges, in highways and lanes,
All crusted with dirt, all disfigured with stains:
But when He had found them, He bore them away;
His bosom the casket, their rescue His pay.

One pearl He discovered. It lay at His feet.
They told Him to spurn it—all vile and unmeet
For a Merchant so wealthy, so princely as He.
But say, *did* He spurn it? Come, merchant, and see!
*What* pearl is that set in the garland he wears?
Ask Mary, "Who dried up her fountain of tears?"

What pearl is that other I see on His brow?—
He found it: He bought it. Say where? Tell me how?
It was close to His side, when He hung on the cross,
Despising its shame—counting all things but dross,
That such pearls as these He might rescue and wear:
Go seek them to save them—No jewels so rare!
And when they are found, lay them down at His feet.
The prize, O how costly! the search, O how sweet!

CHARLOTTE SHIPMAN.

THE Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch Street Meeting House, Philadelphia, on Fifth-day, Fourth month 18th, at 8 o'clock, P. M. Friends generally are invited to attend.

RICHARD CADBURY, *Clerk.*

The Stated ANNUAL MEETING OF HAVERFORD SCHOOL ASSOCIATION, will be held at the Committee Room of Arch Street Meeting House, on 2d day, 4th mo. 8th, 1872, at 3 o'clock, P. M.

PHILIP C. GARRETT,
*Phila., 3d mo.*, 1872. *Secretary.*

FRIENDS' FREEDMEN'S ASSOCIATION.

The Ninth Annual Meeting of "Friends' Association of Philadelphia and its vicinity, for the relief of Colored Freedmen," will be held at Arch Street Meeting House, on Second-day evening, Fourth month 15th, 1872, at 7½ o'clock.

Our Superintendent, Alfred H. Jones, is expected to be present to give details of the winter's work.

All Friends interested in the Freedmen are invited to attend the meeting.

JOHN B. GARRETT, *Secretary.*

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 2d inst., have been received.

GREAT BRITAIN.—In the House of Commons, on the 26th ult, a Scotch member called attention to the neglect of precautions for the protection of Scotland against a foreign foe, and moved that the coast defences near Leith and Glasgow be strengthened. The Secretary of War admitted the plausibility of the motion, but argued that Liverpool should be properly defended first, and then Glasgow. He thought Edinburgh in no danger; even Paul Jones did not attempt any attack in that quarter; and he said that the improvements made in torpedoes have revolutionized the systems of coast and harbor defence. After some discussion, the motion was negatived without a division. A motion made by the Chancellor of the Exchequer, for an immediate reduction of one half in the duties on coffee and chicory, was carried.

By an explosion, on the 28th ult., in a coal mine at Atherton near Bolton, Lancashire, 28 men were killed at once, and of 11 who were rescued, all were fearfully burned, and most of them, it was feared, were fatally injured.

FRANCE —The Council General of the Department of the Seine has voted an appropriation of 18,000,000 francs for the schools of Paris.

The National Assembly took a recess on the 30th ult. to the 2d inst. Thiers, in an address before the adjournment, guaranteed the maintenance of internal order, declared the army faithful, and assured the Chamber that no interruption of the peace was threatened from abroad. He intimated also that France was not entirely isolated and without alliances.

A Parisian journal, the *Constitutionnel*, asserts that negotiations are proceeding between France and Germany, looking to the speedy liberation of French territory from the presence of German troops, and that the German government is favorably inclined toward some arrangement for that object, and is willing to order the evacuation of the part of France now occupied by its troops, on the immediate payment of 500,000,000 francs of the war indemnity, the remaining 2,500,000,000 in yearly instalments.

SPAIN.—A republican society called the "Advance Guard," having for its object to influence the policy of the kingdom, has been formed in Madrid, and is making preparations to carry out its purpose. As the time for the election of members of the Cortes approaches, political excitement appears, and some slight disturbances have occurred in Granada and Madrid; but the latest accounts represented the country as tranquil.

RUSSIA.—The bicentenary of the birth of Peter the Great, occurring Sixth month 11th, of this year, will be celebrated at Moscow by a polytechnic exhibition. Numerous announcements of attendance have already been received from abroad, especially from Sweden.

A postal convention has been concluded between Russia and Italy.

ITALY.—Negotiations with the Peninsular and Oriental Steamship Company for the establishment of a line of steamers between Italy and Asia, are in progress, with a prospect of a satisfactory conclusion.

MEXICO.—Zacatecas has been again captured by the revolutionists, after a severe battle near the city, in which the government troops appear to have been defeated.

DOMESTIC.—The statement of the public debt for the 1st inst., shows a decrease of $15 481,968.64 during the last month; the reduction of debt in the three years preceding the 1st ult., being $299,649,762.03.

A violent earthquake occurred on the 26th ult., in Tulare county, California, about 200 miles southeast from San Francisco. Only a slight shock was felt in the central and northern parts of the State. The section most affected is sparsely inhabited, mainly by those working silver-bearing lead mines. Many craters of volcanoes long extinct, and others more recent, exist in the region. The town of Lone Pine, the apparent centre of disturbance, was destroyed, most of the population being buried for the time under the ruins. The first shock was quickly followed by others, and for three hours the earth was almost constantly in motion, 300 distinct shocks, it is said, being felt between 2.30 A. M., and sunrise. A chasm opened extending 35 miles, and varying in width from three inches to 40 feet. At another point, 40 acres of land sank seven feet below the former level. Some of the rivers were much agitated, receding from their beds and returning with increased volume. Thirty persons were reported to have been killed, and over 100 injured.

The Secretary of the Interior, by direction of the President, has addressed a letter to the Governor of Idaho, stating that the Department has been informed that large numbers of persons are combining for the purpose of occupying the region known as the Black Hills of Dakota, which is within the reservation belonging to the Sioux Indians, and that Federal officials are encouraging such illegal combinations. The excuse for this attempted violation of treaties is that the district has valuable mineral deposits and timber. Indian hostilities will be inevitable if any serious effort of the kind is made. The Secretary therefore requests the Governor to give public warning that any attempt to occupy the said territory will be illegal, and if persisted in, the General Government will use its power, civil and military, to remove the trespassers; and he also requests the Governor to use his influence to prevent any such invasion.

A severe thunder storm passed over St. Louis on the 30th ult., accompanied by heavy rain, and during its prevalence a violent gust of wind, resembling a tornado, struck and partially demolished a large brick market-house. No other part of the city appears to have been injured.

CONGRESS.—The Senate, on the 26th, laid aside the general Tariff bill, and took up that from the House making tea and coffee free from duties. Amendments to this were subsequently adopted including substantially the Tariff bill originally reported by the Senate Finance Committee, and also the repeal of sundry internal taxes, and in this form it was passed on the 28th. The House on the 2d inst. laid the substitute on the table. The House passed a bill repealing all laws which give a portion of fines to informers in internal revenue cases; a bill granting amnesty to several persons named therein; and some others.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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## NOTES OF PHILADELPHIA YEARLY MEETING, 1838.

At the opening sitting a large company of Friends assembled. The appearance of the meeting was what it should be—that of a deliberative assembly. On the Clerk's right hand sat Jonathan Evans; John Cox, whose accustomed seat it is, having left it in token of especial respect, to sit beside our distinguished guests, who were placed on the left of the Clerks—to wit, Joseph John Gurney and Richard Mott. The opening minute was followed by the reading of a long list of representatives. Three only were absent, for which reasons were assigned. The three certificates of Joseph John Gurney were read by the Clerk. These interesting documents have been produced so frequently at subordinate meetings, that those for whom these notes are designed have already become acquainted with them. Certificates were next read for Richard Mott, (of New York,) for Paul Osborne, (an Elder from Dutchess Co., N. Y.,) for Ruth Davis (from New Bedford), and her companion, Abigail Davis, for Elizabeth Coggeshall and her companion, Henry Hinsdale, (an Elder, both beloved Friends from New York,) for Samuel Worthington, (an Elder from Deer Creek,) and Philip C. Dorland, (from Oswego, N. Y.)

J. J. Gurney thought he could hardly do otherwise than express the earnest desire of his soul, that the Lord Jesus Christ, the glorified Head of His own Church, may be very near to this large assembly, and to every individual now present; and that a living sense of His power may more and more prevail over us. He had called to mind the well known principle advocated by this body, that He alone is the Ruler and President in all our religious assemblies, whether for worship or discipline, and that all our security depends on our being favored with the mind of Christ. And he had been reminded of the apostolic injunction: "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation." And he had felt a desire that we may all be favored to know a measure of this mind to be in us, and that we may walk worthily of our vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love. He believed as our minds are preserved in reverent dependence, the Holy Head will make Himself abundantly manifest according to our needs, to be for a crown of glory and for a diadem of beauty unto the residue of His people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

The epistles were then read from all the Yearly Meetings except Virginia and Ireland. All contained edifying and valuable matter. That from NEW ENGLAND, among other excellent remarks, expressed a fear that among some the love of the world was more operative than the love of the Father; also a hope that there were among them not a few who were concerned for the prosperity of Zion and

the enlargement of her borders, and that these would be strengthened to labor in the ability which God giveth. Allusion was made to the publication of an epistle on the subject of Slavery, with a hope that in supporting this and other Christian testimonies, we may seek counsel of Him who said: "Without Me ye can do nothing," and that we may continue unflinching advocates for the oppressed and dumb.

Information was given of care extended to the Penobscot Indians. They had been led to commemorate the goodness which gathered us to be a people, and on the character, &c., of the founders of our Society, they appropriately enlarged. Their meeting was a large one, and encouraging views were expressed respecting the youth. The NEW YORK epistle was an excellent one. * * * BALTIMORE epistle spoke of their company as a small one, but they were desirous to follow the guidance of our dear Redeemer, &c. When the love of God is shed abroad in the heart, it becomes diffusive—lifts up the heads of the disconsolate, &c. Reference was made to their school among the Shawnee Indians west of the Mississippi, and of the privilege afforded them of attending a religious meeting, and of being collected for the reading of the Holy Scriptures. Unabated concern was expressed for the people of color, and for the maintenance of their unalienable rights.

NORTH CAROLINA had memorialized Congress, requesting an appropriation of money to assist the Colonization Society, and remonstrating against the annexation of Texas to the Union, as a measure calculated to extend and to perpetuate slavery.

OHIO YEARLY MEETING had memorialized Congress against the annexation of Texas, and their own Legislature, praying for a repeal of certain laws oppressive to the people of color.

The epistle from INDIANA was good, and that from LONDON particularly so. The LONDON GENERAL EPISTLE was a valuable one, permeated with Christian principles couched in weighty language. How forcible are right words! It treated impressively of the peculiar testimonies of our Society, particularly of the doctrine of the indwelling of the Holy Spirit, as being no dream of mystical philosophy. Their sufferings on account of tithes have amounted to upwards of £11,000. It contained a touching and eloquent exhortation to the youth, cautioning them against seeking an easier way to the kingdom; and, addressing the burden-bearers in the elder ranks, expressed desire that they may never grow weary in looking upward for that help which the Lord does not fail to dispense.

* * * * * *

Stephen Grellet directed the attention of the meeting to the London General Epistle, which bore strong marks of being the language of the Spirit to the Churches, and embraced various subjects so applicable to this part of the Lord's vineyard, that he invited consideration whether some steps might not, with propriety, be taken to diffuse it a little more throughout the Society. This view was strongly supported by John Cox, Thomas Wistar, Thomas Stewardson, John Letchworth, Ellis Yarnall, Timothy Paxson, Samuel Craft, &c. Others objected in a manner which subjected them to the implication of having prejudged the case. * * * *

On the opening of the afternoon session, Richard Mott revived the words: "Except the Lord keep the city, the watchman waketh but in vain. Except the Lord build the house, they labor in vain that build it." He had no comment to make on these very expressive passages, further than to say that a suitable application of them to ourselves cannot fail to be useful. Samuel Bettle, on behalf of the Representatives, nominated as Clerks, Wm. Evans and Josiah Tatum, who were approved and duly appointed. * *

The Minutes of the Meeting for Sufferings were read. * * * *

[These embraced, printing 10,000 copies of last year's abolition address—labors on the Militia Question—efforts respecting the revision of the Pennsylvanian Constitution—the editing of Wm. Savery's Journal, by Jonathan Evans—an excellent Epistle from London Meeting for Sufferings—the Charleston property—some business matters in Germany, and Military distraints.]

John Cox referred approvingly to the London Epistle just read. Joseph John Gurney, as the only individual present belonging to the Meeting for Sufferings in England, thought it right to bear testimony to the cordial respect and love entertained not only by that body toward our Meeting for Sufferings, but toward all Friends of this Yearly Meeting; and how earnestly it is the desire of that body, and of the Yearly Meeting of London, to maintain that loving and respectful intercourse with the beloved Friends in this land, which becomes them as Christian brethren.

The history of the Charleston property having been discussed at length, and a proposal made for adjournment, J. J. Gurney wished to express before we separated, his desire for our dear young brethren, beloved and longed for in the Lord, &c., that they may be enabled to dwell deep in their spirits, &c. Oh, what a noble gathering, and what cause for reverent gratitude, that so many are still to be found to attend this Yearly Meeting, in the fear of the Lord, and in the love of the precious cause. Who is he that shall harm you, if ye be followers of that which is good? "Whatsoever things are

true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Now I thought it might not be unprofitable to remind you, brethen, of that ancient language, "In returning and rest shall ye be saved : in quietness and confidence shall be your strength." He desired that all may be enabled to cultivate a patient and retiring frame of mind before the Lord. "It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope." And even when we are sitting among the assemblies of the Lord's people, how is the mouth spiritually in the dust before the Lord of life and glory ; who remains to be our Holy Head, and in whom it hath pleased the Father that all fullness should dwell—all fullness of wisdom, of love and charity. May this large assembly gather under the shadow of the holy wing of ancient loving-kindness, and be able to adopt the language of the Church, "I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting-house, and His banner over me was love" And as Friends are preserved in this humble, quiet, reverent waiting upon the Lord, may we not rest fully persuaded that He will arise, for the help of His dependent children? His eternal Truth will arise more and more into its native authority and dominion, and it will be given to us, both elder and younger, to make melody in our hearts to our God and Father; to praise the Lord for His goodness, and for His wonderful works to the children of men.

In the following sitting, Joseph John Gurney desired to be preserved from extending remarks improperly, but he thought he could hardly be clear without just saying that he was struck by a remark contained in one of the Epistles which had been received : That if Friends were more fervently engaged to do their duty when in meeting, meetings would be better attended. He wished to encourage his beloved brethren to a more fervent exercise of soul in their religious meetings, drawing water together out of the wells of salvation. He also alluded, with great appropriateness, to the meetings of our Society in former days, but my memory will not serve to do justice to this interesting communication. He said, that in those times, when Friends were met for worship, even when no words were spoken, they were often so contrited before the Lord, that the floors were wetted with their tears. The Lord grant that we may again witness such a day! * * Words of encouragement to his brethren in secluded meetings, (in unison with a concern already expressed,) who, it may be, seldom hear a word spoken among them. He encouraged them to gather the more to the teaching of an Omnipresent Saviour, who will minister to His little flock according to their needs. He expressed an earnest solicitude of soul, that none of his younger brethren may grow weary of diligently waiting on the Lord in reverent silence. He could bear a similar testimony, that in many small and secluded meetings in his own land, where there was very little outward help, he had observed as lively and effectual a growth in grace, as he had seen in larger meetings, where there were far more external advantages. Such were the meetings in which the most of convincement has been found to take place. Friends were more individually weaned from a dependence on the arm of flesh, more gathered into reverent dependence on the Lord, who will do exceeding abundantly for us, above all that we can ask or think, as we are concerned to trust in Him alone.

Pending the consideration of the second query, John Cox said that the comfort and enjoyment in our meetings depends very much on our being gathered into solemn silence. The solemnity in the meetings of our early Friends was striking to transient incomers, and many were convinced in silence. This communication was remarkably excellent, but our beloved, venerable, aged friend's voice has been so feeble during the various sittings of this Yearly Meeting that a great part of what he has spoken has been lost. In this instance I could gather enough from occasional words and sentences and from the impressive manner of the reverend patriarch, to increase my regret not to catch all that he said. S. Grellet could not withhold what had very sensibly impressed his mind during the preceding communication, while J. C. had been enforcing the excellency of solemn silence before the Lord, etc. How good it is to witness that among us which qualifies us to bear Christ's yoke—good to bear the yoke in our youth, &c.

R. Mott.—"These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house and when thou walkest by the way and when thou liest down and when thou risest up." Such was the charge to Israel. His feelings had been rather affected by the reports of the Quarterly Meetings to this interesting query. Was disposed towards the conclusion to indulge a hope that he had not perfectly understood them, until the clerk read the comprised answer. His feelings had

been affected to find Friends under the necessity to acknowledge that *many* parents were not sufficiently engaged to discharge their solemn duty to their offspring—important parts of Christian education and mournful consideration, etc.—advantage of families being frequently, habitually, daily collected to wait in silence, and to hear a portion of the Holy Scriptures—fault of Eli, a negative evil yet a very great one, etc. He made a touching reference to the effect produced upon his own mind in youth, by witnessing the tears of one of the best and most tenderly concerned parents. Joseph John Gurney had very much desired not to take from the force of the preceding remarks; another part of the query had weighed very closely on his own mind—parental care, plainness of speech, deportment and apparel. Hoped none of his friends would feel that he was hard on them if he ventured to say that he was much grieved with the departure of many from a consistent walk in these respects. The more he had seen of this religious body the more he was satisfied that we are not at liberty to forsake our Christian testimony in reference to this matter. We must acknowledge that the principle of simplicity, both in language and apparel, is clearly laid down in the Holy Scriptures. Here we have both precept and example. "One is your Master, even Christ," "Whose adorning, let it not be that outward adorning," &c. This, though addressed particularly to women, bears an equal application to our sex; various other passages apply to this subject. Would be greatly to the advantage of many young men if they would give way to their Christian duty in these matters, using the plain language, and thus entering in at the strait gate, and prepare the way for their walking in the narrow way, and they would find abundant scope for usefulness. Christian experiences—chain had many links, some great, some small—small link removed, chain broken. Great consequences hang on little things. Large consequences of an undesirable character resulted from these little matters (here he reversed the position.) Commended his beloved young brethren to the guidance of that unflattering witness for God in their own bosoms which would direct their footsteps; they would find a flow of sweet peace and witness a preparation for more important service in the work of the Lord.

On the subject of the sixth query, Joseph John Gurney had thought that the testimony always borne in our Religious Society to the freedom and spirituality of the ministry of the gospel was never more important than in the present day. Had felt an earnest solicitude that our beloved younger brethren may be preserved from any course of conduct, any habit, which would induce them to let down this highly important testimony. In this, as in other things, we must submit to the discipline of the cross. Oh that this discipline may be so heart-searching that some even in this assembly may themselves be prepared to become living witnesses to the Truth as it is in Jesus.

Respecting the answer to the seventh query, John Letchworth, with his characteristic sententiousness, spoke of the danger of making promises at all—we don't know what may take place the next hour of our lives. The deaths were reported of the following Ministers and Elders deceased: Mary Elliott, Minister, aged 56; Edw. Randolph, Elder, aged 84; Jane Snowden, Minister, 83; Joseph Gibbons, Minister, 75; Beulah Sansom, Minister, 70; Wm. Allen, Minister, 78; Amy Coates, Elder, 73; Charles Shoemaker, Elder, 76; Sarah Comfort, Elder, 84; John Michener, Minister, 64; John Buckman, Elder, 90; Martha Larkin, Elder, 73; Philip Price, Minister, 74; Ann Sharpless, ———, 86; Samuel Emlen, Elder, 72; Sarah Wills, Elder, 73; John Collins, Elder, 89; Joseph Sattherthwaite, Elder, 75; Hannah Hopkins, Elder, 73;—nineteen in all, making an aggregate of 438 years and an average of upwards of 75.

Richard Mott spoke of the great importance of the last general query, attention to which is highly interesting to the Society. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness, considering thyself lest thou also be tempted." Discipline is better maintained when an offender is happily reclaimed than simply by disownment.

The report of the Indian Committee was then taken up. It was a voluminous document, and the perusal of it occupied nearly the whole sitting. I shall not attempt even to give a skeleton of this thrillingly interesting exposé. An epistle from the Indians had this sentence: "Brothers, excuse us for getting along slow; we have not strength to get along fast." It seems that more than $65,000 have been expended by the committee—all contributed by Friends. The impression made upon my mind was that of deep, intense and painful interest. In this I was not singular. I could perceive that many as well as myself were greatly affected, and men whose very sympathies are holy, *shed tears.* To see stern, strong *men* of mental and moral elevation, when convened for dignified and solemn purposes, shed tears as they sit in perfect quiet, from no cause which has any bearing at all upon *self*,—but simply from the exercise of those amiable sympathies which are called into action when a part of God's rational creation are injured or op-

pressed, must impress the mind forcibly, for the tears of men, at least such men, are not wasted on common occasions—their flowing is a *phenomenon* almost comparable to the gushing of water from the rock at a prophet's smiting. Women may shed tears—it is their province—perchance it does them good—but oh, they are costly drops to men. There was no affectation in this—it was the heart's tribute and could not be withheld. S. Grellet spoke interestingly, pathetically, approving the labors of the committee. Hinchman Haines, C. Healy, T. Kite followed very briefly. A feeling was spread over the meeting

"Which scarce might bear that words should break
That melancholy spell."

Under this feeling, and in a manner which added to the solemnity, Joseph J. Gurney rose. Thought a debt of gratitude was due to our dear brethren so arduously engaged in this matter, &c., &c.; trusted whatever might be the result, they would themselves experience the reward of peace. Friends in England feel a lively interest in this cause, and do heartily desire the encouragement of their brethren in their noble efforts, &c., &c. The subject of the treatment of the aborigines of the colonies of Great Britain had been prominently before the minds of many Friends and others. Alluded to a committee of Parliament. No page of history more fraught with wickedness than the page which records the treatment of civilized professing Christian countries towards original owners of soil. * * * Trusted, under Divine guidance, Friends would be ever found the steady, unflinching advocates of integrity and justice towards the whole family of man. Our Lord Jesus Christ gave His life a ransom for all. Desired that the holy blessed charity which embraces in its comprehensive arms the whole family of men, may more and more abound, &c., in the spirit which breathes "glory to God in the highest; on earth peace; good will to men."

The several speakers were listened to attentively, but as they ceased the feeling prevailed,

"Come then expressive silence."

But the assembly needed a mouth-piece—a master spirit to embody that intense feeling; to make audible in words what in some was deep emotion, and in others mere sensation, while many felt their spirits "*bitterly stirred.*" Thomas Evans supplied this want. He hoped our sympathies would not be allowed to evaporate with the reading of the document. His speech was eloquent—calculated to produce a deeper impression than the mere excitement of the animal passions. It equalled the feeling that existed. It kept our spirits *up to their full height.* Portions of it arise to my memory, but I will not do him the injustice to tame them down upon paper. Those who were not present do not know exactly how to feel for the Indians, for they did not hear Thomas Evans.

Jonathan Evans spoke of the report as one of very interesting character, indeed. The committee had during the past year very peculiar difficulties. They have a claim to the encouragement and aid of this meeting. No subject he was more interested in, &c.; but there is a little matter, &c. Here he spoke of the Meeting for Sufferings as the representative body of the Yearly Meeting, appointed to appear for the reputation of the Society. The Yearly Meeting had declared it to be the only channel for appearing before the public &c.; very tenderly extended a caution for the future, &c. (The Indian Committee had memorialized Congress most ably.) T. Wistar approved the caution for the future. He hoped Friends would understand him; it was with great tenderness he said a word on this subject; he was aware of the great labor, &c., of the committee. Thomas Evans very spiritedly gave an explanation in justification of the committee. The very first of their recorded minutes many years ago appointed a large committee to memorialize Congress, and there had been various and repeated precedents. If it was any breach of order it was unconscious on their part, especially as they are on that subject the representatives of this Yearly Meeting. The Report was directed to be sent to the women, and the meeting adjourning to 4 o'clock in the afternoon, an opportunity was afforded to the members, as they moved out of the house, to realize the possibility that all this labor, and all this elevation of soul, would *go for nothing*, except so far as it may be cherished in remembrance by the Judge of all the earth against that awful day of retribution, when he shall visit our nation with "terrible things in righteousness." And they slowly walked to their respective abodes, or to the habitations of their brethren in this city, which is a monument of Brotherly Love to the Indian race, *sick at heart.*

"Can *He*—the Source of being—pleased behold
A people perish from the incumbent earth?"

On Fourth-day afternoon Joseph J. Gurney informed the meeting that if he might be permitted to sit for a short time with our women Friends it would be relieving to his mind. Thomas Wistar, John Cox, Thomas Stewardson, Stephen Grellet, Israel W. Morris, Samuel Craft and others promptly and cordially expressed unity. W. Evans, the clerk, said it would be proper to name some Friend to accompany him, and Samuel Bettle named Thomas Stewardson, and they proceeded to the service, which was eminently acceptable.

The proposition in the New York epistle for a joint committee on Indian affairs, was taken up. Opposition being made, Enoch Lewis said that Yearly Meeting has appointed a committee; he would favor an appointment to correspond with their committee. Thomas Wistar accorded. Thomas Evans argued ably for the last proposition. John Cox asked how we are to obtain the information without the appointment of a committee. S. Bettle spoke in the negative. R. Mott offered some explanatory remarks. E. Lewis did think there should be a minute on the subject. John Griscom could not see how it implicates this body; advocated an appointment. Wm. Evans proposed a direction to the Committee on Epistles; we ought to show a brotherly disposition, &c. Jonathan Evans spoke kindly, but could not see anything to be done at present. S. Bettle expressed coincident views. Thomas Wistar—hundreds, and perhaps thousands, perishing for want while we are considering whether to afford any relief. E. Lewis—many of our heads will in all probability be laid in the silent grave before any efficient aid could be rendered. (A decided fear seemed prevalent respecting anything which might possibly lead to a combination of all the Yearly Meetings.

The reports on education being made, Jos. John Gurney thought he might acknowledge that it was interesting and animating to him, as somewhat a stranger, to observe the exactness of the care extended by this large Yearly Meeting, &c., &c.; desired the encouragement of his beloved brethren to endeavor to promote the guarded religious education of the young people; spoke of the scriptural grounds of the testimonies of this Religious Society, which he believed would bear the test of strictest investigation; urged his young friends not to be carried about by every wind of doctrine, &c. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord;" holding fast the profession of your faith without wavering.

Thomas Evans made a good speech—alluded to difficulties in which Friends might be involved by the school laws of Pennsylvania, and treated the subject appropriately. Advocated the opening of schools under the care of Friends by reading a portion of the sacred Scriptures; also the use of Barclay's catechism, the character and tendency of which he explained. A silence ensued. S. Bettle wished subordinate meetings encouraged to forward continued detailed statements. R. Mott approved the detailed manner in which the subject of education had been brought before the meeting as being admirably calculated to open the way for that solid consideration which the subject naturally demands; knew of no subject more interesting to the Society of Friends than the proper education of the younger branches. The manner in which it had been presented to this meeting had been highly interesting to him. The safe standing and prosperity of the Society intimately connected with proper attention to it—united in sentiment with what had been expressed urging the habitual reading of the Holy Scriptures; this would have a very salutary effect in preparing for the exercises of the school, in inducing habits of obedience, also good effect on the minds of teachers. Loss sustained where the Scriptures are not read every day in our schools; discouraged sending to mixed schools; very much is put at risk, &c.; imposing on young people too severe a test,&c.; a religiously guarded education infinitely better than parsimony. A minute was made continuing the subject. J. J. Gurney hoped there would be a very cordial unity with this minute. Spoke of dangers attendant upon mixed schools, and very appropriately introduced the passage, "Behold, here am I and the children which thou hast given to me." Parents urged not only to present themselves, but their children also, to the Lord, with the humble desire that they may be His—His in time and His in eternity, &c., &c. Urged the mainteance of the guarded education of the youth as tending to the welfare of the Church and the glory of its Holy Head, to the welfare of the soul, &c., &c.

On Sixth-day morning, J. J. Gurney uttered an impressive discourse on slavery, in the course of which he intimated that this was the first public assembly in this country in which he had felt a liberty to enlarge upon the subject. Spoke of its having been his lot to travel over large sections of country once fertile, now grown up with unprofitable forests, more unprofitable than the forests which originally occupied the soil, and the whole face of the country seeming to bear impressed upon it the motto, "Slavery hath been my ruin." Wished Friends not to be satisfied with any palliatives, but to come to the grand principle, "Cease to do evil; learn to do well;" and in conclusion expressed his desire that prejudice against the colored skin may be forever banished from those who compose this large, solid and Christian assembly. His speech was not very long, but very comprehensive, comprising much in a brief space. After he was seated, a solemn silence pervaded the assembly for some time, and he again rose to say that he had no wish whatever to involve the meeting in any discussion. He was quite satisfied with having thrown off his burden. In re-

sponse to some remark or query by J. J. G., Jonathan Evans courteously remarked that the Meeting for Sufferings holds it as a standing obligation to embrace every opportunity of effort on behalf of the slaves. Our guest replied that this was very satisfactory.

John Cox spoke approbatory of the remarks he had heard; dark cloud hanging over our country, threatening mighty results. Every look and gesture of those occupying the foremost ranks was respectful, and it was not without marked deference of manner that the clerk who, throughout the week, without anything that was overbearing, acted becomingly as the servant of the meeting.

On Sixth-day afternoon, (the closing sitting), epistles were addressed to all the various Yearly Meetings of the Society. Just before reading the minute of adjournment, Joseph John Gurney spoke in substance as follows:

"Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." This was the language which an inspired apostle addressed to the Christian Church in the days of old, when in danger of forsaking the liberty of the Spirit, and returning to ceremonial observances inculcated by the law of the Jews. And doubtless it was a timely and necessary warning, as we may judge from the words "If ye be circumcised, Christ shall profit you nothing." And I think, my brethren, there is affecting evidence of the infirmities and corruptions of poor human nature, in the fact that after a short time had rolled over the heads of the Christian believers, there was in many points a return to the formality of the Jewish ritual, and by degrees a very dark night of apostasy in these matters overtook the professing Church of Christ, and many placed their hope of salvation on things that appertain only to the flesh, &c., furnished passport to the kingdom of Heaven in the shape of a morsel of bread, &c. Dark night of apostasy! &c.,—though many were preserved in valleys and mountainous regions who from age to age maintained much of original purity as it is in the Truth, and when the Reformation broke forth in wonderful power in many parts of Europe there was a scattering of the dark cloud by the Lord's power, &c., free diffusion of the sacred volume rendered into languages in familiar use, incalculable blessing to mankind, &c. But although the reformation was great, and the light strong compared to former darkness, &c., is there not abundant reason to believe that there were many relics left which appertain more or less to the very same original yoke of bondage from which Christ (the only Mediator, the one sacrifice for sin) came to set the people free? He was led by what he dared not resist to proclaim his settled conviction that the first members of this religious body were raised up in the good providence of Christ to bear their testimony to the purity and native power of primitive Christianity, divested of these fabrications of human power and the yoke of bondage, &c,,—yoke of bondage because the tendency is to trammel the free native influence of the Holy Spirit, by whose operations the living members of the Church of Christ are to be guided in their individual path of duty, and worship Him in Spirit and in Truth, &c. In promulgating these spiritual views they were far from undervaluing the character of the Holy Scriptures of Truth, in which many of them were well read, and which were dear to them as the invaluable gift of God, even as being "given by inspiration of God and profitable for doctrine, for reproof, for correction, for instruction in righteousness," and able to make us wise unto salvation through faith which is in Christ Jesus. And so far were they from denying the plain testimony of Scripture or from any desire to wrest it away from its plain and obvious meaning, that they underwent deep sufferings because of their adherence to its precepts. And now, my beloved brethren, in this point of view "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." And we have reason to believe that our forefathers in the Truth were instrumental in bringing many into the law of liberty, &c. "Therefore, my beloved brethren, let us be steadfast, unmoveable, always abounding in the work of the Lord," holding fast the profession of our faith without wavering, and let us endeavor to gather more and more to the free and immediate teaching and guidance of the Lord Jesus Christ in the government of the Church. There were those present could testify that this is no cunning fable or invention of man's devising. He spoke of the beautiful correspondence between the precepts and guidance of the Spirit and the subsequent development of outward events which cannot otherwise be accounted for. "As many as are led by the spirit of God, they are the sons of God." The more we experience the truth of this notable saying, the more we are indeed willing to subscribe to the saying, "If any man preach any other gospel unto you than that ye have received let him be accursed.". A noble declaration indeed, containing ample refutation in itself of numberless cavils lately brought forward, &c. And he did believe that the words which are to be found at the close of the book of Revelation, and which are applied immediately to that book, would bear an application to the whole Gospel and the

whole Truth as it is revealed in the Scriptures of Truth. "If any man shall add unto these things, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And may there be a holy simplicity, sobriety and humility prevailing amongst us all, and in reading the Holy Scriptures may we be found placing dependence on our adorable Redeemer, who "hath the key of David. He that openeth and no man shutteth, and shutteth and no man openeth," "for what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." And now, my beloved friends, may we all remember that this blessed and holy liberty from the yoke of bondage, even the liberty of the Lord's Holy Spirit, cannot be enjoyed unless we are willing to come under the bonds of a Saviour's love. The strong man in us must be bound and carried captive by one stronger than he. * * * *

And he knew not how to find words to express his earnest solicitude for this large company of ingenuous young people, many of whom love the Truth and at times pray for the peace of Jerusalem, that they may come under the power of a risen and glorified Redeemer, and who is an High Priest forever after the power of an endless life, &c., who said "I will not leave you comfortless, I will come to you." "Because I live ye shall live also." And here is the coming of Him in the Spirit who is already come in the flesh, the coming of our Blessed Redeemer by his Holy Spirit, and He stands and knocks at the door of many a heart in this assembly—"Behold I stand at the door and knock," &c. Oh, beloved friends, may we open the door, set it open and never shut it again, that the glorious guest may come in and make clean work, for "his fan is in his hand, and He will thoroughly purge His floor," and the day of the Lord shall yet be known to "burn as an oven, and all the proud, yea, all that do wickedly, shall be stubble," "But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." Oh, beloved friends, a people scattered, peeled and sorely wounded as we have been, &c., comforted from a belief that the Sun of Righteousness will arise with healing in His wings, and the language begin to go forth, "Awake, arise, my love, my fair one, and come away," "A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed." He exhorted to faithfulness even in small things. What soever the Lord requires of you, that do; whatsoever the Lord checks you in leave undone.

"Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes." There are foxes which spoil the spiritual vines; there are many of these, inmates—intruders—slay them, that the tender grapes may not be spoiled. He had seen many in his own land who were once tender and lively in the truth, and the dews of Heaven were resting on their young branches, but through unwatchfulness, &c., the dews of Heaven were dried up, or the plants became frost-bitten and very dwarfish. May it not be so with any of you. There are many, an increasing multitude, who love the very Truth in its purity, in its spirit and power; and now come ye, may we all rally round the unfurled standard of Jesse's immortal Son, that matchless Conqueror who hath redeemed us by the price of His precious blood. May we resign ourselves as His devoted followers, * * that we may again become an anointed people, * * and His glory be again known so completely to fill the house that there shall be no place left for the Priest to minister.

# FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 13, 1872.

THIRTY-FOUR YEARS AGO.—The royal preacher, so eminent at least for theoretic wisdom, perceiving the snare of *backward looking*, and the evil of ignoring the wisdom, the goodness and mercy of the Lord, ever to be found in the present, (as though all these had perished with our forefathers and as though he were not in His faithfulness and His all sufficiency the same yesterday, to-day and forever,) rebuked the tendency to turn away from to-day's duties and dwell upon the good times of long ago:

"Say not thou; What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

The Psalmist said: "I will remember the years of the right hand of the Most High." In the same register are those past years and these passing years, all of them witnessing God's faithfulness, goodness, omnipotence, and unchangeableness; a seed serving Him through them all, and counted to Him for a generation. Solomon saw and declared that it was *not wise* to count the former days to be better. All our times are alike in the Divine hand, and the guidance of infinite Wisdom is,

from generation to generation, (as described in the book of Wisdom,) "the breath of the power of God—and a pure influence flowing from the glory of the Almighty," and "in all ages entering into holy souls, maketh them friends of God, and prophets." Says Adam Clarke: "It is not the age that is corrupt, but the men of the age."

We find on our table some notes of the Yearly Meeting held in this city in 1838. At that period we were mourning great declensions, and although there were living before us many whom we now look back upon as Christian heroes, eminent for their intellectual and spiritual gifts, and noble successors of the worthies scattered through more than two centuries, who shone as stars in the communion of this people, we looked upon the past and thought: "the former days were better than these." Even thus we exclaim, in our foolishness, *now*. It is proper for us rather, to remember the past with thankfulness—to cherish the present with a good resolution by the help of the Lord to serve Him, according to His will and guidance, in *our* generation, and to look to the future with full faith that He is sufficient in all ages to sustain His own work and to raise up witnesses to Himself.

Whatever discouragement or seeming evil may come upon the church, whatever the change of dispensation, and however the godly man may cease and the faithful fail from among the children of men, it is always good for her to appropriate the faith of the Psalmist, when Israel in captivity cried for help and restoration:

"He that keepeth thee will not slumber;
Behold He that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper."

Those who peruse the "notes," now offered to their attention, will find, perhaps, the charm of novelty in the history of movements which then were familiar, and which, as we think, should be so still. It is for our readers to draw their own inferences, to make their own comparisons; and it is for them, as the future may lengthen out before them, to cherish and restore those Christian usages which have inherent vitality, being based upon principles that must remain and cannot be shaken, and are not dependent upon rules of discipline which a Yearly Meeting may alter at its discretion, but are a practical expression of allegiance to the Divine President of the Church, and have their foundation and root in the law of redeeming love, far transcending statutes enacted by men.

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The Underground Railroad.—A record of Facts, Authentic Narratives, Letters, &c., narrating the hardships, hair-breadth escapes and death-struggles of the Slaves in their efforts for freedom, &c., &c., by William Still. "Thou shalt not deliver unto his master the servant that has escaped from his master unto thee."—Deut. xxiii. 15. Philadelphia. Porter & Coates. 1872. Pp. 780—66 illustrations.

This is a work to which due justice cannot be done in the brief notice we can afford. To many of our readers it will revive, with thrilling interest, scenes in which they bore a part in days when they ministered unto their Lord in the persons of his fugitive and persecuted brethren. Others will be stirred with self-reproach as stung with the conviction that in times of sore emergency, they left undone that which they ought to have done.

We are glad to see this volume. We anticipate for it a large circulation, and a permanent rank in a peculiar and painful department of history. The writer is one among very many who are entitled to the hearty thanks of philanthropists for their services rendered, often at considerable sacrifices and imminent peril, for the rescue and the aid of those who were wickedly held in bondage. Among many others, we find a memoir and a pleasing portrait of our beloved friend and predecessor, Samuel Rhoads. Wm. Still, the author, has witnessed in his own family a history almost romantic, being brother to Peter Still, "*the kidnapped and ransomed*," whose name must ever be prominently remembered in Anti-Slavery history. The *Underground Railroad* should have a place in every comprehensive library, private or public.

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The Dunkerque Petition.—A request having appeared on page 481 for a copy of the petition addressed by Friends to the French National Assembly, our Friend J. Barrow has kindly forwarded a manuscript copy, made over fifty years ago from the original, then in possession of the venerable Wm. Rotch. We knew not that this document had been preserved. He furnishes from the same source the reply by Mirabeau, which precisely coincides with and confirms the version given in the *Review*, page 418, and settles the question as to which translation is

accurate. Next week we propose to give accounts of the fidelity of Wm. Rotch and Friends at Dunkirk to the peace testimony.

MARRIED.

MOORE—THORNE.—On the 28th of 3d mo., 1872, at an appointed meeting, near Selma, Ohio, Joseph Moore, of Whitewater Monthly Meeting, Richmond, Ind, (President of Earlham College,) to Mary Thorne, of Green Plain Monthly Meeting, Ohio.

DIED.

CORNELL.—On the 17th of 3d mo., 1872, at the residence of her daughter, S. Alice Walbridge, at Yonkers, N. Y., Sarah M. Cornell, widow of Silas Cornell, of Rochester, in the 81st year of her age. She was in earlier life an active and useful member of the religious Society of Friends, taking a warm interest in the benevolent objects of the community in which she lived. The last few years of failing sight and total blindness, she bore with cheerful patience, awaiting without a murmur her Master's call home

CARR —On the 10th of 3d month, 1872, Leonard H. Carr, aged nearly 9 years, son of Miles W. and Sarah A. Carr, members of Bangor Monthly Meeting, Iowa.

TAYLOR.—On the 26th of Twelfth mo., 1871, Deborah, daughter of our late beloved Friends Benjamin and Sarah Taylor, in the 53d year of her age, a valued member of Burlington Monthly Meeting, N. J. Her fidelity in the various relations of life, both social and religious, endeared her to an extended circle of friends and her memory is fragrant.

TATUM.—On the 28th of 3d mo., 1872, of typhoid pneumonia, Lucy M., wife of Joseph Tatum, in the 59th year of her age; a beloved member of Woodbury Monthly Meeting, N. J. Near her tranquil close she was enabled to say: "Thy rod and Thy staff they comfort me. I have had too many evidences of His merciful goodness to doubt now. All is peace."

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Continued from page 468.)

§ 29. *In this conflict of opinions, who shall decide?*

It is now conceived that the prospect held out at the beginning of these essays, that we should get back near enough to the first century by means of our series of books, to see that the four gospels probably came forth from some time within that century, is already sufficiently accomplished. Had not our journey, though far too rapid for critical demonstration, become far too long for the reader's pleasure trip, (exceeding also the writer's expectation,) we might undertake to follow several learned guides in tracing these writings up to the *years* in which each was probably penned. We have now reached nearly the end of testimony that our hands can handle. Much farther back, indeed, we can grope by the lights of human reason and speculation, and with many safer and stronger clues than those which lead back to Virgil, Herodotus, Pliny, or any ancient classic. But the process would be too elaborate and intricate to be set forth properly in less space than we have already so long taken up. It is enough that we have found such a wide and confident and wonderful recognition of the four gospels by churches, and persecutions, and writings, near the beginning of the second century as to imply many, many years of previous time for those writings to have run their conquering course. "Their reception by those who must have know the facts, is the most ample attestation in itself of the truth of the records." We will now bring to view a little that some of the early Christians wrote about the origin of the written gospels, and name two or three out of scores of shrewd considerations by which critics think to determine dates, and then show the variety of dates which they make out, which may serve as a commentary on the blindness of the wisdom of the wise and prudent, while there is revealed unto babes that which renders their trusting, satisfied hearts superior to questions of time and dates.

§ 30. *The Gospel according to John.*

It is abundantly confirmed by the early Christian writers that this gospel was written by "the disciple whom Jesus loved;" and the most bitter enemies of the Christian revelation who wrote against it in ancient times,—Celsus, (who lived in the early part of the second century,) Pophyry and Julian, do not question its genuineness. Irenæus left it on record that "John being desirous to extirpate the errors sown in the minds of men by Cerinthus, and some time before by the Nicolaitans, published his Gospel: in which he acquaints us that there is one God, who made all things by His word." We might refer to twenty other early writers referring to this gospel, including Papias, a contemporary of John, since new testimony from him is said to be found in lately-discovered manuscripts. But the earliest testimony which we have to the authorship of the fourth gospel, is thought by some to be appended to that scripture itself as the attestation of early disciples, saying, "This (namely John) is the disciple which testifieth of these things, and wrote these things, and WE know that his testimony is true."

That the other gospels were written before that according to John, is gathered by some from various internal evidences, as well as from tradition: such as that highly important events (as the transfiguration, the testimony of the devils to the Divine Sonship, the use of bread and wine at the last supper) to which John himself is said in the other gospels to have been a witness, are not recorded by John; as if he found it unnecessary to repeat what the other evangelists had already made public and well known. Also, John seems impressed with a deep sense of

he high importance of *miracles* as signs of hrist's divine authority; yet John has menoned very few miracles and only five mintely. Supposing that he had been writing ith the spirit and with the understanding so, Hug asks, "How could he have proeeded thus if he did not know that these iracles had been before attested by well-nown writings?" The same critic thinks nd we find it so noticed by Eusebius, too,) at John once attempted to improve on the curacy of Matthew's and Mark's writing hen he says, (iii. 24,) "For John was not t cast into prison;" for Matthew (iv. 12,) d Mark (i. 14,) leave us to suppose that hn's imprisonment had taken place earlier.* e also thinks John refers to the other spels when he says, "This is *that Mary who ointed the Lord* with ointment, and wiped is feet with her hair;" for John himself d not mentioned the incident.

The armies that were encompassing Jerulem appear already to have destroyed some ints of interest round about that city ortly to be overthrown, while John was iting this gospel. Some objects are spoken by him as no longer in being. "There s a garden," says he (xviii. 1,) and not *re is;* and "*there was* a garden in the ace where Jesus was crucified" (xix. 41.) thany was no longer in existence, as he s: "Bethany *was* nigh unto Jerusalem, out 15 furlongs off," (xi. 18.) This is one the ways in which many have come to e conclusion that the gospel according to hn was written *shortly* before the destruction of Jerusalem, A. D. 70. The entire ence of the gospels concerning Christ's ophecy about Jerusalem having been fulfilled, is viewed as another of the indications of their having been written before that city was overthrown.

But there are grounds for judging that this gospel was *published* about the time John's epistles were written. In his epistles he expresses hopes of a speedy return from his exile and of speaking face to face with his friends in Ephesus. Now, at the commencement of Nerva's reign, the apostle's return from Patmos was secured by a setting at liberty of all those who had been condemned on account of religion. This taking place in the first year of Nerva, we have nearly A. D. 98 for the date of the publication of the fourth gospel at Ephesus.

But human calculations have not yet been found to agree as to the *year* in which the gospel according to John was written. Each calculator reasons with some degree of plausibility; but it would be more curious than edifying to follow any one of them through his intricate discussions. Nicholls seems to decide on the year 67; Basnage and Lampe, 68; Michaelis, Owen, Percy, and Bloomfield, 69; Lange and Hug, about 70; Wm. Smith, 78; Alford, between 70 and 85; Bleek, Bertholdt, W. L. Alexander, and ecclesiastical tradition generally, between 90 and 100: T. Scott, between 94 and 99; Epiphanius, Chrysostom, Dr. Mill, Le Clerc, Bishop Tomline, Fabricius, Horne and Pinnock, 97; Jones, 98.

§ 31. *Luke.*

Eusebius has left us the following testimony: "And Luke who was of Antioch, and by profession a physician, for the most part a companion of Paul, who had, likewise, more than a slight acquaintance with the other apostles, has left us, in two books, divinely-inspired evidences of the art of healing souls, which he had learned from them. One of them is the gospel which he professeth to have written, as they delivered it to him, who from the beginning were eye-witnesses and ministers of the word." "With all whom," he says, "he had been perfectly acquainted from the first." And elsewhere he says, "Luke hath delivered in his gospel a certain amount of such things as he had been assured of by his intimate acquaintance and familiarity with Paul, and his conversation with the other apostles." Irenæus, Origen and Tertullian say that Paul exercised considerable influence in the composition of this gospel. In Timothy x. 7 Paul quotes words which are found elsewhere in Luke alone, namely, "The laborer is worthy of his hire."

Clement seems to have known the book of Acts, written by Luke, as existing in the first century. Paul died, some say, A. D. 65,

* Chrysostom, whom Augustine called the most illustrious orator and doctor of the early Church, thus removes objections derived from apparent *discordancies* in the four gospels:

"'What then? Was not one evangelist sufficient to tell all?' One, indeed, was sufficient; but if there be four that write, not at the same times, nor in the same places, neither after having met together, and conversed with one another, and then they all speak things as it were out of one mouth, this becomes a very great demonstration of the truth. 'But the contrary,' it may be said, 'hath come to pass, for in many places they are convicted of discordance.' Nay, this very thing is a very great evidence of their truth. For if they had agreed in all things exactly, even to time and place, and to the very words, none of our enemies would have believed but that they had met together, and had written what they wrote by some human compact; because such entire agreement as this cometh of simplicity. But now even that discordance which seems to exist in little matters delivers them from all suspicion, and speaks clearly in behalf of the character of the writers. But if there be anything touching times or places, which they have related differently, this nothing injures the truth of that they have said."

and others, A. D. 68; and the gospel according to Luke was written before that, for it was written before the Acts, which many think would have contained, particularly in the last verse, some allusion to the death of Paul had his death occurred before that verse was written.

It has been noticed that events which are not recorded by Mark, but which *are* recorded by Matthew, are given by Luke in nearly the words used by Matthew; while narratives which Mark does relate are given by Luke more nearly in Mark's words than Matthew's. This is a sign that Luke was already acquainted with Matthew's and Mark's works. Moreover, "Mark adheres to Matthew much more closely than Luke does. But where Mark deviates from Matthew and pursues his own way, Luke coincides with Mark in the smallest particulars, and it is evident that he was one of those preceding writers mentioned by Luke" at the beginning of his treatise. But Bleek argues with equal plausibility for the dependence of Mark upon Luke. And this is a controverted point between several critics, whom we will leave to their letter, and prefer "the spirit which quickeneth."

Various dates are also calculated for the gospel according to Luke, viz: Alford, and apparently Tregelles, between 50 and 58; Hilgenfeld and Wordsworth, 52; Owen, 53; Wm. Smith, W. L. Alexander, and Tiersch, between 58 and 60; Percy, Pinnock, Michaelis, Lardner, Jones, Nicholls, Lange, 63 or 64; Bloomfield, 66; while skeptical writers, or those who are cautious of admitting the prophecy to have been recorded *before* the destruction of Jerusalem (as De Wette, Credner, Reuss, Meyer, Renan, Nicolas) would date Luke's writing after A. D. 70.

(To be concluded.)

## THE DUNKERQUE PETITION.

[See pages 417 and 481.]

RESPECTABLE LEGISLATORS:

The French nation having appointed you her legislators, and your hearts having been disposed to enact wise laws, our minds have been deeply engaged to solicit the extension of your justice and benevolence to the Society of peaceable Christians to which we belong.

You know that in several States of Europe and North America, there are a great number of Christians known by the name of Quakers, who profess to serve God according to the ancient simplicity of the primitive Christian Church. Several towns and villages of Languedoc contain a number of families attached to this primitive Christianity. Many other families, which came from America, have settled at Dunkirk, under the auspices of the late government, in consequence of the invitation given to the inhabitants of Nantucket for the purpose of extending the Frenc Fisheries.

These islanders have proved themselve worthy of your kindness by their success and the same motive will induce them to cor tinue to deserve it. Concerns, however, c far greater moment, have this day brough us before you.

In an age signal for the increase of know edge, you have been struck with this truth that conscience, the immediate relation c man with his Creator, cannot be subject t the power of man, and this principle of ju tice hath induced you to decree a general lib erty for all forms of worship. This is one c the noblest decrees of the French legislatur You have set a great example to the natio which continue to persecute for religion, an sooner or later, we hope, they will fo low it.

We are come to implore this spirit of jus tice, that we may be suffered, without mole tation, to conform to some principles and t use some forms to which the great family c Friends called Quakers have been inviolabl attached ever since their rise.

Great persecutions have been inflicted o us on account of one of these principles, bu to no purpose. Providence hath enabled u to surmount them, without using violence. W mean the principle which forbids us to tak arms, and kill men on any pretence; a pri ciple consistent with the Holy Scriptures "Render not," said Christ, "evil for evi but do good to your enemies."

Would to heaven this principle were un versally adopted! All mankind becomin one family, would be brethren united by ac of kindness. Generous Frenchmen, you a convinced of its truth; you have already b gun to reduce it to practice; you have d creed never to defile your hands with blood pursuit of conquest. This measure brin you—it brings the whole world, a ste towards universal peace. You cannot ther fore behold with an unfriendly eye men wh accelerate it by their example. They hav proved in Pennsylvania that vast establis ments may be formed, raised and supporte without military preparations, and witho shedding human blood. We submit to yo laws, and only desire the privilege of bein here, as in other countries, the brethren of a men—never to take up arms against an England, and the United States of Americ where our brethren are far more numero than in France, allow us peaceably to follo this great principle of our religion, nor do th esteem us useless members of the communit

We have another request to make, whi we hope you will not refuse us, because flows from those principles of justice to whi you do homage.

In our registers of births, marriages and burials, we have preserved the simplicity of the primitive church. Our maxims forbid useless forms, and limit us to those which are necessary for ascertaining the terms of human life, consistently with the good order of society. We request that our simple registers may be deemed sufficient to legalize our marriages and births, and authenticate our deaths, by causing a declaration thereof to be made before a magistrate.

Finally, we request that we may be exempt from all oaths, Christ having expressly forbidden them in these words: "You have heard that it hath been said by them of old, thou shalt perform thine oaths; but I say unto you, swear not at all, but let your yea be yea and your nay, nay."

Wise legislators, you are persuaded as well as we, that an oath is no assurance of sincerity; that it can give no additional force to the declaration of an honest man, and doth not deter a perjurer. You admit that an oath is but a peculiar way of making a declaration,—as it were a peculiar mode of speech. We hope, therefore, you will not refuse to hear us in ours. It is that of our common Master—that of Christ.

We trust that we shall not be suspected of a wish to evade the great purpose of the civic oath. We are earnest to declare in this place, that we will continue true to the constitution which you have formed; we cherish and respect it; and it is our full purpose to follow its laws in all their purity; on the other hand, if our words, if our evidence are found to be false, we willingly submit to the penalties on false witnesses and perjurers.

Can you, respectable legislators, hesitate to grant our request? Cast your eyes on the history of our Society, in the countries in which we are established. More than a century hath elapsed, and we have never been found in any conspiracy against the government. Our temperate rule of life forbids ambition and luxury, and the purpose of our watchful discipline is to preserve us in the practice of those manners to which we were led by the exhortations and example of our founder.

We esteem employment a duty enjoined to all; and this persuasion renders us active and industrious. In this respect, therefore, our Society may prove useful to France.

By favoring us you encourage industry. Industry now seeks those countries where the honest industrious man will be under no apprehensions of seeing the produce of a century of labor snatched away, in an instant, by the hand of persecutions.

Now that France is becoming the Asylum of Liberty, of equal law and of brotherly kindness, and adds to these sources of prosperity, perfect liberty for every individual to obey the dictates of his conscience, in relation to the Almighty; what prospects of advantage will arise to induce our brethren who inhabit less happy climes to settle in France, a country favored by nature, as soon as they learn that you have granted them the same civil and religious liberty which they enjoy in England and the United States of America.

Such is the respectful petition we have found our hearts disposed to present to you, for the relief of our brethren in France, and for the good of a country which we love. We hope among your important engagements in reforming this great empire, and multiplying the sources of its happiness, you will extend your justice and regard to us and our children; it will bring upon you the reward of the Almighty, and the love of virtuous men.

For Friends' Review.

## THE MINISTRY OF SUFFERING.

Conversing not long since with a dear friend whose life has been from childhood one of much suffering, both of body and spirit; whose eyes, almost sightless at times from spinal disease, yet always look upward with a cheerful faith, I was struck with her remarks on the ministry of suffering as illustrating beautifully the way in which we should accept the passage, "whom the Lord loveth he chasteneth-" She said, "when life runs smoothly with us—when pleasant things are about us, and our being in harmony with them—we *stand still*;" "And I have grown to feel, even when the pain is greatest, that I would not ask to be spared; it is by such experience we are taught *what we are*. We do not *know* ourselves in the sunshine."

While many can acknowledge to some consciousness of this ministry of suffering, and can accept the chastening meekly when it comes to us through bodily pain or sorrow, that we can feel comes directly from God's hand, are we able to bow to the discipline when it comes to us through our fellow men?

And yet should we not do so? feeling that He who careth for the sparrows will suffer no sorrow to come near us that is not for our good? And shall we not, if *realizing* in the pain that it is the strivings of a love that knoweth our needs, and will have us *grow* and not "stand still," receive it in meekness as from the Lord, even through human words and deeds? and in thankfulness for the *love*, be in no danger of bitterness towards those who bring to us its ministry of pain.

A. M. C. B.

It is a sad thing for a man so often to miss his way to his best, as well as most lasting home.—*Penn.*

For Friends' Review.

## THE LAW OF GOD.

Of the New Covenant it was foretold: "This is the Covenant that I will make with the house of Israel, saith the Lord: I will put my laws into their minds, and write them in their hearts."

In the former Covenant, the law* was written upon tables of stone, *i. e.*, the Ten Commandments. "The tables [originally] were the work of God, and the writing was the writing of God, graven upon the tables."

How truly these tables represent the heart of man as it came from the Creator's hand. It was the work of God. But while the law was being communicated to Moses in the mount, it was being broken in its very first commandments by the people below. And when Moses came down with the tables in his hands and saw the people in their wicked revelry and idolatry, his "anger waxed hot, and he cast the tables out of his hands, and broke them beneath the mount." The law is a *broken law;* and the tables are *broken tables.* A true representation still of man in the *fall.* When the Law of God was declared upon Mount Sinai, it was at once a revelation of His holy requisitions, and of man's sin and condemnation. The display of the Divine standard discloses the guilt and depravity of man.

The law is holy, and just, and good, but it is *already* a broken law, and the heart despoiled by sin is incapable of keeping it. It is like the broken tables beneath the terrible mount.

How shall the tables be renewed, and the perfect law restored? Moses must hew the new tables, and the Lord will write upon them the words that were in the first. In the work of redemption and restoration, God and man are to be joined. Moses appears before God as intercessor for offending Israel; and before the people as Law-giver and leader. In his work of mediation it is given him to prepare the new tables.

It is no repairing of the old tables, upon which the Divine inscriptions now remain only in confused fragments: all must be made new.

In all these high offices Moses was a type of Christ, the Word made flesh, the God-man.

When Justice condemned, Mercy pleaded for a wrecked and ruined race. A Son was given: a lamb for sacrifice to take away our sins; to die that we might live; to give us "*new* hearts:" that we might "walk in newness of life," and "serve in newness of spirit," and receive a *new* name, and sing the new song; to "*make all things new, and all God.*"

In this new covenant of mercy, entere into on our part by faith in the Lord Jesu Christ, when past transgressions are no mo remembered, and past sins are taken awa God *writes*, as He has foretold, *His law upo the heart.* Here we view the law, or t *keeping* of the law, not as the *ground*, but the *result* of our justification. "Being just fied freely by His grace, through the redem tion that is in Christ Jesus," "justified b faith, without the deeds of the law," we sha not continue in sin. Being buried wit Christ by baptism into death, and raised i Him to walk in newness of life, we becom servants of righteousness.

"Now being made free from sin, and b come servants of God, ye have your fru unto holiness, and the end everlasting life Thus the perfect law of God is not "mad void," but "established."

From the place given the renewed tabl of stone, let us learn the secure abiding pla of the regenerated soul. It is within the Ark the Lord's Covenant. It is beneath the perfe covering of the mercy seat, upon which the H ly Presence dwells between the Cherubim Glory. It is in the most Holy place of th Lord's sanctuary—the temple of the livin God.

While we dwell with humble, yet thankf joy on the blessed privileges of the believe and with the Psalmist are ready to exclai "Thy testimonies are very sure: holine becometh thine house, O Lord, forever," l us remember that perfect holiness of li must spring from the keeping, through Chri in us and we in Him, of God's perfect la

There were *two* tables. Perhaps man duties to his Creator were comprehended i one, and his duties to his fellow-men in th other.

Our Saviour summed up the first in th *great* command, "Thou shalt love the Lor thy God with all thy heart, and with all th soul, and with all thy mind." And the se ond in the command like unto it,—"Thou sha love thy neighbor as thyself." The Mo High has joined the two tables together. faultless code of morality among men is in sufficient without the love of God supreme i the soul. There can be no *true* love to ma that springs not from love to God. And th love of God in the soul will not fail to pr duce love to our fellow-men.

They were commanded of old to read, an search, and keep and observe *the Law.* Thei declensions and their defeats, their captiv ties and sore afflictions arose from their fo getfulness or neglect of that law. Their su cess, their power, and their glory consisted i keeping it.

*The perpetual and universal law, as distinguished from the typical and ceremonial, which ended in the coming of Christ.

How is it now? Why is not the Church more glorious in her beauty, and more mighty in her conquests upon earth? Why are the hosts of our enemies so often permitted to encamp in our land, and to overrun and destroy the fruits of our toil? and why is our holy and our beautiful house suffered to be defiled by the polluting tread, and to be plundered by the ravages of the unsanctified? Is it not because, in our eager outwardness and multiplied activities, we fail to search and ponder and sacredly observe the law of our God written in the heart?

What lowing of herds and bleating of sheep betray, in this day of false liberty, reservations unto self out of the spoils which should have been wholly destroyed! "Obedience is better than sacrifice, and to hearken to the voice of the Lord, than the fat of rams."

God will honor His own *law*. He ever exalts the nation and the people that keep it.

Christ kept it perfectly in his own person, and his Spirit leads his people to observe it. He came to release us, not from the obligation to keep it, but from the disabilities which rendered us powerless to keep it.

The same law, unrepealed, is written by the same Divine hand, upon the new tables. Both the tables and the law are kept unbroken and inviolate, henceforth and forever. Let the Church and the children of God search this Law. The searching of it is *now* in inward work. The true light in which it is to be read is right over it, within the vail, in the most holy place.

Studied and pondered in this inward, secret communing, and heavenly revealing, how the soul is made to feel—"Thy law is my delight." "O how I love Thy law: it is my meditation all the day." "Thy word is a lamp unto my feet, and a light unto my path."

*Iowa.* J. B.

For Friends' Review.

## In Memoriam

R. T. J.*

Here is the dainty book,
"Homeri Odysseia;"
Aldus's name on the page,
Dolphin and anchor are here;
"Venetiis" reads the imprint,
"MDXVII."
Clear-cut and graceful the type,
Perfect in every line.

Ah, such in manners and mind,
Open, and winning, and true,
White-souled and clear as the day,
Precious and prized above price,
Was he, my pupil and friend,
Who, on Italia's strand,
Found thee and gained thee, my book,
And on thy unsullied page
Wrote *his* name together with mine.

Pure were his hands from guile;
Free was his tongue from deceit.
Ever the friend of the right,
Ever the foe of the wrong,
Cheerful, and helpful, and kind,
Cultured and polished, yet strong,
Sidney and Bayard was he,
Knight without fear or reproach!

How can I think him dead?
Nay, he is not dead, but lives;
And nor his learning nor grace,
Culture nor manners nor mind,
Now are so fondly recalled
As is the thought, full of joy,
Joy for a blood-washed soul,
How his sure faith was in Christ,
And how through Him, the Beloved,
Victor he is over death!

T. C.

*A graduate of Haverford College in the class of 1863.—Ed.

From the American Messenger.

## NAMES WRITTEN IN THE LAMB'S BOOK OF LIFE.

Oh, if my name be written
In the blessed Book of Life,
How calmly will I suffer
All sorrow, toil, and strife!
Let foes without and foes within
Encompass me around,
If my poor name be only
On its bright pages found!

If there my name be written,
I'll welcome every woe,
And smile, though waves of sorrow
Body and soul o'erflow.
Bright gleamings from the better land
Will make my spirit bright,
And keep my soul in perfect peace
Till faith is lost in sight.

Oh, let my name be written
Within that blessed book!
In mercy, gracious Saviour,
Upon thy servant look,
Who daily mourns in sorrow
Whene'er her footsteps stray
From Thee, thou blessed Lamb of God,
The Life, the Truth, the Way!

Dear Lord, by earnest striving,
I wait to do thy will,
Watching and ever praying
Thy purpose to fulfil.
I heed not, though thou lead me on
Through sorrow, toil, and strife,
If but my name be written
In the blessed Book of Life. C. E. R P.

The Annual Conference of Friends' First-Day School Association of Philadelphia and its vicinity, will be held on Third and Fifth-day evenings, the 16th and 18th insts., at No. 918 Locust st, commencing at 8 o'clock. All are invited.

The Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch Street Meeting House, Philadelphia, on Fifth-day, Fourth month 18th, at 8 o'clock, P. M. Friends generally are invited to attend.

Richard Cadbury, *Clerk.*

FRIENDS' FREEDMEN'S ASSOCIATION.

The Ninth Annual Meeting of "Friends' Association of Philadelphia and its vicinity, for the relief of Colored Freedmen," will be held at Arch Street Meeting House, on Second-day evening, Fourth month 15th, 1872, at 7½ o'clock.

Our Superintendent, Alfred H. Jones, is expected to be present to give details of the winter's work.

All Friends interested in the Freedmen are invited to attend the meeting.

JOHN B. GARRETT, *Secretary.*

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates are to the 8th inst.

GREAT BRITAIN.—Disraeli, in a speech at Manchester on the 3d, referring to the pending question respecting the Geneva arbitration, censured the course of the government in the matter. He said that when the American case, with its extraordinary demands, was received, he would have appealed to the good feeling and good sense of the Americans, stated the difficulties, and invited a confidential conference at which they might be explained. He admitted that America could not recede from her position relative to the questions to be presented to the Geneva Board, and expressed the belief that the record of Ministerial incompetence would be sealed by the ultimate acknowledgment of the principle of indirect claims, the results of which must be fraught with the utmost danger to England. In the same speech, he made an earnest defence of monarchy, of the aristocracy, and of the House of Lords as an essential element of the government. He asserted that the English monarchy cost less than that of any other nation, and that the expense of the sovereignty of the United States, embracing Congress and the State Legislatures as well as the Executive, is between £700,000 and £800,000, double the total amount of the English civil list.

James Stansfield, Radical member of Parliament for Halifax, in addressing his constituents on the 3d, touched on the Alabama question, saying, that the treaty with America seemed to be in jeopardy, and that if it failed, the fault would rest with the American Government; that England had done her best to settle these differences and set a good example to the world.

A convention has been signed between the Maintenance and Construction Company of Great Britain and the government of Portugal, for the laying of a telegraphic cable from Lisbon to Brazil, via the Madeira and Cape Verde Islands.

The Queen has returned from her visit to Germany. The trial of Arthur O'Connor for his recent attack upon the Queen was set to begin on the 10th, but it was thought probable the trial would be postponed, perhaps indefinitely, as the conviction that the boy is insane appears to be gaining ground.

FRANCE.—Official notice has been given to Belgium of the termination, within the stipulated time, of the treaty of commerce. President Thiers has explained that this action is necessary, as France requires full liberty to remodel her commercial system in accordance with her altered circumstances. The new tariff, he says, will be terminable every six months.

SPAIN.—The elections for members of the electoral colleges, which are to choose Senators and Deputies for the Cortes, took place on the 2d inst. They were attended by serious disturbances at some points, though generally they were quietly conducted. The returns thus far received show a large majority for the supporters of the government.

SYRIA.—A telegram from Constantinople, receiv in London on the 8th, gave information of a ter ble earthquake at Antioch, in Syria, by which h of the city was destroyed, and 1500 persons l their lives. Great distress prevails in the porti of the city not demolished, and the remaining i habitants are sadly in need of assistance. Th city, formerly styled "The beautiful Antioch," a "Queen of the East," had previously suffered fr similar visitations in the years 115, 457, 526, 5 and 1822, on each of which occasions it was near destroyed, but was afterward rebuilt. From t ruin of 1822, however, it had never entirely r covered, the houses being mostly built mo slightly than formerly, and the population nu bering only about 6,000. It contained about dozen mosques, but no Christian place of worshi It was in Antioch that "the disciples were fi called Christians."

JAPAN.—A dispatch has been received in Lond from Yeddo, dated the 26th ult., saying that a attempt had been made by a party of twelve pe sons to assassinate the Mikado. The attempt faile and two of the party were captured by the guard the others escaping. The occurrence has caus the government great uneasiness. Orders ha been issued forbidding foreigners to go beyond t limits of the city of Yeddo.

DOMESTIC.—Samuel F. B. Morse, the inventor the magnetic telegraph, died in New York on th 2d inst., aged nearly 81 years. He was a native Massachusetts, and early in life was an artist. H attention having been turned to science, and e pecially to electro-magnetism, he, in 1832, while o a return voyage from France, conceived and plan ned the telegraph substantially as it was afterwar employed, though he did not complete the con struction of an instrument until 1835. Its oper tion was publicly exhibited in 1837; but it was n until 1843 that under an appropriation from Co gress, an experimental line was built from Balt more to Washington, the first message being trans mitted 5th mo. 27th, 1844. The inventor lived see a large proportion of the civilized world linke by telegraphic wires, and only a line across the P cific ocean lacking to constitute a complete girdle the earth.

California papers contain additional details of th earthquake of the 26th ult. Several counties we included in the disturbed area. At Visalia, th first shock is described as a wave-like motion, a parently coming from the southeast, the movement succeeding each other almost without cessation f 15 or 20 minutes, accompanied by a sound resem bling that of a distant cannonade. At anothe point, it is stated, many places in the bed of "slough" were changed from dry sand to wet boggy soil; in some instances, columns of wate were lifted into the air, enough being raised to cove the bed and make quite a stream, and black so and dead-wood chips came to the surface, from con siderable depths. In Calaveras county, the shoc was the most severe experienced by the present in habitants. On the same day, a shock was felt i several States of Mexico. Advices via San Francisco from Lone Pine, report that on the 29th the shock continued, though less violent. Owen's lake ha risen four feet, and Owen's river shrunk to half it former size. In San Diego county, springs wholl or partly dried in an earthquake fifteen years ago have broken out afresh. The volcano of Colima in Mexico, is now reported in full eruption, throw ing out clouds of ashes, which fall over a large dis trict, and smoke so dense as to obscure the sun.

# FRIENDS' REVIEW.

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## BEHOLD THE UPRIGHT MAN.

THOMAS C. UPHAM departed this life on 3d inst., in his 74th year, after a short ess of paralysis. It is not within the pow- of my pen fully to hold up to view the racter and virtues of this great and good n; nevertheless, I am encouraged to offer following contribution. Soon after re- ving the stroke of death, the partner of life said to him, "the angels are coming," he answered, "My soul is with God." se were the last words of Thomas C. Up- n, "one of the purest minds this country's rature has produced;" just such a remark ould naturally flow from a heart, which, ife and health, was ever singing his own ls:—

"There is a beam to light the mind;
There is a star the soul to cheer;
And they that heavenly light who find,
Shall always see it burning clear;
The same its bright, celestial face,
In every change of time and place.

"Star of my heart, that long hast shone,
To cheer the inward spirit's sky!
Illumin'd from the heavenly throne,
Thou hast a ray that cannot die,—
'Tis God that lights thee. And with Him
No sky is dark—no star is dim."

Truly, the mind that could thus sing, would also know how to hold sweet converse with "The Flower of the Desert."*

It was in the autumn of last year the writer made a visit to Upham's summer home at Kennebunkport, Maine, of which, in a letter subsequently written to another, he says: "After dinner your brother and I walked out to a rude rocky eminence, about a quarter of a mile distant, and we sat down together upon the rocks, in full view of the ocean. I was there led,—and I hope by a true Divine inspiration,—to speak of the consecration which I had made of myself to God in early life; and how that subsequently my mind for very many years had been burdened with the sufferings and the wants of Africa, including the deep interest I had taken, from the beginning, in the establishment of the Liberian Republic."

* * * * Well does the writer remember that afternoon,—the air was soft and balmy, and all around seemed to quicken thoughts of resignation and *stillness*, as if in perfect keeping with the entire man, my companion of that hour; the sun was going down, and so was his life on earth; the mighty ocean was spread out before us, and as I looked upon it, and then upon him, I thought the mind of the one was as deep and unfathomable as the other. What an hour was that! Little did I think, when a school-boy, learning "Upham's Mental Philosophy," that I should, in after years, sit alone and in precious silence with my preceptor, upon a rock, far away from man and earth, to talk of God and Home. Among other things there and then, he said:

"My race of life is nearly run,
But yours is just about begun;

my hour on life's dial will soon be reached, and the *stroke* will soon follow the publica-

* "Beauties of Upham." Philadelphia Publishing Company, 1872.

tion of my last words to man, viz., Christ in the Soul.* I am now engaged in reading the proof-sheets, and this will be my last and final effort to tell of

'CHRIST IN MAN.

'How beautiful the wondrous plan
Of God in Christ, and Christ in man;
Which helps prophetic souls to trace
Bright heaven beneath the human face.

'Tis true, He shines in brook and tree;
But brighter shines, oh man, in thee.
Oh, dim not with the shades of sin
The glory which should gleam within."

'In thee doth Jesus walk the earth;
In thee He speaks of heavenly birth;
In thee instructs, in thee rebukes,
With wisdom not in earthly books.

'Look not to heaven's celestial dome;
In holy hearts He makes His home;
And let it be thy thought and care
To seek, and find, and know Him there."

* * * and then continued, "I have written this 'Christ in the Soul,' trusting that it may be somewhat of an offset to the modern German school of thinkers,—a school so wise in self-conceit as to say, and to teach, that man to-day is performing greater miracles than that of 'feeding five thousand from a few barley loaves, and a few fishes.' Let that idea grow, and Protestant Prussia will land herself with Catholic France, and, like the communists of Paris, destroy and murder even that which has a resemblence to religion. It is true that mountains are tunneled, the cable laid, continents united, and by the Suez Canal, Pagan China is brought nearer to Christian lands; but, my young friend, all this is God's work, man is but the instrument, and man must learn the story of

'DEATH TO SELF.'

'Look not for a true living strength
In the life of the ME and the I,
With nothing to love but its self-hood,
A fearing to suffer and die.
As thou seekest the fruit
From the seed-planted grain,
Seek life that is living,
From life that is slain.

'Then hasten to give it its death-blow,
By nailing the I to the Cross;
And thou shalt find infinite treasure
In what seemeth nothing but loss;
For where, if the seed
Is not laid in the ground,
Shall the germ of the new
Resurrection be found.

'The soul is the Lord's little garden,
The I is the seed that is there;
And He watches it while it is dying,
And hath joy in the fruits it doth bear.
In the seed that is buried
Is hidden the power
Of the life-birth immortal,
Of fruit and of flower.
'Tis hidden, and yet it is true;
'Tis mystic, and yet it is plain;
A lesson, which none ever knew
But souls that are inwardly slain;
That God, from thy death,
By His Spirit shall call
The life ever living,
The life, ALL IN ALL.'"

What a pleasure it is, in the quiet of one's study, thus to sit and contemplate, not only the life of such a man, but to feel that his never-dying soul is now singing songs of praise around the Heavenly Throne.

While memory lasts, I shall never forget the precious occasion above alluded to, high up on the rocky coast of Maine, because it was a holy hour with Thomas C. Upham.

E. S. M.

* "Christ in the Soul, or Illustrations of some of the Principles and Experiences which Characterize Christ's Spiritual or Inward Coming and Indwelling, by Thomas C. Upham, author of 'A System of Mental Philosophy—'The Manual of Peace'—'The Life of Faith'—'Divine Union,' &c., &c. 'The kingdom of God is within you.' Luke xvii. 21. New York, Warren, Broughton & Wyman, 13 Bible House. 1872." All the verses herein are quoted therefrom.

ADDRESS TO PRESIDENT WASHINGTON.

David Cooper in his diary mentions the adoption by Philadelphia Yearly Meeting, in 1789, of an address to the President of the United States. This document and a memorial to Congress on account of slavery were formally presented by D. C., and other and respectfully received.

The address, and the answer of President Washington are given below:

*To the President of the United States. The Address of the Religious Society called Quakers, from their Yearly Meeting for Pennsylvania, New Jersey, Delaware, and the western parts of Virginia and Maryland.*

Being met in this our Annual Assembly for the well-ordering the affairs of our Religious Society, and the promotion of universal righteousness, our minds have been drawn to consider that the Almighty, who ruleth in Heaven and in the kingdoms of men, having permitted a great revolution to take place in the government of this country, we are fervently concerned that the rulers of the people may be favored with the counsel of God, the only sure means of enabling them to fulfil the important trust committed to them, charge, and in an especial manner that [illegible] vine wisdom and grace vouchsafed from above may qualify thee to fill up the duties of this exalted station, to which thou art appointed.

We are sensible thou hast obtained great place in the esteem and affections of people of all denominations, over whom thou presidest, and many eminent talents being committed to thy trust, we much desire they may be fully devoted to the Lord's honor and service, that thus thou mayst be an happy instrument

his hand for the suppression of vice, infidelity and irreligion, and every species of oppression on the persons and consciences of men, so that righteousness and peace, which truly exalt a nation, may prevail throughout the land, as the only solid foundation that can be laid for the prosperity and happiness of this or any country.

The free toleration which the citizens of these States enjoy in the public worship of the Almighty, agreeable to the dictates of their consciences, we esteem among the choicest of blessings, and and as we desire to be filled with fervent charity for those who differ from us in faith and practice, believing that the general assembly of Saints is composed of the sincere and upright-hearted of all nations, kingdoms and people; so we trust we may justly claim it from others,—and in a full persuasion that the Divine principle we profess, leads into harmony and concord, we can take no part in carrying on war on any occasion, or under any power, but are bound in conscience to lead quiet and peaceable lives in godliness and honesty amongst men, contributing freely our proportion to the indigences of the poor, and to the necessary support of civil government, acknowledging those "who rule well to be worthy of double honor," and if any professing with us, are, or have been, of a contrary disposition and conduct, we own them not therein, having never been chargeable, from our first establishment as a Religious Society, with fomenting or countenancing tumults or conspiracies or disrespect to those who are placed in authority over us.

We wish not improperly to intrude on thy time or patience, nor is it our practice to offer adulation to any; but as we are a people whose principles and conduct have been misrepresented and traduced, we take the liberty to assure thee that we feel our hearts affectionately drawn towards thee, and those in authority over us, with prayers that thy Presidency may, under the blessing of Heaven, be happy to thyself and to the people; that through the increase of morality and true religion, Divine Providence may condescend to look down upon our land with a propitious eye, and bless the inhabitants with a continuance of peace, the dew of heaven, and the fatness of the earth, and enable us gratefully to acknowledge his manifold mercies. And it is our earnest concern, that he may be pleased to grant thee every necessary qualification to fill thy weighty and important station to his glory, and that finally, when all terrestrial honors shall fail and pass away, thou and thy respectable consort may be found worthy to receive a crown of unfading righteousness in the mansions of peace and joy for ever.

Signed in and on behalf of our said meeting held in Philadelphia, by adjournments, from the 28th of 9th mo. to the 3d day of the 10th mo. inclusive, 1789.

NICHOLAS WALN,
Clerk of the meeting this year.

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*The Answer of the President of the United States to the Address of the Religious Society called Quakers, from their Yearly Meeting for Pennsylvania, New Jersey, Delaware, and the western parts of Maryland and Virginia.*

GENTLEMEN, I receive with pleasure your affectionate address, and thank you for the friendly sentiments and good wishes which you express for the success of my administration, and for my personal happiness.

We have reason to rejoice in the prospect that the present national government, which, by the favor of Divine Providence was formed by the common counsels, and peaceably established with the common consent of the people, will prove a blessing to every denomination of them;—to render it such, my best endeavors shall not be wanting.

Government being among other purposes instituted to protect the persons and consciences of men from oppression,—it certainly is the duty of rulers, not only to abstain from it themselves, but according to their stations to prevent it in others.

The liberty enjoyed by the people of these States, of worshipping Almighty God agreeable to their consciences, is not only among the choicest of their *blessings*, but also of their *rights*. While men perform their social duties faithfully, they do all that Society or the State can with propriety demand or expect, and remain responsible only to their Maker for the religion or mode of faith, which they may prefer or profess.

Your principles and conduct are well known to me; and it is doing the people called Quakers no more than justice to say, that (except their declining to share with others the burthen of the common defence) there is no denomination among us who are more exemplary and useful citizens.

I assure you very explicitly that, in my opinion, the conscientious scruples of all men should be treated with great delicacy and tenderness; and it is my wish and desire, that the laws may always be as extensively accommodated to them, as a due regard to the protection and essential interests of the nation may justify and permit.

GEO. WASHINGTON.

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IT is as great a presumption to send our passions upon God's errands, as it is to palliate them with God's name.—*Penn.*

## THE DATE OF THE WRITING OF THE GOSPELS TRACED BACK.

BY J. H. DILLINGHAM.

(Concluded from page 540.)

### § 32. *Mark.*

PAPIAS, as quoted by Eusebius, testifies, "If I met with any one who had been a follower of the Elders anywhere, I made it a point to inquire what were the declarations of the Elders. What was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew or any other of the disciples of our Lord; what was said by Aristion and by John, the Elder, disciples of the Lord; *for I do not think I derived so much benefit from* BOOKS *as from the living voice of those that are still surviving.* . . . And John, the Elder, also said this: Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses: wherefore Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by anything that he had heard, or to state anything falsely in these accounts." CLEMENT of Alexandria (says Eusebius) gives the tradition respecting the order of the gospels, as derived from the oldest elders, as follows: "He says that those which contain the genealogies were written first, but that the gospel of Mark was occasioned in the following manner: 'When Peter had proclaimed the word publicly at Rome, and declared the gospel under the influence of the Spirit; as there was a great number present, they requested Mark who had followed him from afar, and remembered well what he had said, to reduce these things to writing: and after composing the gospel he gave it to those who requested it of him. Which, when Peter understood, he directly neither hindered nor encouraged it. But John, last of all, perceiving that what had reference to the body in the gospel of our Saviour was sufficiently detailed, and being encouraged by his familiar friends, and urged by the spirit, he wrote a spiritual gospel." The reader is referred to the section on *Eusebius* (§19, page 323, First mo. 13th) for other extracts of importance from ancient writers concerning Mark's writing. Interesting mention is made of Mark also in 1 *Peter* v. 13; *Col.* iv. 10; *Acts*, xii. 12; 2 *Tim.* iv. 2.

According to IRENÆUS, Mark *published* the gospel which bears his name, after the death of Paul and Peter. Clement relates that he *wrote* it during the lifetime of Peter. It is generally judged, on internal evidence, also, to have been written before the destruction of Jerusalem.

The following, however, are some of the many voices on the date of this gospel:—Owen and Percy have A. D. 53; Nicholls, 60; Michaelis, 61; Pinnock, 63; Lardner and Horne, 64; Bloomfield, 67; Lange, 68; Alford, Wm. Smith, and W. L. Alexander, between 63 and 70.

### § 33. *Matthew.*

PAPIAS said that "Matthew composed his history in the Hebrew dialect, and every one translated it as he was able." With this testimony agree the statements of such ancient writers as Irenæus, Origen, Eusebius, Jerome, and Epiphanius. But several modern scholars strongly doubt this testimony on the internal evidence of the Greek text, and on account of historical allusions belonging to a time later than the alleged date of Matthew's Hebrew. But we discover no difficulty in receiving the unanimous testimony of the ancients as to Matthew having written at first in Hebrew, about the year 38 or 40; and in acknowledging that our Gospel according to Matthew was re-written in Greek, by Matthew or some translator of high authority revising it, between A. D. 50 and 70.

One of the many critical reasonings about the time when the Greek gospel was composed, is, that Matthew in recording Jesus' warning, "When ye shall see the abomination of desolation, etc., stand in the holy place," here inserts the words, "*whoso readeth let him understand*," to indicate to Christian believers that that sign for their flight from Jerusalem was already occurring—that the abomination spoken of was now standing in the holy place. For it is a matter of history that a band of zealot robbers had made the holy place "a place of arms and the seat of their tyrannous and murderous deeds." Accordingly the Romans were on the eve of capturing Judea and Jerusalem. This would place the date of the writing of the *Greek* gospel according to Matthew, shortly before the taking of Jerusalem by the Romans A. D. 70. And had this gospel been written later, it is further argued, the writer would, according to all human probability, have mentioned the *fulfilment* of his Master's prediction of the destruction of Jerusalem.

But to give results rather than processes, which would occupy volumes, we may state that Fillemont gives his conclusion as to the date of Matthew's writing, as A. D. 33; Townson, 37; Horne, 37 or 38; Bloomfield, the same—but changed it afterwards to 60; Owen, Tomline, and Pinnock, 38; Grotius,

Baronius, Wetstein, Jer. Jones, after Eusebius—also Theophylact and Euthumius, 41; Michaelis, A. D. 41 for the Hebrew Matthew, and A. D. 61 for the Greek; Davidson, 41–43; Benson, 43; Nicephorus and Cave, 48; Wm. Smith and W. L. Alexander, between 50 and 60; Mills and Percy, 61; Moldenhawer, 61 or 62; Hales, 63; Lardner and Hawlett, 64; Lange, 68 or 69; Bleek, 69.

§ 34. "And WE [apostles] *are* HIS *witnesses* of these things; and *so is also the Holy Ghost* whom God hath given *to them that obey Him.*"—Peter in Acts, v. 32.

In such a telescopic view as we have taken towards the historical source of Revelation, as it were from one witness up to his superior till we come to the illuminated crown of our cloud of witnesses,—to Matthew, Mark, Luke, John, and others enlightened directly from the Sun of Righteousness, some rays of their testimony being reflected secondarily, thirdly, fourthly, and so on down to the earth-fog of our own historical vision—might not so great a cloud of witnesses bearing witness to that Supreme Light and Life, be so looked unto as to becloud in some minds that whereof they bear witness? Our Authorized Version, Tyndale, Wyckliffe, Sinai's manuscript, Irenæus, Matthew, John, are not that light, though sent to bear tidings or witness of that light. Let us rejoice not only in that light as reflected unto us through all Scripture and other testimony, but also that the witnessing clouds have not overcast the whole heaven, but have left large openings for the direct descent of the light of life upon us as upon them at the beginning. "Come unto ME," says the Source of life. "Ye search the Scriptures, for in them ye think ye have eternal life; but ye will not come to ME that ye *may* have life." And may not that which he said of the Baptist be as true concerning the witness of Matthew, Mark, Luke, and John? "I have a greater witness than that of John," which He describes as "the works which I do," and as the Father's word. Or as John wrote, "It is the Spirit that beareth witness, because the Spirit is truth. . . . If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself. . . . And this is the record, that God hath given to us eternal life, and this life is in His Son."

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THE business of this life should be conducted on a moderate scale, without stretching the arms too wide, or hazarding mental stillness and solid happiness, for specious and glittering, but uncertain prospects.

For Friends' Review.

## WILLIAM ROTCH IN FRANCE.

Between the time of the presentation of the petition of William Rotch and other Friends to the National Assembly of France in 1791, (an account of which is contained in my former article,) and the date of his leaving that country in 1793, several occurrences took place which served to develop the firmness of his character and the sincerity of his faith in the religious principles which he professed.

In 1792 a bread riot took place in Dunkirk, which was suppressed by the military after killing fifteen of the rioters. Several houses were attacked, their furniture destroyed, and the families, among whom were particular friends of William Rotch, but just escaped with their lives. The head of one of these families escaped in disguise, and his wife and daughter were secretly conveyed to Friend* Rotch's house at midnight, from whence before day-break, a Friend took them out of the city. "It was indeed," to use his own words, "an awful time."

The narrative of what occurred to him and family soon after, I shall give you in his own words.

"A great trial now assailed us, which I had anticipated with serious apprehension—that of an illumination for the victories of the French over the Austrians.† The illumination was announced as for to-morrow evening. Having but little time to consider what could be done, Benjamin and myself thought it best to go immediately to the Mayor and Magistrates then assembled, to inform them that we could not illuminate, and the cause; *that as we could take no part in War, we could not join in rejoicing for victory.* On our opening the subject, they were much alarmed for our safety, and asked us what protection they could afford us. We replied, 'That is no part of our business. We only wish to place our refusal on the right ground, and to remove any impression that we were opposing the government.' 'Well,' said the Mayor, 'keep to your principles. Your houses are your own, the streets are ours, and we shall pursue such measures as we shall think proper for the peace of the town.'

"We retired, though not without some fear that they would send an armed force. Should this be the case, and any life should be lost in endeavoring to protect us, *I thought it would be insupportable.* However, they took another method, and sent men to erect a

*As I thus speak of William Rotch, it vividly recalls to my recollection the fact that he was always addressed and spoken of in that way. It was "Friend Rotch," with all.

†Battle of Jemappes, 11th mo. 6th, 1792.

frame before our house, and three other houses occupied by those of our denomination, and having a dozen lamps upon it. The Mayor had also the great kindness to have a similar frame with lamps placed before his own house, in addition to the usual full illumination ; and *he* once, and the Magistrates several times, walked by our house to see if all remained quiet, for they were under great apprehension.

"The evening being fine, and great numbers walking in the streets, they generally stopped to enquire why this singular kind of illumination ? when they were informed by the person placed there by the Mayor for this purpose, and to take charge of the lights. On his assuring them that we were not opposed to the Government, but were Quakers, they went their way. We had all withdrawn into a a back parlor, where we spent the evening, and thus passed this trying occasion unmolested."

The day before the illumination, Benjamin Rotch, passing along the streets, heard a man who was speaking earnestly to a crowd say, "If there are any aristocrats who do not illumine, they will be destroyed." Benjamin felt bound to speak to him and say that he was not an aristocrat, but he could not illumine. The reason was briefly stated. "I am glad," the man answered, "that I know your reasons, and will endeavor all in my power to prevent your being injured." He had, although he knew it not at the time, addressed a person having great influence in the town.

On the occasion of a second illumination the Mayor pursued the same course. But during the evening the illuminated framework would not have protected the darkened windows, had not a young man who knew the family been passing the house at the moment that some men were seeking for stones to demolish them. "Those people are not aristocrats," he said to them, "but Quakers, whose religion forbids their rejoicing on such occasions." Again were they preserved.

"The next illumination," continues Friend Rotch, "was on the arrival of Commissioners sent from Paris to stir up the people to action. My son being absent, I requested Louis Debague to go with me to the Commissioners, and, as my interpreter, give our reasons for not taking any part in it. We found them in one of the forts, and after Louis had communicated what I wished, the principal among them came to me, and taking me by the hand, desired we would do nothing contrary to our scruples on their account. After some further friendly expressions, he turned to a large body of people present, and thus addressed them: "We are now about establishing a government on the same principles that William Penn the Quaker established Pennsylvania, and I find there are a few Quakers in this town, whose religious principles do not admit of any public rejoicings, and I desire they may not be molested."

That same evening the Commissioners assembled the town in the Town-house, and in the course of it, he took up our case again, and, as before, desired we might not be molested, but protected.

We afterwards found that several candles had been stuck around some pillars on the outside of our house, though we did not know it at the time. This must have been done by mechanics in our employ, several of whom, on each of these occasions, passed much of the evening in walking before our house, to see if there was any service that they could render, and telling those who enquired, that we were Quakers and not aristocrats."

It was soon after this that William Rotch left France, as stated in my previous article. His experience there gives point to the significant query of Lord Hawksbury, before related, "Ah ! Quakers go to France ?" The murder of the King and Queen, and the subsequent atrocities under Danton, Robespierre and Marat, are a striking commentary upon the declaration of the Commissioner at Dunkirk,—"We are now about establishing a government upon the principles of William Penn !"

The narrative I have given from the autobiography of William Rotch, of his experience in France, exhibits not only his undeviating adherence to the principles he professed, but his sound judgment and practical wisdom. All these qualities he had exhibited in a remarkable degree at his home at Nantucket during the Revolutionary War. My next article, which will relate to a period of his life previous to that of his residence in France, will exhibit, in a still more forcible manner, his adherence to principle, his firmness and energy of purpose, and the reliance that his fellow-citizens of the island placed in his integrity and sagacious counsel.

JAMES B. CONGDON.

## SECRET OF SUCCESS.

A few days since I met a gentleman, the owner of large paper mills. He took me through the mills, and showed me the great vats of pulp, and the great piles of paper ready for the market, and a world of things which I did not comprehend. After seeing all the machinery, and hearing his praises of his men, and how they sent for United States stocks—fifty and a hundred dollars at a time —every time he went to the city, I said :

"Will you please tell me the secret of your great success ; for you tell me you began life with nothing ?"

"I don't know as there is any secret about it. When sixteen years old I went to S—— to work. I was to receive forty dollars a year and my food—no more, no less. My clothing and all my expenses must come out of the forty dollars. I then solemnly promised the Lord that I would give Him one tenth of my wages, and also that I would save another tenth for future capital. This resolution I carried out, and after laying aside one tenth for the Lord, I had at the end of the year much more than a tenth for myself. I then promised the Lord that, whether He gave me more or less, I would never give less than one tenth to Him. To this vow I have conscientiously adhered from that day to this ; and if there be any secret to my success, I attribute it to this. I feel sure I am far richer on my nine tenths, though I hope I do not now limit my charities to one-tenth, than if I had kept the whole."

"How do you account for it ?"

"In two ways : first, I believe God has blessed me, and made my business to prosper ; and secondly, I have learned to be so careful and economical that my nine-tenths go far beyond what the whole would, were I otherwise. And I believe that any man who will make the trial will find it so."—*Dr. Todd.*

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In all great humanitarian movements of the day, the Quakers, silent, mild, unbelligerent as they are, have led the forlorn hope, and conquered. They were the only Christian society who opposed a solid front against Slavery. They are now inaugurating a higher and juster Indian policy ; they have ranged themselves within a year in the very foremost principles of Temperance ; and they have always preached the plain common-sense doctrine, that when men partake more of the nature of reasoning beings than of brutes, their disputes can be settled by reason and not brute force—a principle which England and America have once, at least, put successfully to the proof.—*N. Y. Tribune.*

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CREDENTIALS OF WILLIAM ROBINSON.

*To Friends of Philadelphia and elsewhere where these may come—*

*Dear Friends :*—Our beloved Friend William Robinson, an approved minister among us, has informed us that at various times since his former visit to America he has believed that it would be required of him to pay a visit in Gospel love to Friends of Philadelphia and its neighborhood, and to reside for a few weeks amongst them, holding himself in readiness for the performance of such religious service there and in some other places as may appear to be required of him, and that he believes the time has nearly come for its fulfilment.

After careful and serious consideration, and the expression of much sympathy and unity with the prospect, this meeting liberates him for the work to which we believe he is called.

We earnestly desire that in the performance of this service, he may be favored in every step to perceive, and enabled faithfully to follow, the guidance of the Holy Spirit, and that under His anointing his labors may be blessed to the edification of the church and to the gathering of souls to Christ. Commending our dear friend to your kind care and sympathy, we remain, with love, your friends.

Signed in and on behalf of Brighouse Monthly Meeting, held at Bradford, the 13th of Eighth mo., 1871.

ROBERT PARKINSON,
*Clerk at this time.*

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FROM YORKSHIRE QUARTERLY MEETING.

*To Friends and others in Philadelphia and elsewhere where these may come—*

*Dear Friends :*—Our dear friend William Robinson has laid before us a prospect of religious service amongst you, as detailed in the accompanying certificate from the Monthly Meeting of Brighouse. It has had our very careful and solemn consideration, and we feel it right to liberate him for the same.

Deep sympathy for our dear friend, in the prospect of this engagement, has been felt and expressed. We desire that in its prosecution, he may be very watchful to the pointings of duty, and that being permitted to feel the guiding and restraining hand of the Lord, his labors may promote the glory of God, and the prosperity of His church.

We remain, with love, your friends.

Signed in and on behalf of Yorkshire Quarterly Meeting, held at Leeds, the 25th and 26th of Tenth mo., 1871.

GEORGE TATHAM,
*Clerk.*

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FROM THE MORNING MEETING OF MINISTERS AND ELDERS, HELD IN LONDON, THE 30TH OF THE TENTH MONTH, 1871.

*To Friends of the Yearly Meeting of Philadelphia, and others to whom this may come—*

*Dear Friends :*—Our beloved friend William Robinson, who is a minister in unity amongst us, has at this time informed us in a simple and feeling manner that he believes it to be required of him to pay a visit in the love of the Gospel, to Friends of Philadelphia, and, for a time, to remain there and in the neighborhood, seeking to stand open to the performance of such religious duty as may

appear to be called for from him ; and he has produced the requisite certificates of the unity of his Monthly and Quarterly Meetings with him in this service.

We have been enabled seriously to deliberate on this imporant concern, and we believe it to be right to grant him this testimonial of our unity and concurrence with him therein. We commend him to the kind care and sympathy of our dear brethren amongst whom he is going, and to the grace and guidance of our Lord and Saviour Jesus Christ, for the work to which we believe he is called.

Signed in and on behalf of the meeting aforesaid. JOHN HODGKIN, *Clerk.*

J. B. BRAITHWAITE, *a correspondent of London Yearly Meeting with Philadelphia Yearly Meeting.*

# FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 20, 1872.

SIMPLICITY.—The apostle Paul in writing to the church which by Divine grace sprang up and flourished amid the wealth, magnificence, pomp and voluptuousness of Corinth, rejoiced in the preserving power by which he and his fellow disciples in Christian simplicity had been kept in their integrity amid the concentrated snares of that corrupt city. "Our rejoicing," said he, "is this—the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." By *conversation* he means the whole tenor of life, speech, action, thought and intention, all Christ-subjected. In all these the simplicity of purity, of godly sincerity, had been obtained, pride, self-seeking and vain display excluded, and they reached the highest style of manhood, in which they adorned the doctrine of God their Saviour. Exceedingly jealous was this great apostle lest the minds of the disciples "should be corrupted from the simplicity that is in Christ." Under circumstances and surroundings calculated to embarrass and pervert, was realized the perfectness of the law of the Lord, "making wise the simple;" and the Psalmist's declaration: "The Lord preserveth the simple," is well illustrated by Paul, when, cautioning the Romans against deceivers who would cause divisions and offences, he tells them: "I would have you wise unto that which is good, and simple concerning evil." In other words, he would have the children of God willing to appear fools for Christ's sake, pursuing the simple truth with directness and straightforwardness.

Simplicity is the twin sister of integrity. It is one of the vital testimonies to which Friends have been called of the Lord, by the steady upholding of which they have shone as lights in the world. It does not lead to the thraldom of any inexorable sectarian fashion, but rather to the freedom from fashion's tyranny, whatsoever guise it assume. Turning disgusted from the vanity of outward adorning, and arrayed in meekness and the gentleness of Christ, it places no occasion of stumbling in a brother's way. "Methought," said John Churchman in a letter to Samuel Fothergill in 1752, "I have had a glimpse of the holy attire with which the attendants at the holy altar should perpetually stand arrayed. Their vestments are holy, the garments clothe the spirit, and the adorning is beautiful and never waxes old,—'tis girt about the loins of the new man, not loosely laid aside when immediate service seems over—'tis bound in the heart and coupled to the soul. Oh, let this Urim and Thummin be forever with the Holy One, and by Him removed to His children."

THE YEARLY MEETING AT PHILADELPHIA convened on the 15th inst. A number of beloved brethren from other Yearly Meetings were in attendance, some with certificates, the reading of which was called for by a large expression, and although this was overruled, a blessed evidence was afforded that the word of God is not bound. The voice of fervent prayer was raised, and in the covering of solemnity which attended, it was felt that He who received gifts for men has blessings in store for His people, but that he will be inquired of. Although the credentials of messengers were not duly received, the message through them was handed forth both in this meeting and in the more public assemblies of the preceding day, sealing in many hearts the conviction that "truly, God is good to Israel." The conclusion to hold but one session per day, and the occupation of a large part of the first meeting with organization and with long discussion on a point of order, occasions our notice in this number

be brief, as the *Review* goes to press at
n early date.

The proceedings of the Meeting for Suffer-
gs showed a degree of zeal and industry in
rculating publications declaratory of the
inciples of Friends. A bill having been
troduced before the Pennsylvania Legisla-
re which, had it become a law, would have
pressed the consciences of those who are
ligiously restrained from any complicity
th war, the Meeting for Sufferings had
tended to the case with prompt and com-
ndable vigilance. A memorial, presented
that body, had been read in the Legisla-
re and presented to its several members and
the Governor. The proposed law was not
ought to a final vote before the adjourn-
nt of the Legislature.

A highly interesting meeting of the Freed-
n's Association was held on the evening of
e 15th. The Report was fraught with in-
rest and importance, and the verbal state-
nts of A. H. Jones, the Superintendent,
d the remarks of our beloved Friends Wm.
binson, Allen Jay, Rufus King and others,
re very impressive. We hope to give some
rther notice of this meeting which will, we
st, prove promotive of the cause for which
is held. The earnest sincerity and dedica-
n evinced by "the young men of the
inces of the provinces," and the continued
votion of fathers, whose life had been a
urse of philanthropy, reminded us of the
surance: "He that watereth shall be
tered also himself. Blessed is he that
nsidereth the poor, the Lord shall deliver
m in time of trouble."

SLAVERY AND THE SLAVE TRADE TO-
Y.—The slave trade and the system of
very are admitted to include the greatest
me against God and man of which human
ings have ever been guilty. Nothing could
more contrary to the benign character of
e Gospel or to Christian morality. In view
the abolition of this horrible iniquity
ong Christian peoples, many thankful
arts have exclaimed: "What hath God
ought!" Garrison, Whittier and other
ostles of liberty, have blessed God, folded
ir arms and taken a holiday. But the
man heart is "desperately wicked," Satan's
vices are not exhausted, and the dark
places of the earth are full of cruelty. Christianity embraces but a comparatively small part of the earth's surface and its population; and it is a startling fact and full of horror that the slave trade NOW devastates parts of Africa equal in extent to all Europe, and sends to the grave annually (or, rather, to a graveless death) hundreds of thousands of victims. A small proportion of the kidnapped prisoners live to reach the slave markets. Caravan routes are to be traced by whitening skeletons, and the track is too plain to be missed. From the highlands to the seashore—along the borders of the Red Sea—from Suez to Zanzibar, the horrible caravans are seen, mere living skeletons, starved with hunger—eyes sunken, their cheek bones only protruding bones, tottering and staggering, and killed and abandoned when absolutely worn out with fatigue—a blow from a club on the back of the neck, and a human body quivers in death.

Etienne Felix Berlioux has issued in French a startling little book: "*The Slave Trade in Africa in* 1872, *principally carried on for the supply of* TURKEY, EGYPT, PERSIA AND ZANZIBAR." This is republished in London, with a preface by our Friend, Joseph Cooper. From Berlioux's Introduction, we copy as follows:

"There is a work, one of the glories of our age, in which Humanity must rejoice, and of which England, in particular, may be proud; it is the Abolition of Slavery in the colonies of Christian peoples. In them, the negro has ceased to be game which is hunted—an article of merchandise to be sold—a beast of burden goaded to labor by the lash.

On December 31st, 1868, the Mixed Commission Court, established at the Cape of Good Hope by the governments of Great Britain, the United States, and Portugal, declared that it had not been called upon to judge one single case of slave-trade during the year then closing.

In consequence of this, Lord Clarendon announced that these three nations had concluded to discontinue the Commission. There could be no longer any reason for its continuance, as the slave-trade was abolished on the western coasts of Africa.

Thus it may be said that the western traffic is dead. But the friends of humanity must not too speedily rejoice, for whilst the evil has disappeared on one side, it has manifested itself on the other—as wide-spread, as distressing and as hideous as ever.

This latter trade, made known only within the last few years to civilized nations, and still little known to the public in general, is so dreadful that we should be tempted to disbelieve the accounts, were they not attested by the most indubitable evidence.

This great man-hunt, of which we once knew nothing, carries off annually 70,000 prisoners; the number of the dead that it leaves behind is incalculable; the total certainly cannot be less than

350,000, but it probably amounts to 550,000. The countries in which it exists and to which it introduces incendiarism, devastation and murder, are of much greater extent than the whole of Europe.

Let not these figures be deemed exaggerations, neither let these horrors be denied, because they have remained so long unknown. To prove the number of victims, the depositions of witnesses have been examined and compared; but as the witnesses themselves have not seen all, the reality must be still more terrible than the picture they have drawn.

If these facts have been concealed up to the present time, it is because the guilty parties have taken the greatest care to hide them; the crime has been committed in countries unfrequented by our travellers, which is another cause of our ignorance. The culpable parties have also been much on their guard, because many of them, belonging to western nations, have been unwilling that the vile source whence they obtained their riches should be revealed.

This new slave-trade is carried on for the eastern markets and from the eastern coasts of Africa. The slave hunts are organized in three regions,—in the interior of the African continent, on the borders of the Upper Nile, and on the coasts of the Indian Ocean.

The countries where the slaves are sold are Egypt, Arabia, and all those in possession of Mussulmans. It has taken many years of effort to destroy the western slave trade, which diplomacy has not lost sight of since the year 1815. At length success is achieved, and not only has the western slave-trade been abolished, but slavery itself has disappeared almost everywhere.

Following the example of other great nations, Portugal has almost abolished it, and though Spain and Brazil still retain slavery, they are taking some steps towards its abolition, and will not much longer maintain an institution, condemned by the whole civilized world.

In the East, a long time will be required to bring about a reform, and it will prove very difficult, if slavery itself be the question; for there, the manners, traditions, and religious creeds, all encourage and protect it.

A great and complete moral renovation will be necessary to effect its disappearance. But to destroy the transport and importation of negroes as slaves, Europe has but seriously to insist upon it.

The vessels in which the prisoners of the man-hunters are crowded, file off, so to speak, before our colonies and pass through the midst of our fleets. They belong to peoples incapable of resisting the orders of Europe, because the uncivilized men who command them can rely neither on their strength nor on their ability to escape the pursuit of the cruisers.

Our ignorance, and the negligence of our governments, alone have permitted this disgraceful traffic to continue to this day. It will cease when we have become better informed, and are possessed of more zeal.

The error of Europe, in this respect, is one of the strangest and the most difficult to explain; but the part taken by England, in one respect, is still more extraordinary. This Power, which was so zealous against the Western slave trade, made a terrible mistake when she sanctioned it in the East. Although this error is about to be abandoned, we may still speak of it, and indeed must do so in order to hasten the reform.

That which England would have indignantly refused to the United States and to Spain, she formally granted to the Sultan of Zanzibar; which concession has had the most disastrous results.

Our author asserts, "as a general rule, t all Mussulman countries have retained s ery.

"It exists not only as a fact but as a ri under the protection of the laws and the auth ties, in Arabia, and in Asiatic and European key. Until foreign or exterior influence effec change, wherever Islamism reigns, man will thing to be bought or sold."

In Turkey, law authorizes and magistr protect it. Public sales and fresh impo tions of negroes are interdicted by Europ Turkey, but are secretly encouraged.

"The Koran, which ruins the homesteads b shameful polygamy, destroys the nation by its aggerated despotism, and annihilates individual tivity by its fatalism. Thus way is made for slav which, reacting in its turn, has completed the w of moral destruction which condemns the Eas stagnation and death."

Against this *Eastern* slavery, Eng cruisers, *armed against the slave trade*, n do nothing. In Zanzibar, we regret to s "the princes have, by British treaties, right of purchasing negroes." This iniqu being brought to light, we feel assured t the noble people of England will withd their sanction and make reparation.

The journey across the Great Sahar said to exceed in horrors the much execra "middle passage" of the old slave ships. Berlioux says:

"From the town of Tripoli to the Lake Tchad t are nearly 20 degrees, an extent of land more t twice and a half the length of Great Britain. by this route that the convoys of negroes are dr by their pitiless masters, condemned, under burning sun, to the tortures of thirst, hunger fatigue. It is a long funereal march in the mid the solitude of the desert. From time to one of the miserable company falls to rise no m his fellow prisoners make no halt to cover body even with a little sand. * * * On sides of the road we see the blanched bones of victimized slaves—skeletons still covered by katoun, the clothing of the blacks. The trav who knows nothing of the road to Bornou, only to follow these scattered remains, and he not be misguided."

One more quotation and we leave our r ers to painful contemplation:

"Africa is a land of abundant fertility, but fertility produces comparatively nothing; the rican race is one of the most numerous; but race is not at present reckoned in the hu family. Thus our world is too large by one q ter. Do we accept so impious a conclusion?

ent there are not only assassinations, but exter-
ations; there are populations annihilated;
e are victims who call aloud for help, whose
ns are never heard; there are murderers who
e no fear; there are crimes and no punishment;
criminals who expect to receive fortune and
es as a price for their guilt."

NONYMOUS CONTRIBUTIONS.—Papers of this kind
requently received. According to well under-
d rules, they are not entitled to attention, and,
he Editor's time is fully engrossed, they are
ly perused.

HE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS
NDIAN AFFAIRS will hold its next stated meeting
'hiladelphia, commencing on Fourth-day, 24th
, at 3½ P. M.

MARRIED.

ORTHINGTON—REEVE.—At Friends meeting,
onwood, Kansas, on the 15th of 2d month, 1872,
uel, son of Henry W. and Elizabeth Worthing-
(the former deceased,) to Sarah Catharine,
hter of J. Whitall and Hannah L. Reeve, (the
er deceased.)
AILY—MOORE.—On the 10th of 4th mo., 1872,
'riends' Meeting House, Rancocas, N. J., Loyd
, of Trenton, N. J., to Lizzie A. Moore, of the
er place.

DIED.

AVIS.—On the 26th of Fifth mo., 1871, Daniel
is, a member of Sandwich Monthly Meeting,
., in his 81st year. He was a diligent attender
ligious meetings, zealously engaged to main-
our Christian discipline, and gave sweet evi-
e that his hope was in Christ.
LLEY.—At South Yarmouth, Mass., Second mo.
1872, Hannah P., wife of David Kelley, and
hter of David K. Akin, aged 44 years, an es-
ed member of Sandwich Monthly Meeting.
ing forward to the close with an earnest desire
truly prepared, she was mercifully enabled to
n all into the hands of her Redeemer, and thus
d peacefully away.
ROWELL.—At South Yarmouth. Mass., Third
3d, 1872, Abigail, widow of the late Isaiah
ell, a member and Elder of Sandwich Monthly
ing, aged 87 years. She was gathered, we rev-
ly believe, as a shock of corn fully ripe.
NOWLES.—Suddenly, at her residence in Rich-
d, R. I., First mo. 1st, 1872, Hannah, widow
hn Knowles, in the 89th year of her age, a
hy member and Elder of South Kingston
hly Meeting. From her youth she was closely
hed to the principles of Friends, and had a
estimate of herself and her religious attain-
s. She was a bright example of meekness
patience, a sincere, exemplary Christian. Even
lvanced age she derived much comfort and sat-
tion from a daily perusal of the Holy Scrip-
, which was often performed without the aid
lasses; and her mental faculties were still
t in old age. Although for about nine years
was from weakness and inability deprived of
privilege of attending our religious meetings,
she was enabled quietly and trustingly to lean
the Strong Arm that was mercifully stretched
for her support through her lengthened life,
resignedly to acquiesce in the will of her lov-
aviour. in whose arms she quietly fell asleep,
wake, we reverently believe, in heaven.

JESSUP.—At Cincinnati, Ohio, on the 22d of 3d mo., 1872, Herbert Levi, aged about 2 years, son of Lindley M. and Sarah Elma Jessup, members of Cincinnati Monthly Meeting.

PICKRELL.—On the 8th of 2d mo. in Oskaloosa, Iowa, Mary, wife of Wm. P. Pickrell, in the 64th year of her age. A devoted member, from early life, of the religious Society of Friends, she maintained a catholic spirit, and was an earnest laborer in the cause of Christ. Having finished her work of faith and labor of love, she passed triumphantly through the dark valley with a soul radiant with the hope of awakening satisfied in the Divine likeness.

STREET.—On the 15th of 10th mo. 1871, in his 61st year, Aaron Street, a member and Elder of Union Monthly Meeting, Missouri. He was at the time of his decease engaged among the Osage Indians, conducting a store owned by a Friend. On the last day of his life he assembled his family to take leave of them and imparted excellent exhortation.

SMITH.—On the 11th of 4th mo. 1872, Caleb Raper Smith, in the 80th year of his age; an esteemed member of Burlington Monthly Meeting, N. J.

## CORRESPONDENCE.

IOWA, 4th mo. 2d., 1872.

*Wm. J. Allinson—My Dear Friend:*— * * * * * * * I sent, without any explanation, an essay on "*The Law.*" I trust I need not repeat the wish that thou wilt never allow anything from my poor pen to embarrass thee in the least. If anything is sent that does not commend itself as desirable for thy columns, it will be greater kindness to lay it aside than to publish it.

The "*Basis of Christian Fellowship*" * has elicited comment from dear Friends, some approving, some dissenting, and some *strong writers* on both sides. I knew that I was touching great questions. But they are questions that are coming to the surface, and must be met. Yet I fear many will fail to understand my own position, from the brevity of the article alluded to. Every testimony of our Society is dear to me. I believe in that holiness which has been practically exemplified by saints past and present within our own denomination. But where can Christians be best raised to a high standard, *within* the Church, or *outside* of it? Admitting those of the Lord's children who seek our communion to fellowship in our organization, it does not follow, that I can see, that any should leave the highest ground that has been reached.

Do we lose any of our weight, or any of our spirituality, by receiving a larger number to be influenced by them? What would apostles have required of applicants for Church-membership? But will not large additions bring a preponderating influence to lower our standards, and change our mode of wor-

* See page 445.

ship, and rob us of our liberty, by bringing us into bondage again to form and ritual? Here is the great question at issue. Let it be considered fully. I am not at all sure that such results would follow. I am not sure but such accessions might prove the very needed means of quickening to more robust and vigorous exercise the whole body.

But before these mighty questions affecting the holiest cause and highest interests, we must feel our ignorance and impotence, and the need of wisdom from above. For the issues and questions of our day, we have no precedents to guide us. They are *new*. Surely there is a progression in which the Lord leads His Church. We need a discerning of the signs of the times—an "ear to hear what the Spirit saith."

It was our privilege to attend a General Meeting at Le Grand three weeks ago, appointed by a committee of Bangor Quarterly Meeting. It was, I believe, a season made memorable to many souls by the evident presence of the Lord to bless, and the powerful preaching of His word. Several had precious service. * * J. B.

For Friends' Review.

## MIND AND MATTER.

The *reality* of the existence of Matter, on the one hand, and of Mind on the other, has long been a subject of philosophical investigation and discussion. Some philosophers have denied the existence of the one, some of the other. The Materialists tell us that apart from Matter, there is no such thing as Mind. The Idealists tell us that the only certainty is the existence of thought, and that what is called the material world, in its totality, as in its several parts, with their modifications and changes, are nothing but different phases of consciousness.

The physiologist traces the impressions made on the organs of sense back through the nerves to the brain. He slices away the brain, and finds that in the same proportion, the living being is deprived of its powers. According to the part removed, the powers of locomotion, of sight, of respiration, of conscious intelligence, will be interfered with. Moreover, as the brain is inflamed in fever, stimulated or oppressed by alcohol, opium, hashish or other means, very great changes take place in the mental manifestations. In a word, a given affection of the *brain* is followed by a corresponding affection of the *mind*. So it appears that we may say: As is the state of the brain so is the state of the mind; there probably being no phenomena of mind—sensational or ideational—without a corresponding change or motion in the cerebral molecules. Hence, the materialist infers, if there is no brain there is no mind, no soul, no will. I phorus being always present in the bra has been said that without phosphorus is no thought. Among the baldest asser of this kind are those of Harriet Marti and H. G. Atkinson, in "Letters on the of Man's Nature and Development:" "D or sober, mad or idiot, a man is at all t the result of his material condition and influences without. * * * Some are wolves by their nature, and som lambs, and it is vain to talk of resposibil (M. and A., 131.) "I feel that I a completely the result of my nature, an pelled to do what I do, as the needle to to the north, or the puppet to move ac ing as the string is pulled." (M. and A.

On the other hand, the Idealists say who talk thus are using words to whic *realities* correspond. You speak of min a product of matter. The direct opposi this is true. What is called matter is o product of mind; or if there be any stratum to the so-called material world, a very different something from that pict by the present senses. To the dog's ey universe is one thing; to his master's other. Even the decision of our own s is not uniform. Sight, touch, hearing, and smell are often deceived. They tel thing at one time, at another, another. in those affected with Daltonism, the are confounded, so, according to the me through which objects are viewed (a stick partly in water) their *forms* are cha By pressing up the eye-ball, both the a ent number and position of objects ar tered. The touch, as in rolling a pea o hand, first with the fingers in the usual o and then with them crossed, shows a lik certainty. The interposition of a pie colored glass will change the appearan the whole creation to the eye. If our n had the texture of steel, iron would fe soft as dough. So of the other senses.

This contest has been kept up for ages the parties to-day appear to be not nearer together than they were at first. Aristotle and Plato, down through nom ists and realists—down to Hobbes Thomas Brown—and so on to the Pos Philosophy of Comte, the Kraft and St Büchner, and the Idealism of Kant Fichte. The names of Locke, Clark, B Des Cartes, Spinoza, Leibnitz, Berkley, H and others, stand out prominently in investigations and discussions.

What then has been gained? As knowledge of the real, ultimate essen either matter or mind—almost nothing. are as ignorant in the one case as in other. And indeed, one of our latest osophers, Herbert Spencer, has pronou

whole discussion absurd. "We can think mind," says he, "only in terms of matter. can think of matter only in terms of d. When we have pushed our explora- s of the first to the uttermost limit, we referred to the second for a final answer. en we have got the final answer of the nd, we are referred back to the first for nterpretation of it. We find the value in terms of $y$, then we find the value of terms of $x$; and so on we may continue ver without coming any nearer to a solu- The antithesis of subject and object r to be transcended while consciousness renders impossible all knowledge of ultimate reality."

ence, (that is, from the fruitlessness of e discussions,) to me, the *argument* on 403 of the current volume of the *Review* ot satisfactory. It seems to me, more- , if I understand the argument, that tionable ground has been assumed. Is argument, that physical phenomena in- ing space and intellectual phenomena in- ing time, therefore the essential differ- between space and time proves a like rence in physical and spiritual entities? in, the indubitable reality of mental per- lity and the probable reality of matter identified only through some category ap- able to space and time. Such is the cat- y of quantity or number. Does this n that since matter can be measured or bered, and minds can be measured or bered, therefore the *reality* of both is ed? If this is not the meaning, what ? I would simply ask if physical phe- ena do not require time for their mani- tion, and as to spiritual or intellectual omena, have we any knowledge of their ifestation except through the brain, and e in space? Even if, with Des Cartes, lace the soul in the Pineal gland, we can lly conceive of it otherwise than as oc- ying space—much more if we place it in extended cineritious matter of the cere- n. Again, it seems to me that the cate- of number or quantity is not, in any full e of that term, applicable to spirit, ex- as we lean to a materialistic view. I e no definite idea of quantity except by surement, or of number, except that d on unity and what results from the tion or subtraction of units or parts of s. But what do we mean by measuring l? Still more absurd is it to speak of a soul. I know the flippant manner in h such expressions are sometimes used, we are not now dealing with *metaphors*, with *realities*. Des Cartes thus expresses self: "We do not conceive of any body pt as divisible, whereas the human mind ot conceive of itself except as indivisi- ble, for in fact we cannot conceive of half a soul!" How does this establish the *identity* of the *reality* of mind and the *reality* of matter where the category of number cannot be applied to both alike? (And in this it is not intended to admit the force of the argument, even if it did apply to both alike.) And Prof. Chase himself seems to be of the same opinion, for in the following paragraph he says, "It is true, that the only reality we can positively affirm, is our own experience."

While questioning the soundness of the argument, however, the writer is very far from opposing the conclusion. Indeed he believes that here is the ultimate point to which all these speculations lead us—showing, as they do, the futility of argument, of attempting to reason, about that which is the only *ground* from which reason can arise; of attempting, as it were, the soul to sit apart from itself and subject its essence to investigation; or placing itself in one scale, endeavoring at the same time, by a convulsive effort, to throw itself in the other, and thus take the number and weight of itself.

> "Stand still, my soul, in the silent dark,
> I would question thee,
> Alone in the shadow drear and stark
> With God and me."

Though we have here the first and the second persons, the "I" and the "thee," we know that these are essentially one and the same, and that the *consciousness* of the condition of this *ego* in reference to the sense of duty therein, is the theme of the poet.

Hence, as to the reality of the existence of mind, as of matter, my appeal would be not to reason, not to argument, but to *consciousness*. To the same would I appeal to establish the moral responsibility of man, and hence his free agency,—and in confirmation of this position would quote the words of one of the foremost among living physiologists: "The materialist, in reducing the thinking man to the level of 'a puppet that moves according as the strings are pulled,' places himself in complete opposition to the undoubting conviction which almost every one feels who does not trouble himself by speculating upon the matter, that he really possesses" (would it not be nearer the truth to say, really is) "a *self-determining power* which can rise above all the promptings of external suggestion, and can, to a certain extent, mould external circumstances to its own requirements, instead of being completely subjugated by them." And in reference to our highest relations, we may use, in the form of a query, in part the words of Prof. Chase, and ask if it is possible to go further back in the great questions of right and wrong, of duty and of religion, than with undoubting

assurance, to accept, as from God, his revelation of Himself, in our inmost souls?' Φ

THE OPENING OF THE SEALED BOOK.

The unsealing of Divine mysteries, the unfolding of the great purposes of God in the creation and redemption of man, is the work alone of the Lamb in the midst of the throne. "Thou art worthy because thou wast slain, and hast redeemed us by thy blood." How even revelation, like every other blessing, emanates from the cross!

This opening of what before was sealed, was among the events declared to John as "things which must be hereafter."

The leading into all truth is the Holy Spirit's work. He makes plain to the children of God in these last days, what was veiled from former ages.

The Book itself, I am disposed to believe, comprehends past, present, and future. It was "written within and on the back side." May not this include both the outward and visible, and the inward and spiritual manifestations and works of God?

As the Lamb came and took the book out of the right hand of Him that sat upon the throne, the song of praise begun before to the Creator, swelled and deepened into a new song to the Redeemer from the voices of increasing multitudes, until the wondrous climax when every creature in heaven, and on the earth, and under the earth, and such as were in the sea, were heard saying, "Blessing, and honor, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

In the opening of the seals, there appears first, a white horse, with a rider having a bow and receiving a crown, and going forth conquering and to conquer.

It has seemed to me that this symbolizes the sovereignty and omnipotent power of God, as displayed first in the outward creation, calling worlds into existence, and secondly, in the work of Redemption going forth to conquer and subdue unto Himself. The first attribute of God displayed by His works, and the first in man's conception of Him must have been His *Power*.

The despoiler came, and over the fairest work of the earthly creation there spread the blight and the curse of sin.

The second seal is opened, showing the red horse, to whose rider was given a sword, and power to take peace from the earth.

How truly this represents the judgments consequent upon sin, and the condition of mankind after the fall: peace taken from the earth, and a destroying deluge is sent to sweep from existence a guilty race.

In the new creation, Christ came to send not peace on earth, but a sword, to peace from the sinner, and to destroy sin

The opening of the third seal brings view the black horse, and the rider having pair of balances in his hand—striking bols of justice and law, as revealed from Sinai to the world through the chosen people of God. The law which is a terror to evil doer, is the very protection of them do well. The oil and the wine are not hurt.

Following the same order in the work redemption, we are convinced of sin, of righteousness and of judgment to come, as we shown the Divine Law, and how we broken it, and how we are condemned

Then the fourth seal is opened. The horse and its rider, Death, are seen. Death reigns. And for our rescue from it the Atoner bowed his own head to the fell stroke, and tasted death for every man.

This is the central seal of all the seals. The central fact of time, the central radiating point in redemption's plan, is cross where death his highest victim claimed and where his greatest *triumph* was his *feat.*

When the fifth seal is opened, living are brought to view *under the altar.* From death, *life* springs.

After the crucifixion, resurrection and ascension of our Lord, His living, faithful followers appear, persecuted and "slain the word of God, and for the testimony they held." In the world's annals, what long line of martyrs sealed their testimony with their blood, through successive persecutions of the early church! And applying these illustrations still to spiritual experience when Christ is apprehended and received the great sacrifice for our sins, then we brought to be buried with Him by baptism into death, that we may rise with Him newness of life, and be prepared to receive "white robes." "*White robes were given unto every one of them.*"

Now this new life of holy consecration must be proved and tried.

What commotions and convulsions ensue upon the opening of the sixth seal! 'Tis a period of shaking and of overturning, when everything that can be shaken is shaken. The wrath of God is shown against all

Happy they whose sins go beforehand judgment; who, abiding the day of the Lord's coming as the Great Refiner will be "*able to stand,*" established as pillars in the temple of God, to go no more out. To His servants, receive in their foreheads "seal of the living God."

Brought out of great tribulation, robes washed and made white in the blood of the Lamb, they are before the throne

and serve Him day and night in His ple, and He shall dwell among them. ey shall hunger no more, neither thirst more, neither shall the sun light on them, any heat. For the Lamb which is in midst of the throne shall feed them, and ll lead them unto living fountains of ers, and God shall wipe away all tears their eyes."

When the seventh seal was opened, "there silence in heaven about the space of half hour."

Thus we see, in the end, as in the begin- g, in redemption as in creation, the carry- out of the great Sabbatic idea which runs ough all the Scriptures, ever pointing kward to that seventh day in which God ed from all His works, and forward to rest that remaineth for the people of God.

In contemplating upon the opening of the s, I have been struck with the remarka- symbolism which distinguishes the first from the others, corresponding to the es and figures which marked the former ensation, for 4,000 years, before Christ's ing.

And while I desire never to indulge in e human speculation upon sacred myste- , it has impressed me with interest to ice how every successive thousand years seemed characterized by those very things strated in the opening of the correspond- seal.

In the second thousand years, we have the rd of the deluge, confusion of tongues, dispersion of mankind; the destroying sundering and scattering of that sword took peace from the earth.

The third thousand is marked as the iod of the giving of the law, from the call Abraham near its beginning to the highest y of the legal dispensation in the build- of the temple and the reign of Solomon, r its close.

In the fourth thousand we see the conse- nces and the penalties of the broken law; he declensions, and divisions and captivi- and sore calamities of that nation to om the law was given, and near the end that period, the Saviour of the world, ing that dread penalty upon Himself, and ng that we might live.

Here the symbols of the horses and the semen cease. Here type and shadow se: the vail of the temple is rent, and ce ".rth Revelation becomes direct.

In the next thousand years we behold the hful holy witnesses of the Lord Jesus rist, persecutions and martyrdoms and ite robed saints.

We are living in the sixth period. What ld better describe it than the apocalyptic on?

In the agitations and overturnings, politi- cal and religious, of the present, and in the further revealing of the wrath of God against all unrighteousness yet to come, and even now impending, "who shall be able to stand?"

Even a mighty host! From the ranks of the great army of the Reformation, from all the tribes of the true Israel of God, and out of every nation and kindred and tongue and people, shall the countless multitude go up from the tried and assailed, yet unconquered and unconquerable militant church on earth, to the church triumphant in heaven.

Happy they who are gathered by the present abounding means of grace. They will escape the judgments and the woes that follow the blowing of the seven trumpets, and the pouring out of the seven vials full of the seven last plagues. J. B.

*Iowa.*

From Words of Cheer.

## "A LITTLE WHILE."

"A little while, and ye shall not see me; and again a little while, and ye shall see me; because I go to the Father." *John*, —xvi. 16.

"A little while,"
Lone pilgrim, hear the word
Of thy dear absent Lord;
He said thou shouldst not see him for a while,
The dark defile
Of life doth briefly hide his tender smile.

"A little while,"
The veil may intervene,
And darkness hang between
The form thou lovest and thy weary eyes;
The mists will rise,
And that will be a sweet and strange surprise.

"A little while,"
And life's dark passing storm
Shall change to sunlight warm,
And all with these shall be eternal calm,
And angel psalm
Shall on thy spirit pour its healing balm.

"A little while,"
And thou shalt strangely hear
The accents soft and clear
Of olden voices ring familiarly,
And O! to thee,
How sweet will those glad words of welcome be.

"A little while,"
And softly gliding out
From this dark sea of doubt,
Thy thought will rise and wing its easy flight
Through paths of light,
And thou shalt look upon the Infinite.

"A little while,"
Thy weary pilgrim feet
Upon the golden street
Will stand, and down the shining avenue,
With radiance new,
Thine own eternal mansion thou shalt view.

"A little while,"
Pursue the way of faith,
Though toilsome be the path;
Some day the darksome haze will vanish quite,
And on the sight
Celestial morn will drop its changeless light.

DWIGHT WILLIAMS.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 16th inst.

GREAT BRITAIN.—In the House of Commons, on the 12th, to the question whether the government intended to send to the Geneva Board its counter case respecting the Alabama claims, Gladstone replied that the case had been prepared and dispatched to Geneva. He said it contained nothing relative to the claims for indirect damages. A note accompanied it, containing a declaration on the part of the government for the purpose of reserving all rights appertaining to the Queen in this arbitration, so that in future the government would not be fettered by any implied compromise. The American Minister in London had been informed of the course taken, and had notified Earl Granville that he had no objection to make. The American counter case would be presented to the tribunal without prejudice to the rights of either party. The Minister had subsequently informed Earl Granville that the United States Government concurred in the view that the presentation of the counter case would not affect the position assumed by Great Britain on the question of indirect claims. Gladstone promised that the document should soon be laid before Parliament, and praised the House and the people of England for their forbearance, and Congress and the people of the United States from attempts to embarrass the question. Disraeli said that the very act of sending the counter case to Geneva, admitted on the surface the justice of the American claims. Similar inquires and replies were made in the House of Lords.

The documents were laid before Parliament on the 16th, and Lord Granville stated that the agent of the American Government, when the note of protest was presented at Geneva, said that his instructions did not contemplate such a note, and he reserved for his government the right to indicate the scope of the treaty.

On the 12th, in the House of Commons, a member moved an address to the Crown, asking that measures may be taken for the withdrawal of Great Britain from any treaty binding her to interfere with other nations by war. After a debate, the motion was rejected by a vote of 126 to 21.

O'Connor, the assailant of the Queen has been tried. He pleaded guilty, alleging insanity as a ground of mitigation; but a jury empanelled to inquire into his mental condition reported him perfectly sane, although a physician examined as an expert gave the opinion that he was insane and dangerous to be at large. A verdict of guilty was then given, and he was sentenced to 12 months' imprisonment at hard labor, and to receive 20 lashes.

A circular has been issued inviting subscriptions to the stock of the Great Western Telegraph Co., which proposes to lay a cable from England to New York, and thence to the West Indies. The capital of the company is fixed at £1,350,000.

John Bright took his seat in the House of Commons on the 11th, for the first time since his protracted illness.

THE GENEVA ARBITRATION.—The counter cases of Great Britain and the United States were presented to the tribunal on the 15th, according to previous arrangement. None of the arbitrators were present. The two governments were represented by their respective agents, Lord Tenterden and J. C. Bancroft Davis, and by some of the counsel of each. The official proceedings consisted in the delivery of the documents to the secretary of the Commissi for transmission to the arbitrators.

FRANCE.—A recent dispatch from Paris to London *Times* stated that President Thiers has mally declared that the order requiring passp from persons entering France has been abolish and that henceforth travellers will be registered the frontier, and will not be taxed therefor, nor s jected to the scrutiny of civil officers while sojou ing in the country.

Gambetta, in addressing the citizens of Ang in advocacy of the republic, asserted that the wh country was practically a unit for the defeat of supporters of a monarchy; citing as proofs the sults of recent municipal and departmental electio He vigorously urged upon President Thiers the finitive establishment of a republic.

Casimir Perier has declined the appointment Minister of Finance, and it is supposed that G lard, Minister of Agriculture and Commerce, w was appointed Minister of Finance pro tem. on retirement of Ponyer-Quertier, will retain b positions.

The French Transatlantic Telegraph Company concluded a contract with the Telegraph Main nance and Construction Company, for the laying a fourth cable between Enrope and America.

SPAIN.—Carlist movements are reported in Ca lonia and some neighboring provinces, and so disturbances elsewhere, growing out of the rec elections for the Cortes. The French governm has directed the authorities of departments on Spanish frontier to arrest all Spanish refugees, and stop all packages for Spain containing powder a cartridges.

Castelar, the well-known Spanish republican, a recent speech at Seville, said that his party pired to the formation of the United States of E rope, and the foundation of a universal republ

GERMANY.—A petition has been sent to Prin Bismarck from 47,000 women of Alsace and Lorrai asking that their fathers and sons may be exempt from service in the German army, for a few yea

MEXICO.—A body of revolutionists was report at the last accounts, to be advancing on Matamor with the design of attacking that place. Troo had been sent from Vera Cruz to the aid of city. Two factions among the opponents of government, the partizans of Diaz and of Lerdo Tejada, are said to have now come to an agreem between themselves, and united in the effort to d place Juarez, on the ground of alleged illegal tent of office. Under the present Constitution, Lerdo Tejada, Chief Justice, would succeed to the of of President, if Juarez were removed.

DOMESTIC.—Snow slides or avalanches are ported as having occurred on the 11th and 12 at Little Cottonwood, in the mining region of Ut and are described as the most fearful that have be known by the present inhabitants. One at Welli ton Mine came from a height of 2000 feet, carryi off everything in its course, and burying the wh force of workmen of the mine. After much lab all were dug out alive except one. In anot slide, seven men were caught, but were rescued.

Official returns made to the Bureau of Statist show that during the quarter ending with the 3 ultimo, 31,971 passengers arrived at the port New York, of whom 28,203 were imigrants. these, 4,769 were under 15 years of age. Fr the German States came 12,479; from Great B tain, 7,554; from Ireland, 3,948, and from Fran 1,386.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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For Friends' Review.

### HARRISON ALDERSON.

In the removal of this dear Friend we are constrained to commemorate the goodness of the Lord in having endowed him with grace and gifts whereby he was able to stand for the cause and the testimony, and to preach the Gospel in demonstration of the Spirit and with power.

Harrison Alderson was born in Dent-Dale, Yorkshire, England. His parents, Richard and Mary Alderson, were Friends, the latter occupying the station of Elder. At the age of 11 years he was deprived of the care and counsel of his father, and being thoughtful and serious for his years, a share of the responsibility of caring for his mother and five younger brothers fell upon him. It is instructive to contemplate his remarkable conscientiousness and attention to filial duty at this tender age. He shrunk from any act which would pain his pious mother or add to her cares; so that upon her dying bed she testified, "Thou hast been to me *more* than a *son*—the Lord will reward thee, my child!" After the decease of his father, he attended Friends' school at Ackworth till near the age of 14, when he was placed as apprentice with a Friend in Lancaster, to whom his careful and industrious habits were very valuable.

When a youth, it was to him an object of especial interest and desire to acquire sufficient means to care for his mother, and to enable him to entertain Friends travelling in the ministry.

In the spring of 1833 he was united in marriage with Emma Botham, who was a loving and true helper to him in spiritual and temporal things. After a union of 14 years, she peacefully departed this life, leaving him with the care of five children, manifesting to the last a concern for his religious welfare. Her dying injunction was, "Take heed to the ministry which thou hast received—that thou fulfil it!" a charge impressive to him when uttered, and affectingly revived in his remembrance when he was constrained to speak to the assembled gathering at the time of her funeral.

It had been the earnest concern of these dear Friends, in setting out in life, to choose the Lord for their portion and the God of Jacob for the lot of their inheritance. The cares of this world were not permitted to interfere with their constant attendance of all their religious meetings, and during the time so employed, his place of business was *habitually closed*, being thus disposed to honor the Lord with his substance.

They walked together nine miles to their Monthly Meeting, thus preferring before the increase of worldly substance, the privilege of gathering in the Saviour's name with the assembled Church to worship God in Spirit.

He served the church acceptably in the position of Overseer and of Elder, and was subsequently recorded a Minister of the gospel. During the defection in England called the "Beacon Controversy," his spirit was painfully exercised, and whilst serving long on a committee of the Quarterly Meeting, he was constrained to deal very plainly with

some whom he had in earlier years esteemed highly as "fathers in the church," but who had deviated from the precious testimonies, for the maintenance of which he believed the Society of Friends was raised.

Firmly attached to the principles of Truth as declared in Holy Scripture, and also in George Fox's letter to the Governor of Barbadoes, he was careful to avoid both right-hand and left-hand departures from the Gospel standard. Under an impression of duty he emigrated to America, making his abode near Cincinnati, where, within the limits of his own and in neighboring Quarterly Meetings, his ministry was frequently exercised under the anointing power of Christ, to the comfort and edification of the Church.

In the early part of 1852 he spent some time within our limits, previous to visiting his friends in England. During this absence he wrote: "How responsible the position and arduous the services of a Minister of Christ! How needful for us to be continually on the watch, with our loins girt about, and our lights burning, waiting for our Lord, and our feet continually shod with the preparation of the Gospel of Peace; blessed is that servant whom his Lord, when He cometh, shall find so engaged. May I more and more realize this blessing, and experience a capacity to fulfil my measure of labor and of suffering according to the will of God, working while it is called to-day, knowing that the night cometh in which no work can be done."

Again he wrote: "How sweet and how precious is true Gospel fellowship! but which, I fear, is neither so largely nor so frequently realized in this our day, as was once happily the case, and the blessed privilege of some in days past in which love did abound, and more of a harmonious labor in this love to God and to men for His sake prevailed, for the advancement and spread of the cause of the blessed Redeemer." He "who was a man of sorrows and acquainted with grief," said to His disciples, "ye shall drink, indeed, of the cup which I drink of, and be baptized with the baptism that I am baptized with," and this remains to be the heritage of His ministers. In prospect of Gospel service he wrote: "Since my lot has been cast in this my native land, it has been frequently, indeed generally, very much otherwise with me than a time of spiritual feasting, and the dispensation has been sensibly changed. For reasons I believe perfectly wise and good, the face of my best Beloved has been often hid from me; the sensible enjoyment of His life-giving presence very frequently and for a long season wholly withdrawn, and my deeply exercised spirit tossed at times as with tempest and not comforted. Baptisms deep, and mortifying, and painful, have often fallen to my lot as in the cloud and in the sea; yet amid all, hitherto, I have been helped to keep the faith, and to fight, often indeed very imperfectly and feebly, the good fight, thus hoping for the victory in the end, through Him who loved us and gave Himself for us."

In the year 1853 he became a member of Burlington Monthly Meeting, N. J., where also he was faithful in the use of his gift, and eminently helpful in meetings for discipline, like a well instructed scribe bringing forth from the treasury things new and old. He was strongly attached to and deeply concerned for the maintenance of the spiritual views, doctrines, and practices of the Society, as promulgated by early Friends and their faithful successors, and had an abiding love for the memory of those upright and fearless Christians who preferred the *Truth* above every earthly consideration or even *life itself*, and he found much comfort and help in the frequent perusal of their writings, often reminding his younger friends of the great loss many sustain for want of a more intimate acquaintance with those precious records. His love for Christian simplicity was peculiarly strong; and the extravagance and fashion of the day grieved his spirit.

His sensitive and chastened mind abhorred sin, however disguised, whether found among professors or profane; and his strong denunciations of *slavery*, and of the spirit of *war*, were made with impressive earnestness. It was his practice to spend a portion of each day in reading the Holy Scriptures, and in reverent retirement before the Lord, seeking for daily supplies of heavenly bread; being often solemnly impressed with the utter helplessness and impotency of man, the depravity of the human heart by nature, and our great need of a Saviour!

With unwavering attachment to the spiritual views of the Gospel, it was his privilege often to enjoy sweet communion with the "Father of spirits," and being thus instructed in the school of Christ he became quick of understanding in Divine things, to recognize and appreciate the fruits of the Spirit, whether manifested by those with whom he was in religious fellowship, or by others under different names. Being remarkably preserved from a narrow unchristian spirit of condemning those who differed from him in sentiment, he could say with the apostle, "There is neither Jew nor Greek, there is neither bond nor free,—*for ye are all one in Christ Jesus.*" In his ministry he was careful to wait for the arising of Life, and for a fresh qualification rightly to divide the word; and keeping to the pointings and guidance of the Holy Spirit he was enabled to minister to others in the ability which God giveth. He preached the

Gospel in its *fullness*; often dwelling with earnestness on the fall of man, and the great offering made on Calvary by our Lord and Saviour Jesus Christ, through whom alone our past sins are forgiven us, and we placed in a capacity to be saved with an everlasting salvation. But with equal fervency he impressed the necessity of surrendering the heart to the sanctifying power of the Holy Spirit, that thus a preparation might be experienced for an admittance into that glorious kingdom, into which nothing that is impure or unholy can ever come. In 1868 he wrote, "Life to me I feel is very uncertain. I am rapidly nearing, if not on the very verge of, the unseen and eternal world. Be my time longer or shorter, as its Giver shall appoint, may the intervening period be spent to His glory, and my full preparation to be united, through the infinite merits of Jesus Christ, and the Father's unspeakable mercy in Him, to the just of all generations, to join with them in the anthem "Worthy is the Lamb that was slain to receive glory, and honor, and power, for He hath redeemed us from our sins by His own precious blood." Again, in reference to his failing health, he wrote, "I desire to leave all in the hands of Him who doeth all things well, working after the counsel of His own will, and who when He afflicts his children, does it for their good, even that they may be partakers of His Holiness."

In the fourth month last he sailed for England to be with his children. During the remaining months of his life he was as one redeemed from earthly care, making no allusion to worldly matters, and evincing deep introversion of spirit as death approached.

Leaning on the Beloved of his soul, nothing was permitted to dim the prospect which through adorable mercy was opening before him. In a time of extreme prostration he described his condition as one of "unspeakable peace," expressing the blessed assurance that for Jesus' sake, an entrance would be abundantly administered unto him, into the everlasting kingdom of our Lord. The latter weeks of his life were marked by a "holy calm." He desired perfect quiet, often lying for hours with closed eyes, in silent contemplation and in prayer. Shrinking from anything that might distract his attention, his mind seemed filled with Heavenly thoughts. In communion with the "Father of spirits" seasons were vouchsafed to him of signal consolation;—precious as a foretaste of the blessedness of the "Father's House."

This sweet, peaceful trust, and sense of Divine favor continued to the end.

He passed gently away on the 27th of seventh month, 1871, aged 71 years.

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They that soar too high, often fall hard.

ANNUAL REPORT.

*To the Friends' Association of Philadelphia and Vicinity for the Relief of Colored Freedmen.*

*The Executive Board Reports:* That encouraged by the hearty sympathy and words of cheer expressed at the last Annual Meeting of the Association, the Board continued the schools then open until the first of Sixth month, and also decided to re-open fifteen of the schools in the Eleventh month last.

Finding that the funds would warrant it, an appropriation of $250 was made in aid of the Normal school at Helena, Arkansas, under the immediate care of our friends Calvin and Alida Clark.

Five schools were continued during the summer, of which the expense was chiefly defrayed either by the State or by special contributions.

In the autumn the school term began with an empty treasury, yet notwithstanding the extraordinary demands made by the Chicago calamity, and the constant increase of objects of charity, contributions have come in as needed, and have amounted during the year ending 4th mo. 9, 1872, to $11,244 65; of which sum $244 18 were received from Friends in Ireland through Saml. Bewley, and $56 from Friends in England. This leaves $10,944 47 as the donations of Friends here, which is about $646 more than the amount given for the preceding year. The aggregate of contributions from the beginning of the work in 1863 is $275,857 63.

The sum received from Friends in Ireland is only a part of that raised by them, which is understood to be divided among several associations in this country. The faithful kindness and persevering liberality of Friends in Great Britain and Ireland to the freedmen, when they have so many pressing demands upon them for Christian work, both at home and on the Continent of Europe, calls for special acknowledgement.

We have received from the school fund of the State of North Carolina, $325.

From the same fund of Virginia, $690 38.

Making a total from this source of $1,015 38.

From the freedmen for books and tuition, have been received, $729 85.

From Greensboro' freedmen on account of lots sold, $600 06.

Four sales of these lots have been completed and deeds given to Constantine Davie, Alfred Adams, Harmon Unthank and Yancey Gibson.

From various other properties sold in North Carolina, $527. And for rent, $20 55.

Making a total from all sources of $14,233 65 as against that of last year of $18,838 58.

The school property at Goldsboro' has been sold to the freed people there, so that there now remains in the hands of the Association only the school-house and lot at Greensboro', and some lots held there for homes for freedmen.

The number of schools now open is 21, of which 15 are in North Carolina, viz., at Salem, Hillsboro', Goldsboro', Thomasville, Lexington, Jersey, Hopewell, Jamestown, Salisbury, Charlotte, Lincolnton, Greensboro', Warrenton, Chapel Hill and High Point, and six in Virginia, viz., at Danville, Clover Depot, Salem, Christiansburg, Clarksville and Little River.

Number of teachers 35, of whom 12 are colored. The total number of pupils enrolled for Third month was 2,209, with an average attendance of 1,541.

The average number of schools open during the term has been 16, with an average attendance of 1,892 pupils.

Two definite ends are kept in view in conducting the literary instruction of the schools, first, to teach as many as possible the knowledge of reading, spelling, writing, and of numbers so far as to fit the pupils to conduct the ordinary affairs of buying and selling; and, secondly, to carry forward through these branches, with the addition of grammar, geography, and advanced arithmetic, such pupils as, having aptitude for study and opportunity to continue at school, may become fitted either for teaching elementary schools, or to enter normal schools for a more complete training as teachers.

Night schools have been kept up by nearly all the teachers, and offer a nopportunity for adults to learn to read, write and use figures, which is eagerly embraced by many.

The highest class at Danville numbers 50, some of whom go at once to teach school, others to training schools. Twelve of our former pupils have been at Hampton Normal School during the winter, and three or four at other similar schools.

With regard to the work of the coming year it is believed that the greatest good with a given expenditure will be attained, *first*, by steadily keeping up a number of good schools in towns where a large attendance can be had, as well as a continuance of the pupils at school for some years together; thus securing that the teachers shall have a full number of pupils to each, and that a fair proportion of the scholars shall reach the advanced grade, and become qualified for teaching.

*Secondly*, by giving small sums in aid of schools in rural districts taught by those of our former pupils who have become qualified for teaching. This will encourage them and diffuse education through the community at large.

In pursuance of this policy, the Board have decided to open 17 schools the coming autumn, at such points as combine the most favorable conditions.

Our Superintendent has already conferred with the Superintendent of State Schools of North Carolina, who promises co-operation and such help from the State funds as he may be abie to extend.

By thus planning beforehand, time will also be allowed for engaging a corps of thoroughly qualified teachers during the vacation,—so that we hope the schools may open promptly in the fall under the most favorable auspices.

The suffering caused by old age, sickness and poverty, increased by the long, severe winter, has called for the extension of much physical relief. As the necessities of the freedmen have become known, however, Friends have given freely; and $1,868 73, including several special contributions, have been expended for their help.

Much care has been taken to use these funds economically, and in such manner, as to avoid leading the freed people to pauper dependence instead of resolute self-support.

The Women's Aid Association have acted with much zeal and efficiency in sending supplies of clothing, and have given money to be expended in furnishing soup to the most needy at several places. They have partially paid the salaries of some teachers, and the tuition fees of some destitute children.

One of our teachers, seconded by them, brought on twelve orphan children, of whom eleven were placed in the "Shelter for Colored Orphans," and one in the "Children's Hospital," of this city. Thus these poor children have exchanged want and neglect for the comforts and care of a Christian home.

The following supplies, chiefly donations from various Friends, have been sent:

| | |
|---|---|
| Yards of Material | 2,264¼ |
| Garments | 1,751 |
| Pairs of Stockings | 170 |
| Pairs of Shoes | 60 |
| Blankets | 24 |
| Pounds of Yarn | 40 |

Besides bedding, working materials and medicine.

We rejoice that hearts warmed with Christian tenderness have thus abounded towards the physical sufferings of the freedmen, and feel that such practical sympathy has the example and teaching of our Saviour to commend it. Yet as in the moral government of the world, ignorance, indolence and vice always lead to poverty and misery, while industry, intelligence, morality and religion

tend to prosperity, in which people may have the greater blessing of giving instead of receiving, we still regard education in its full sense as our paramount aim. Hence, in addition to school learning, we have continued to diffuse religious reading by the distribution of Bibles, Testaments, Tracts, and supplies for First-day schools.

Of this distribution the following is a summary:

| | | |
|---|---|---|
| Bibles | | 875 |
| Testaments | | 3,539 |
| Gospels | | 84 |
| Wall Texts | | 2,149 |
| Selected Texts | In large print | 3,974 |
| " Psalms | In large print | 9,704 |
| " Hymns | In large print | 10,236 |
| Books for First-day Schools | | 4,475 |
| Friends' Books | | 80 |
| Library Books | | 26 |
| Tracts | | 37,153 |
| Juvenile Tracts | | 6,599 |
| Sheets of Reward Cards | | 55 |
| British Workman | | 1,242 |

We again acknowledge the liberality of "Friends' Bible Association," the "American Bible Society" and a Friend, in supplying us freely with Bibles and Testaments.

Our teachers are encouraged as they feel drawn to do so, to carry on, or aid First-day schools, and by last report there were 1,446 children in such schools in which our teachers were engaged. The aim is that the children shall become acquainted with the Bible, commit selected parts to memory, and be led, through the power of the Holy Spirit, to love the Saviour of whom the Scriptures testify, and practice His teachings in daily life, and in public worship.

Our Superintendent, Alfred H. Jones, as well as Charles S. Schaeffer, who kindly looks after schools in West Virginia, as they visit the schools, frequently call the people together, and give them sound practical instruction and advice, both in matters temporal and spiritual. They dissuade from the use of drink and tobacco, stimulate them to industry, economy, and that virtue which is the result of heart-changing faith in our Saviour.

In the Fifth month last, a letter was received from our Friend Joseph Cooper, one of the honorary Secretaries of the British and Foreign Anti-Slavery Society, enclosing a minute of that Society, suggesting that those engaged in labor for the elevation of the freedmen in this country should address the governments of Spain and Brazil upon the subject of the abolition of slavery by them.

After careful consideration an address to the King and Cortes of Spain was drawn up, and submitted to Friends engaged in work for the Freedmen in different parts of our country.

It was signed on behalf of all the Yearly Meetings in the United States excepting two, and by the officers of this Association, and forwarded to Joseph Cooper to be translated into the Spanish language and presented to the King and Cortes through a channel in which the officers of the Anti-Slavery Association had confidence.

The late action of the Brazilian government in decreeing a gradual abolition of slavery in that Empire precluded the need of any address to the Emperor, and is one of those important movements towards liberty and equal rights which of latter times have pervaded Christendom, and which are cause of profound thankfulness.

Such is an outline of the work of the past year. The retrospect furnishes much cause for gratitude, and the call still is to do with our might whatever our hands find to do, in a persistent effort to raise these, our fellow men, to the enjoyment of the abundant blessings which are so mercifully showered upon us, and as grace is received to endeavor to extend our Redeemer's kingdom in the earth.

Signed on behalf, and by direction of the Executive Board,

JAMES E. RHOADS, *President*,
PERCIVAL COLLINS, *Secretary*.

*Philadelphia, 4th mo.* 15, 1872.

# INDIAN DEPARTMENT.

THE annual meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, was held in this city on the 18th inst. The care of the Indians in a wide extent devolves upon Friends as a Christian missionary work of the present day, demanding of them self-sacrificing dedication and intelligent labor, but, as will be seen by the report of the Indian Committee of Philadelphia Yearly Meeting when we shall be able to present it, has for many years claimed attention as a debt due to the aboriginal inhabitants of the soil once exclusively owned by them, for which they were never adequately compensated, and which we now occupy.

We had not the privilege of attending this meeting, which we understand was a highly interesting one, and are only able to furnish the remarks of our friend Thomas Wistar, the veteran friend of the red man, a report of which has been handed to us by a member in attendance:

"It has been said that the darkest page in human record is the contact between civilization and the aborigines. And with sorrow be it said, this truth is applicable to the present day, and will continue so long as the

Indians occupy reservations that are wanted for white settlement, for whenever the tide of emigration reaches these reserves, no matter what progress their occupants may have made in civilization, no matter what injury may result from their removal, if by the acquisition of their land the white man can enrich himself, the weaker party invariably has to leave, and thus the good work of Indian improvement is impeded, if not entirely frustrated. Seeing the difficulty, if not the impossibility, of retaining isolated reservations for the use of the native population, the Government has at length arrived at the settled conclusion, that the preservation of the Indians requires that they be located where they can be more effectually protected in their rights, and secured from the contaminating influence of the lawless and depraved. Although justice cannot sanction this policy, expediency does, and under existing circumstances we may not withhold from it our support. Should there be any now present who may be disappointed that more has not been done in the Central Superintendency for the advancement of our work, it will be needful for such to bear in mind that at the time we entered this field of labor, the white population had advanced to the vicinity of several of our agencies and were becoming clamorous and threatening for the possession of them. Hence the great dissatisfaction and unsettlement that has existed among many of the natives under our charge, which has, as may readily be supposed, retarded the efforts for their elevation. From present indications, the remaining Indians in the State of Kansas will in all probability be removed into the Indian Territory ere long. The question that here presents is, will those who so remove be more secure in their persons and property, or will they still be subject to the encroachment of the rapacious and unprincipled white man. The day has now arrived for the solution of this deeply important question. There are at present a large number of lawless intruders in the territory, who say they have been encouraged to go there by the assurance of some in official position, that they incur no risk of being removed, since the Government will not dare to drive American citizens from their homes by force.

On the other hand, the President informed the Friends who lately visited the Territory that an order had been forwarded, on the 15th of Third mo., to General Pope to remove all intruders from the Indian Territory, and on the Friends calling on him at Fort Leavenworth to represent the case, he assured them that as soon as the order was received it would be executed, and he was of the opinion that there would be no difficulty attending it. So stands the case; and now, I would earnestly ask, is it not the duty of all who are now here, and of all who feel for this deeply injured people, to urge, with what influence they may possess, that this last and only remaining asylum for the Indian be secured to him and to his posterity? Is not this work worthy of Pennsylvanians and of Pennsylvania Quakers?

Were we to judge the Indian by the treatment he has received from us, we might suppose he had been the aggressor from our first acquaintance until the present time, and had thereby rendered himself unworthy of our confidence or our pity or esteem. But what is the testimony on this point, the evidence being drawn from the race of his oppressors? The President's unpaid commissioners, who stand unimpeached as a body of honorable and enlightened men, say thus in their report for 1870: 'While it can not be denied that the U. S. Government, in the general terms and temper of its legislation, has evinced a desire to deal justly with the Indians, it must be admitted that the actual treatment they have received has been unjust and iniquitous beyond the power of words to express!' Now, let us hear what Bishop Whipple says: 'I have travelled,' he remarks, 'on foot or in the saddle, over every square mile of my diocese. I know every Indian settlement in it. Some of them will drink, and some of them will steal, and they are of our race, for they have the same vices, but in every difficulty that has occurred in these 12 years of my residence, between the Indians and the Government, the Government has always been wrong and the Indian has always been right.' Let us listen now to one who speaks from a different standpoint, my venerable friend Gen. Wm. S. Harney, who went to the frontiers when he was only 19 years of age, and who is still living near St. Louis. He says he never knew an Indian chief to break his word, and in no instance in which a war broke out with the tribes, that the tribes were not in the right.

In speaking of this man as my friend, you will perhaps think that I am right in doing so when you are acquainted with the circumstances which brought us together. Being, with others, commissioner to negotiate peace with the confederate Indians, I found myself greatly embarrassed on learning that a treaty was in preparation with the Seminole nation, by which they were promised the military protection of the United States. This discovery brought me into a strait, believing that if I signed it I should do violence to my conscience, and if I did not, the commission would be offended. On retiring for the night with my mind greatly perplexed in consequence of this dilemma, and whilst in sleep,

a presentation occurred directing me to consult with Gen. Harney in relation to this difficulty. On awakening, the thought of doing so appeared so preposterous that it was summarily dismissed, supposing that if I went, he would, warrior-like, ride rough-shod, both over me and my scruples. On again composing myself to sleep, the same presentation occurred, directing me to advise with the General. By this time I was impressed with the singularity of the case, but imagining it to be only a dream, endeavored thus to dispose of it, and at length succeeded. But ere long, my slumber was disturbed by the same presentation, and now no longer doubting from whence it came, but believing it to be an intimation from on high, intended for my help, I concluded to follow it so soon as way should open. Accordingly, in a private opportunity which soon followed, the case was clearly stated with its attendant difficulties.

I was permitted to proceed without interruption in the narration of it, until he heard me say that if I signed the treaty in its present shape, I should wrong my conscience, when he emphatically bid me not to wrong my conscience. On concluding, we remained for some time in silence, which was broken by his saying, 'Leave your trouble to me.' On meeting him a short time subsequently, he kindly communicated the pleasing information that I should have no further difficulty. Although I thanked him for his kindness, yet my uneasiness remained until I saw the treaty in question, when I discovered that he had, with his decided and fearless pen, erased the word 'military,' by which he had most effectually removed all my perplexity. To return from this disgression, and to confirm what has been said respecting our injustice to the red man, I will repeat an observation of the late President Taylor who, too, was versed in Indian affairs. When speaking of our conduct towards the natives, he said with impressive seriousness, that 'should the judgment of the Almighty fa on this country, he believed it would be on account of our unjust treatment of the Indians.'

Whilst I am admonished that the time of this meeting is precious, I am also admonished that my time for speaking or doing on behalf of this down-trodden race, is drawing to its close. May I therefore be allowed this opportunity of adding my testimony to the foregoing by remarking that, during an intercourse of 40 years with the tribes on our frontiers, I have invariably received from them generous and confiding treatment, and have had no occasion to regret misplaced confidence except in one instance.

Before resuming my seat, I would fain solicit your continued fellow-feeling and sympathy on behalf of our devoted Friends, and especially of our devoted women Friends, who are now laboring in that rough and far distant field of Christian benevolence, whose situation renders them liable to severe exposure, many hardships and great privations in the prosecution of the work wherein they are now engaged. Whilst numbering our many spiritual and temporal blessings and the comforts of life by which we are surrounded, let us remember them in such a manner as to evince that we too are their fellow helpers, and that the religious interest on which this work was founded is not remitting although the labor attending thereon is great and the laborers are few."

For Friends' Review.

## MATTER AND MIND.—A REPLY.

I cannot see that the views of my friendly critic, in the last number of the *Review*, differ essentially from my own. I admit the general unprofitableness of discussions upon the essential nature of things, but it seems to me desirable to show that there is a sure groundwork for spiritual philosophy and religious faith, even in the fundamental distinctions between knowledge and belief.

I *know* that there is such a form of existence as conscious intelligence, or mind, deriving its existence only from Him who *is*, from everlasting to everlasting. I *believe* that there is another, essentially distinct and subordinate reality, which is unconscious, material, dependent likewise upon the fiat of the great I Am, created and sustained solely for the manifestations of Divine glory, and for the gratification, use and education of finite mind. I *think* that all true philosophy should recognize the distinction between mind and matter, discountenancing all speculations which attempt to resolve thought into an organic secretion, or extension and inertia into mere ideas.

But inasmuch as such speculations have abounded in the past, and will doubtless continue to abound in the future, is it not well that the true basis of science should be clearly defined and well understood? He who shares the knowledge, belief, and thought which I have enunciated, recognizing "the indisputable reality of mental personality" and the direct revelation of the Holy Spirit, will be in little danger from fallacious, ephemeral hypotheses, which assume the supremacy of unsconcious matter or force.

Different arguments carry conviction to different minds. It would be gratifying to find that considerations which I have deemed cogent are readily accepted by others, but assent to my conclusions is far more gratifying and important. I do not think consciousness gives us as valid an assurance of the reality of matter, as of the reality of mind, but with

this single reservation, it gives me great pleasure to concur, most heartily, with my censor's lucid statement of the validity of conscious determinations. Many physicists do not hesitate to say "ne sutor ultra crepidam," to the metaphysician, even while uttering their own arrogant decisions upon purely metaphysical questions, and a similar statement may be made with regard to many metaphysicians. My desire is merely to keep each within his proper province.

Although mind acts in certain portions of space, with material instruments or tools, and although matter endures through certain portions of time, I can neither conceive nor see any reason for conceiving, that mind has any definite form, extension, inertia, or other purely spatial attribute, or that matter has any inherent temporal properties, either of sustaining continuous unchanged existence, or of originating change. I do not feel under any personal obligation or desire to indentify matter or mind, but it seems to me that all who have such a desire, must seek its accomplishment under some category that is applicable, like the category of number, both in space and time. Time and space, things material and things spiritual, can all be numbered, and everything which can be numbered has some kind of reality. We may speak with equal propriety of one or many years, miles, souls, worlds, faculties, forces, phenomena, thoughts, concepts.

The highest conception to which metaphysical science has ever endeavored to attain, is that of the Absolute Unity, a conception which, as I think, is unattainable except by Faith, and philosophically unapproachable, except through the fundamental numerical conceptions of identity and difference, or unity and duality. And I hold no conception of the Absolute worthy of regard which divests it of knowledge, or seeks any reconciliation of the knowing and the known, except in the Self-knowing. P. E. C.

"AND THOU SAIDST, I WILL SURELY DO THEE GOOD."—Gen. xxxii, 12.

When Jacob was on the other side of the brook Jabbok, and Esau was coming with armed men, he earnestly sought God's protection, and as a master reason he pleaded—"And Thou saidst, I will surely do thee good." Oh, the force of that plea! He was holding God to His word—"Thou saidst." The attribute of God's faithfulness is a splendid horn of the altar to lay hold upon; but the promise which has in it the attribute and something more, is a yet mightier hold-fast. "Thou saidst, I will surely do thee good." And has *He* said,—and shall He not do it? "Let God be true, and every man a liar." Shall not *He* be true? Shall *He* not keep His word? Shall not every word that cometh out of His lips stand fast and be fulfilled? Solomon, at the opening of the temple, used this same mighty plea. He pleaded with God to remember the word which He had spoken to his father David, and to bless that place. When a man gives a promissory note his honor is engaged, he signs his hand, and he must discharge it when the due time comes, or else he loses credit. It shall never be said that God dishonors His bills. The credit of the Most High never was impeached, and never shall be. He is punctual to the moment. He never is before His time, but He never is behind it. Search God's word through, and compare it with the experience of God's people, and you shall find the two tally from the first to the last. Many a hoary patriarch has said with Joshua, "Not one thing has failed of all the good things which the Lord your God spake concerning you; all are come to pass." If you have a divine promise you need not plead with an "if," you may urge it with certainty. The Lord meant to fulfil the promise, ur He would not have given it. God does not give His word merely to quiet us and to keep us hopeful for a while, with the intention of putting us off at last; but when he speaks it is because He means to do as He has said.—*Spurgeon.*


# FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 27, 1872.


BLESSEDNESS.—The flower fadeth and the glory of man passeth away, and the stricken hearts that remain exclaim, "Alas, alas!" But the Lord remaineth, and to His saints He giveth eternal life. Being partakers of His holiness, they are made partakers of His endless duration. Being trees of His right hand planting, they shall flourish in the courts of their God, and the restriction placed upon man in the fall no longer existing, they are permitted to eat of the tree of life that stands in the midst of the paradise of God. For them there is no flaming sword to guard it, no disappointments, cares or sorrows to embitter its fruit. He whom their souls have loved, their Redeemer, has said: "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand." He who is in the midst of the throne shall feed them and shall lead them unto living fountains of water, and God himself shall wipe all tears from their eyes. Well might a wise ancient

write: "I praised the dead which are already dead, more than the living which are yet alive;" and well did the voice from heaven dictate to the beloved John: "Blessed are the dead which die in the Lord—for they rest from their labors, and their works do follow them."

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name from the book of life, but I will confess him before my Father and before His angels."

How adorable the saving mercy of the Redeemer of men! The Evangelist in holy vision saw round about the Eternal throne those that were saved by the atoning blood; and the number of them was ten thousand times ten thousand, and thousands of thousands—and white robes were given unto every one of them. The Evangelist saw also, in the presence of the Lamb upon mount Zion, legions of saints with the Father's name written upon their foreheads, and heard the voice of harpers harping with their harps, and singing the new song of the redeemed. He heard it also proclaimed that the tabernacle of God is with man, and He shall dwell among them. To those who thus in faith receive Him is power given to become sons of God, and an interminable future stretches before them of blessedness far transcending anything which it hath entered into the human heart to conceive. "Blessed and holy is he that hath part in the first resurrection—over such the second death hath no power."

THE BEAUTIFUL COMING. — How frequently, since the words were first written in Macedonia, has a discouraged church, "troubled on every side," with fightings without and fears within, been "filled with comfort" and ready to make the acknowledgment: "God, that comforteth those that are cast down, hath comforted us by the coming of Titus." How often (and rarely with more hearty emphasis than recently in the "city of brotherly love,") has the coming been welcomed as "beautiful" of those who were commissioned by our loving heavenly Father to bring good tidings from "Jerusalem which is above," and to publish peace and salvation. Inexhaustible are the resources of His infinite goodness and grace, of which the apostle was well aware when he said to the Philippians: "My God shall supply all your need, according to the riches of His glory by Christ Jesus." Great thankfulness is due for the Divinely appointed succor administered by the Lord of the vineyard in sending His servants on embassies of love where He has service for them. It is a pleasant thing when these are recommended by the brethren to the grace of God and received by the disciples to whom they are sent as epistles written in their hearts, although it may be thought that, commissioned and put forth by the Source of all authority, they have not need of "letters of commendation." "Receive us," said Paul and Timothy to a people surrounded with luxury and pomp, when commissioned to comfort those which were in any trouble by the comfort wherewith they themselves were comforted of God—"receive us—we have wronged no man, we have corrupted no man, we have defrauded no man."

We have been led to contemplate the proper reception of the Lord's messengers as a subject to be considered not as merely a technicality, but on the true ground of allegiance to the Divine Leader and Head of the Church, and as a dutiful admission of His right to send forth His servants according to the counsels of His will, and to choose His own instrumentalities. Sent "by the King's behest," the duty to receive them in His name does not depend upon a rule of discipline, upon the statute of a Yearly Meeting, but lies much deeper in a fundamental principle of essential Quakerism, and as based upon the first, the second, and the new commandments. The neglect of a superior meeting to receive the Ambassadors for Christ "after a godly sort," carries with it to inferior meetings no weight of binding example, the omission by such superior meeting in no degree warranting a Quarterly or Monthly Meeting to turn aside from a duty which is essential to our whole plan of church organization—a duty not derived from, but paramount to, any written rule requiring it. A refusal is to be considered as an act of insubordination to the acknowledged Head of the Church and of disaffection to the body at large, which may well

cause the position of any meeting so offending to be regarded as equivocal.

This duty did not emanate from and does not depend on a Yearly Meeting. Whenever an accredited sower of the Divine seed finds himself, in the course of his pilgrimage, in a meeting for the transaction of the affairs of the church, *there* is the place to exhibit his "letters of commendation," that the brethren may take him under their cognizance and care.

Many words have been used in referring to precedents, and appeals to history which we conceive to be unhistoric. To these we attach little importance. as we base our conclusions upon principle. But when in a Yearly Meeting, held in Philadelphia less than a century ago, a certificate was suppressed and left unread upon the clerk's table, the novel discrimination between this and similar documents was seriously investigated, and settled by the minute which forms the final paragraph of the Discipline. The propriety of reading such papers in the Meeting of Ministers and Elders is clear, but as this is a subordinate and less authoritative meeting, and as part is less than the whole, neither its example nor its dictum should control the church at large; otherwise a dangerous and unconstitutional hierarchy would result. Hence the wisdom of the rule of discipline enacted in 1722 and re-affirmed in 1834: "None of the Meetings of Ministers and Elders are to interfere with the business of any Meeting for Discipline."

It is lamentable, truly, when any to whom the Lord designs to send "good tidings of good" turn aside or obstruct the feet of those whose coming Isaiah rapturously describes as beautiful upon the mountains. Following Isaiah, the prophet Nahum exclaims: "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Oh, Judah, keep thy solemn feasts; perform thy vows." How accordant with the principles upon which our Christian practices are based, are the expressions of the beloved disciple who in his scriptures so elucidated and made so important a point of LOVE, and who so practically illustrated it in his long life. John writes thus to Caius, a good man whose soul prospered: "Beloved, thou doest faithfully whatsoever thou does to the brethren and to strangers, which have borne witness of thy charity before the church, whom, if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His name's sake they went forth, taking nothing of the Gentiles. We ought therefore to receive such, that we might be fellow-helpers of the truth."

THE further report of the late Yearly Meeting is postponed.

DUBLIN YEARLY MEETING is to open on Fourth day Fifth month 1st, *Samuel Bewley, Clerk.*

LONDON YEARLY MEETING will convene in Devonshire House, Fifth month 20th, *Joseph S. Fry Clerk.* The Yearly Meeting of Ministers and Elders on the evening of Fifth month 20th. The General School Conference on the evening of Second-day in the second week of the Yearly Meeting.

NEW YORK YEARLY MEETING on Sixth-day, Fifth month 31st, at 10 o'clock A. M., *Robert Lindley Murray, Clerk*; the Yearly Meeting of Ministers and Elders on Fifth-day preceding, at 10 o'clock A. M.

NEW ENGLAND YEARLY MEETING on Seventh-day, Sixth month 15th, at 9 o'clock A. M.; Meeting of Ministers and Elders on the day preceding, at the same hour.

CANADA YEARLY MEETING on Sixth-day, Sixth month 28th, at 11 o'clock A.M., *Adam Spencer Clerk.* Meeting of Ministers and Elders on the day preceding, at the same hour.

MEETINGS IN NORWAY are held at Stavanger; Teneland in Nœrstrand; Tvedt in Strandsogn; Stayland; Stolen in Tysværsogn; Holandsosen in Eidfjord; Sovde; Vinje in Voss; Botn and Bygden in Roldal; Bergen; Roisland in Qvinnesdal; Qvaasog in Lyngdal. There has been a large emigration of Norwegian Friends to America. It is probably from this cause, that the meeting in Christiania has been discontinued.

MEETINGS IN GERMANY are held on First and Fourth days at Minden, at the house of Ernst Peitsmeyer and on First days at the house of F. Kromer, Overkirchen, and at the meeting-house at Pyrmont.

MEETINGS IN FRANCE.—At Jules Paradon's, Nismes; at Friends' meeting-house, Congenies; at St. Gilles, (M. H.); at Fontanes, (M. H.); Sincens, (M. H.); St. Hippolyte le Fort; Soulages près Quissac; Annonay, Ardeche; St. Etienne, Loire.

A SMALL MEETING AT CALCUTTA is held at a private house.

MEETINGS IN AUSTRALIA.—*A Monthly Meeting*, composed of two meetings at Hobart Town and Swanport, both in Tasmania.

*Melbourne Monthly Meeting*, composed of Melbourne and Victoria.

*South Australia Two Months' Meeting* composed of Adelaide and Mount Barker. Meetings are also held at Brisbane in Queensland; Rockhampton; Nelson and Shortland in New Zealand; and Sydney in New South Wales.

SURREY CO. MEETING-HOUSE, N. C.—We have received from Surrey Co. acknowledgment of remittances in money for the Meeting-house of $310, and of books for the school library. Useful books for the library and for circulation in the neighborhood would be very acceptable, and may be left at the office of *Friends' Review*; Bibles are much needed. A dear Friend of Surrey Co. has been obliged to lend his private family-record Bible for use in the school.

We have to acknowledge receipts as follows: From Coloma, Ind., $4.25; E. C., $2.00; a Friend, $3.00; L. G., (*Mansfield, Mass.*,) $5; S. H., $1.

MARRIED.

BROWN—VANNEMAN.—In Friends' Meeting, at Carroll, Vermilion County, Illinois, on the 6th of 3d mo., 1872, Wm. D. Brown to Mary M. Vanneman, both members of Vermilion Monthly Meeting, Illinois.

DIED.

HORTON.—At her residence, in this city, on the 22d of 3d mo., 1872, Maria W., widow of John Horton, in the 72d year of her age; a member of the Monthly Meeting of Philadelphia for the Southern District.

BIRDSALL.—At her residence, at Chappaqua, on the 2d of 3d month, 1872, Abbie, wife of Daniel L. Birdsall, in her 69th year; a member of Chappaqua Monthly Meeting, N. Y. She endured her severe suffering with patience, often expressing her unworthiness. She frequently repeated the beautiful lines:

"Wash, Lord, and purify my heart,
And make it clean in every part,
And when 'tis clean, Lord, keep it so,
For it is more than I can do."

Her last words were, "I will soon be at rest with my Father in heaven." While in health she was a regular attendant of her meeting. When confined at home by ill-health for a length of time she made the Bible her daily companion and study. She died in the hope of a blessed inheritance.

ASHBRIDGE.—On the 19th of 4th month, 1872, at her residence in Philadelphia, Thomazin Ashbridge, in the 86th year of her age; a member of Western District Monthly Meeting, Philadelphia.

COPE.—On First-day, the 21st of 4th mo., 1872, Sarah W., wife of Marmaduke C. Cope, in the 68th year of her age; a member of Western District Monthly Meeting. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

REDMOND.—At Burlington, N. J., on the 11th of 4th month, 1872, at the residence of his grandmother, Elizabeth Drinker Gummere, Philip Morton Redmond, son of the late John C. and Abigail Barker Redmond, in the 15th year of his age; a member of New York Monthly Meeting.

## CHRYSOSTOM * ON THE SCRIPTURES AND THE SPIRIT.

It were indeed meet for us not at all to require the aid of the written word, but to exhibit a life so pure, that the grace of the SPIRIT should be instead of books to our souls, and that as these are inscribed with ink, even so should our hearts be with the Spirit. But since we have utterly put away from us this grace, come, let us at any rate brace the second best course.

For that the former was better, God hath made manifest, both by His words, and by His doings. Since unto Noah, and unto Abraham, and unto his offspring, and unto Job, and unto Moses too, He discoursed not by writings, but Himself by Himself, finding their mind pure. But after the whole people of the Hebrews had fallen into the very pit of wickedness, then and thereafter was a written word, and tables, and the admonition which is given by these.

And this, one may perceive, was the case, not of the Saints in the Old Testament only, but also of those in the New. For neither to the apostles did God give anything in writing, but instead of written words He promised that He would give them the grace of the Spirit: for *He*, saith our Lord, *shall bring all things to your remembrance.* And that thou mayst learn that this was far better, hear what He saith by the Prophet: *I will make a new covenant with you, putting my laws into their mind, and in their heart I will write them,* and *they shall be all taught of God.* And Paul, too, pointing out the same superiority, said, that they had received a law *not in tables of stone, but in fleshly tables of the heart.*

But since in process of time they made shipwreck, some with regard to doctrines, others as to life and manners, there was again need that they should be put in remembrance by the written word.

Reflect then how great an evil it is, for us

* JOHN CHRYSOSTOM, thus surnamed *Goldenmouth* for his eloquence as a preacher, was born at Antioch, in Syria, in the year 347 A.D. He studied eloquence under the famous orator Libanius, whom he soon surpassed, and subsequently received lessons in philosophy at Athens. At an early age he devoted himself to religion, and in a monastery near Antioch inured himself to a severe ascetic discipline. It is said that he passed two years alone in a damp unwholesome cavern in committing the Bible to memory. He afterwards became noted as an eloquent preacher and writer. In 397 A.D. he was chosen Archbishop of Constantinople. His bold eloquence and faithfulness of speech gave him many enemies among the higher classes. He was exiled in 403, and died in 407 A.D. This account is abridged principally from *Dr. Thomas' Dictionary of Biography.* The above selection is from Chrysostom's Introductory Homily on Matthew.

who ought to live so purely, as not even to need written words, but to yield up our hearts, as books, to the Spirit; now that we have lost that honor, and are come to have need of these, to fail again in employing even this second remedy. For if it be a blame to stand in need of written words, and not to have brought down on ourselves the grace of the Spirit, consider how heavy the charge of not choosing to profit even after this assistance, but rather treating what is written with neglect, as if it were cast forth without purpose, and at random, and so bringing down upon ourselves our punishment with increase.

How, then, was that law given in time past, and when, and where? After the destruction of the Egyptians in the wilderness, on Mount Sinai, when smoke and fire were rising up out of the mountain, a trumpet sounding, thunders and lightnings, and Moses entering into the very depth of the cloud. But in the New Covenant not so,—neither in a wilderness, nor in a mountain, nor with smoke and darkness and cloud and tempest; but at the beginning of the day, in a house, while all were sitting together, with great quietness, all took place. For to those, being more unreasonable, and hard to guide, there was need of outward pomp, as of a wilderness, a mountain, a smoke, a sound of trumpet, and the other like things; but they who were of a higher character, and submissive, and who had risen above mere corporeal imaginations, required none of these. And even if in their case there was a sound, it was not for the sake of the Apostles, but for the Jews, who were present, on whose account also the tongues of fire appeared. For if, even after this, some said, *they are all filled with new wine*, much more would they have said so, had they seen none of these things.

And in the Old Testament, it was upon Moses' going up, that God came down; but here, when our nature hath been carried up into Heaven, or rather unto the Royal Throne, then the Spirit makes his descent.

Now had the Spirit been an inferior being,* the results would not have been greater and more wonderful. For indeed these Tables are far better and the achievements more illustrious. Since the Apostles came not down from a mountain, as Moses, bearing monuments of stone in their hands, but carrying about the Spirit in their mind, and pouring forth a kind of treasure and fountain of doctrines and of gifts and of all things that are good, so that they went everywhere around, and became, through that grace, living books and laws. Thus they won over *the three thousand*, and thus *the five thousand*. thus th nations of the world; God, by their tongue discoursing with all that approached them.

By whom Matthew also being filled with the Spirit wrote what he did write: Matthew the Publican, for I am not ashamed to nam him by his trade, neither him nor the others For this in a very special way indicates both the grace of the Spirit, and their virtue.

And He hath properly called his work by a name which signifies Good Tidings.* Yea for it was removal of punishment, and remission of sins, and righteousness, and sanctification, and redemption, and adoption, an an inheritance of Heaven, and a relation ship unto the Son of God, which he cam declaring unto all; to enemies, to the per verse, to them that were sitting in darkness What then could ever be equal to these Goo Tidings? God on earth, man in Heaven and all became mingled together. Angel joined the choirs of men, men had fellow ship with the Angels, and with the othe powers above; and one might see the lon war brought to an end, and reconciliatio made between God and our nature, the Devi brought to shame, demons in flight, deat destroyed, Paradise opened, the curse blotte out, sin put out of the way, error driven of truth returning, the word of godliness every where sown, and flourishing in its growth the polity of those above planted on th earth, those powers in secure intercourse wit us, and on earth angels continually haunting and hope abundant touching things to com

Therefore hath he called the history Goo Tidings, forasmuch as all other things surel are words only without substance,—whateve among men are accounted to be good: bu those which are published by the fisherme would be legitimately and properly calle Good Tidings: not only as being sure an immovable blessings, and beyond our desert but also as being given to us with all facility

For not by laboring and sweating, not b fatigue and suffering, but merely as bein beloved of God, we received what we hav received.

* Alluding to the blasphemy of the Macedonians, so often referred to by Chrysostom.

For Friends' Review.

## CONTEST AND CONQUEST.

Satan is no imaginary foe. In his gras mere humanity is powerless, and he leads h votaries with as much ease as a strong ma leads a little child. The benefits of resistanc are seen in the steady building up of a firm Christian character. Where there is no con flict there can be no victory. Where there

* Gospel, from Anglo Saxon *god* (good) *spel* meaning *good message* or *good news*, is the transl tion of the Greek *Evangelion* (good news, glad tid ings); compare Evangelist.

no resisting temptation there is no power of soul. Increase of strength comes from exercise.

Christ came to destroy the power of Satan in the hearts of those who believe. And thus the constant, decided trust in Him is a "wall of fire" which even *he* cannot penetrate. How true is the Psalmist's affirmation, "Thou wilt keep him in perfect peace whose mind is *stayed* on Thee." By simple belief* in Christ as the atoning sacrifice, and that this sacrifice has paid the debt of the sin-sick soul, we are brought into the glorious freedom of the children of God, and are joint heirs with Christ Then begins the wonderful life, and union with things that are eternal; the entering into, and partial realization of our purchased possession. Our feet have touched the borders of that "kingdom which cannot be moved." We have taken our stand with the "great cloud of witnesses" who have begun the everlasting song of praise to the "Lamb that was slain." And as the *purchasing power* was his, so is the *keeping power*. In becoming the children of God we only had to *give him all*, and *believe*. In keeping ourselves unspotted from the world we must *believe*, watch and pray. It is the saddest sight the world ever beholds to see Satan take a blood-washed soul away from the happy company, who are crying "holy, holy." But such is often the case. What a deep meaning there is in Christ's words: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished; then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there." Satan comes and finds the house "swept and garnished;" finds the soul just washed "clean and white," but all untaught and untrained. Happy now for the soul if it keeps a steadfast trust in the mighty conqueror. Happy, quiet and restful in its new-found joy, it dreams not of the malicious eye that is seeking some crevice to enter. How vigilant then should be the watching, how fervent and constant the prayer, how firm and reliant the trust. Immediately after God's manifested approval of his Son, he was led away to be tempted. It is often thus with His adopted children. He manifests His love in the soul and then leads to conflict. Christ draws us from the world, and in the quiet of the closet reveals to us, as he did to the little company of Disciples, the sweet meaning of the words which the world cannot receive, because "seeing they see not, and hearing they hear not." The mysteries of the kingdom are revealed to the raptured eye; there is fragrance, light and beauty. The heart says in its joy, "all thy garments smell of myrrh and cassia, out of the ivory palaces, whereby they have made thee glad." In a thrill of hope and joy we say, "Let us join ourselves to the Lord in perpetual covenant." The soul trembles with no fear, sees no hidden foe. As Christ said of the "scribe," who is "instructed in the kingdom of Heaven," he bringeth forth, as the "good householder, things both new and old," we rejoice in the finished work of Christ, in the washing away of past sins, and his power to *keep* the soul which he has redeemed.

But oh, there comes a change. Our little vessel is tempest-tossed; clouds surge across the sky, and waves dash around us in fearful strength. Jesus is asleep in the vessel. And perhaps in this hour of trial the quiet teaching is forgotten; the words of love and cheer cannot be heard amid the tempest. We have only strength to cry, "Lord, save us." Happy is it for the soul, if now, in naked faith, it can remember from whence cometh help, if now we can stretch our hand to Jesus through the gloom.

When the Disciples were rejoicing in God's wonderful gift, the Holy Ghost, their erring hearers called them drunken. While contemplating the meekness and gentleness of Christ, we are suddenly brought in contact with the grovelling aims of human nature. With the sweet voice of our Beloved we hear cutting reproaches. Our motives are misunderstood, and what we meant for good is made to appear as evil. That which is more precious than pearls is set at naught by "the builders." And how often are we harassed by things smaller than these; the body is racked with pain; the weak nerves quiver with anguish; a little word is dropped which at other times would be unnoticed; but now it goes to the heart like a dart. The mother, worn almost to the last point of endurance, has new calls for tired hands to labor, and for her aching head to think; the man of business with pressing cares, and constant calls for patience, all give us the opportunity of trying the promise: "I will give you rest."

If we had no trials we would have no opportunity of showing what is the "mind of Christ." The most powerful means of showing the character of Jesus is by bringing it in contrast with the "works of darkness." Let us then be more thankful for the tempest than the sunshine, because we can thus be witnesses for the Saviour.

And whatever comes upon us is permitted by the hand of a loving Father for our own good. No unkind word is spoken to wound us, no assault from Satan, but is first kindly

*The belief is not a mere intellectual assent, it is the living faith which is substance and demonstrative evidence of things unseen and eternal.

weighed by the heart of Him who overrules all things.

Let us not then despise the discipline, but be careful to add to our faith virtue, knowing that the trial of our faith worketh patience.

*Iowa.* C. KING.

For Friends' Review.

## BERLIOUX ON THE PRESENT SLAVE TRADE.

[The following was received from a valued correspondent, after our last number was in print. As the theme is of deep import and interest, and as the communication includes some striking facts that were omitted in our hasty notice, we are glad to insert it, though it involves some repetition. —ED.]

*The Slave Trade in Africa in* 1872, principally carried on for the supply of Turkey, Egypt, Persia, and Zanzibar. By Etienne Felix Berlioux, Professor of History in the Lyceum of Lyons. London: E. Marsh, 1872.

The slave trade on the coast of Guinea, once so famous for its horrors, having become extinct, it is not generally known that a similar traffic in human beings is carried on to this day on the East coast of Africa, no less atrocious in its character. Professor Berlioux has, from motives of humanity, carefully explored the sources of information as to this nefarious commerce, and briefly gives it to the public in pamphlet form, under the above title. The victims of this "man-hunt" he roundly estimates at from 350,000 to 550,000 souls annually, only 70,000 of whom reach the slave markets of the Mahometan countries, for which they are destined, and the remainder miserably perish on the way.

The capital of Bornou, which is the town of Kouka, near the shores of lake Tchad, the upper and middle valleys of the Nile, and the vicinity of Zanzibar, furnish these victims, which are conveyed, amid fearful hardships, to Tripoli, the Somali and Galla country, on the shores of the Red Sea, and to the port of Zanzibar.

M. Rohfs, who was an eye witness, in 1865–'6 and '7, of the traffic by the first route, across the burning sands of Sahara, says, "On both sides of the road we see the blanched bones of the victimized slaves—skeletons still covered by the Katoun, the clothing of the blacks. The traveler who knows nothing of the road to Bornou, has only to follow these scattered remains, and he will not be misguided." To these horrors are added, on the Zanzibar route, those of a crowded transportation by sea, in dhows, exposed to the rays of a tropical sun, and the ferocity of tropical storms, without shelter, for 1500 miles to the "littoral of the Red Sea and of the Persian Gulf." Those who are so feeble as to render it probable they will only live a few days, are mercilessly cast into the sea, to save the customs fee of two thalers per head. The remainder, scarcely more fortunate, are packed in the Arab vessels without provisions sufficient to support life, the barbarous estimate being made, as on the sugar plantations of Cuba, that it is greater economy to lose a portion of the cargo, than to supply them with food.

The price of a slave in the market of Kouka varies from two and a half to five pounds, and to receive this wretched equivalent for a human soul, an average of five lives are sacrificed, to one saved, in the wars of capture, the desert march, or the voyage by sea.

It has been very commonly supposed of late years, that the epidemic cholera, the course of whose ravages westward has often been watched with such alarm by the civilized world, had its origin in the pilgrim ships on the Red Sea, bearing their unwashed devotees to the shrine of Mahomet. Our writer asserts that "the centres of infection whence spread the plague and the cholera" are in the encampments where the captives await their departure in slave ships.

"The plague broke out at Gondokoro, in 1864; it showed itself at Khartoun on the arrival of the slave boats." "Upon the two vessels which brought the plague, the negroes were heaped up like anchovies; the living and the dying lay side by side with the dead." Thus the ravages of pestilence are superadded to those of assassination, starvation and fatigue, and the nations of the earth may join to reasons of humanity, motives of personal safety, in demanding an early termination of this atrocious commerce.

The trade in the interior is studiously concealed from civilized observation, and in some parts has only been brought to light by recent travelers in those unfrequented countries, among them, Captains Speke and Grant, and Dr. Livingstone. But on the Zanzibar coast, it has been carried on under the very eyes of various Europeans, and the British consuls, and can hardly have escaped their knowledge. What is the more astonishing is, that this slave trade has been "formally recognized by England," having been authorized for a long time by treaties signed by British agents with the princes of Zanzibar. The only charitable supposition is, that they have been overlooked by the Home Government, if such a fact were possible. It appears, however, that the House of Commons has recently resolved that the treaties must be annulled, and the trade suppressed. Certainly in no other way could Great Britain remain faithful to her traditions on the slavery question. Another bright spot in the future horizon for these afflicted tribes is found in the little native State, founded by 13,000 proscribed citizens of Zanzibar, about

en years ago, under chief Fumo Lothi, urnamed the Lion. They have built two trong towns on the river Ozi—Vitton and Mogogoni—and proclaim liberty to all who ross their borders. In the year 1867, more han 10,000 has escaped to them, and the opulation had increased to 45,000. Although we have no account of their having mbraced Christianity, we may ardently hope or their success in this enterprise, and that n due time, the soil of their hearts being repared to receive the Gospel, it may, by he blessing of God, be there transplanted.

Professor Berlioux very justly believes hat the first step towards the total suppreson of the Oriental slave trade, is to make s atrocities notorious, and it behooves us, ho appreciate the blessings of our own ost favored situation, to do what we can, t the very least, to further this end. And e could rejoice if some of the dedicated men nd women, who have been laboring in the eighboring island of Madagascar, could exend their labors to the little free colony of iniba, on the Ozi river. If this leaven ould spread to the lands lying in wickedess around, the time would be hastened when is great continent would wholly embrace e glorious Gospel, and be illumined with s light from sea to sea. P. C. G.

Selected for Friends' Review.

## "GUIDING VOICES IN THE DESERT."

e tread a dangerous way, dark perils hover
Around the rugged path that leads to God ;
nd poison lurks amid the flowers which cover
This world's unshaven sod.

aint and enfeebled, on the road we linger,
Spending our yet remaining strength in sighs ;
e trifle, and we need some beckoning finger
To point us to the skies.

nd He who looks with pity on our anguish,
Hath sent His messengers in every time,
dding them comfort all the souls that languish
In earth's polluted clime.

om some lips fall the gentle words and holy,
Fresh, sweet as dew that droppeth on a bower;
nd spirits harsh, unconsciously and slowly,
Bend to their quiet power.

hers are fiery-tongued, bright pictures painting
With colors borrowed from the realms of light,
rouse the careless and to lift the fainting,
And both to lead aright.

e do not well to slight the message spoken
By sons of truth, however frail they be ;
not each sacred thought a pearly token
From love's great treasure sea ?

w many times a faithful voice has banished
The cares oppressive from a weary soul,
ill but be seen when all earth's lights have vanished,
And stars no longer roll.

well we know whose love it is that sendeth
Precepts to guide and promises to cheer ;
well we know whose power it is that bendeth,
The stubborn hearts which hear.

Not yours the praise, ye faithful, earnest-hearted,
Ye would not take it, and we will not give ;
It riseth up to Him, whose life-blood started
That we might ever live.

Yet ye shall have our prayers—for each true servant
The pleading dove on eager wing will soar,
And most for thee, O ! friend, whose teaching fervent
Soon we shall hear no more.

Thou hast unwrapped for us the scroll of wonder,
Showing what earth-turned faces cannot see,
The strange, sweet mysteries of that kingdom yonder,
Whose citizens we be.

Thine be the work which God's own hand rewardeth,
Thine be the sleep that His beloved ones know ;
Thine be the path which the All-powerful guardeth
From every fear and foe.

O ! heart that o'er lost man feels quenchless yearning,
God spare thee yet to seek him many years ;
Eye that weeps joy o'er prodigals returning,
God give thee cause for tears.

May each bright weaving of the gospel story
Deep lie within our hearts through life's long day,
Whilst all that cannot bring Jehovah glory,
Forgotten is for aye.

And if some ears have heard the sound of pardon,
But heeded not thy silver trumpet's blast,
O ! think, the very words which seemed to harden
May work them good at last.

This is the seed time, wait thou for the reaping,
God will to heaven the precious harvest bear,
And thou, upraised on angels' hands whilst sleeping,
Shalt wake, and find it there. M. J. H.

## *Quarterly Meetings in Fifth month,* 1872.

(*Taken from New York Pocket Almanac.*)

| | | |
|---|---|---|
| 5th mo. | 2d. | Purchase, New York Y. M. |
| | " | Rhode Island, New England Y. M. |
| | 4th. | Alum Creek, Ohio Y. M. |
| | " | Centre, Indiana Y. M. |
| | " | Plainfield, Western Y. M. |
| | " | Springdale, Iowa Y. M. |
| | 6th. | Philadelphia, Philadelphia Y. M. |
| | 9th. | Nine Partners, New York Y. M. |
| | " | Smithfield, New England Y. M. |
| | " | Abington, Philadelphia Y. M. |
| | " | Salem, Ohio Y. M. |
| | 11th. | Ferrisburgh, New York Y. M. |
| | " | Damascus, Ohio Y. M. |
| | " | Walnut Ridge, Indiana Y. M. |
| | " | Miami, Indiana Y. M. |
| | " | White Lick, Western Y. M. |
| | " | Vermilion, Western Y. M. |
| | " | Salem, Iowa Y. M. |
| | " | Lynn Grove, Iowa Y. M. |
| | " | Bear Creek, Iowa Y. M. |
| | " | Western, North Carolina Y. M. |
| | " | Lost Creek, North Carolina Y. M. |
| | 14th. | Concord, Philadelphia Y. M. |
| | 15th. | Saratoga, New York Y. M. |
| | " | Friendsville, North Carolina Y. M. |
| | 16th. | Butternuts, New York Y. M. |
| | " | Salem, Philadelphia Y. M. |
| | 17th. | Caln, Philadelphia Y. M. |
| | 18th. | Short Creek, Ohio Y. M. |

18th, West Branch, Indiana Y. M.
" Western, Western Y. M.
" Fairfield, Western Y. M.
" Pleasant Plain, Iowa Y. M.
" Contentnea, North Carolina Y. M.
20th. Virginia, Baltimore Y. M.
23d. Salem, New England Y. M.
24th. Western, Philadelphia Y. M.
25th. Eastern, North Carolina Y. M.
" New Garden, Indiana Y. M.
" Thorntown, Western Y. M.
" Bangor, Iowa Y. M.
" Oskaloosa, Iowa Y. M.
" Springdale, Kansas Y. M.
28th. Burlington, Philadelphia Y. M.
29th. Fairfield, New England Y. M.
" Vassalboro', New England Y. M.
30th. Bucks, Philadelphia Y. M.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 23d inst.

GREAT BRITAIN.—The British counter case presented at Geneva has been published in London, and a synopsis has been forwarded by telegraph. It declines to discuss imputations of hostile motives and insincere neutrality, as inconsistent with self-repect, irrelevant and tending to inflame the controversy; or to refer to claims for indirect damages, as correspondence respecting them is pending. While admitting that reparation is due for appreciable injury from clear violation of international duty, the document expresses inability to attach distinct meaning to some of the American propositions, and demurs to the exceptionally rigorous application made of them to England. At the time of the war, it is urged, the mere sale and delivery to a belligerent of a vessel adapted for war was not a violation of neutrality. On this point, however, the rules of the treaty of Washington are accepted, according to their obvious purport, not with the overstrained construction put on them by the United States. It is argued that England was bound to receive the Alabama as she would a war-vessel of any sovereign State, and that the principles for which the United States contends have never been seriously asserted and recognized. Various other points are discussed, and it is alleged that the charge of negligence in permitting the escape of the Alabama is not justified. The claims for interest on the damages are declared untenable. In conclusion, a hope is expressed that a frank statement of facts will remove all misunderstanding.

In the House of Commons, on the 18th, a member asked why the British counter case was presented without making it a condition that the claims for indirect damages should be withdrawn; but Gladstone replied that he doubted the policy of answering questions while waiting for a note from America, and the matter was dropped.

On the 19th, Thomas Hughes moved in the House of Commons for an address to the Queen, praying her to urge upon the Spanish government a prompt fulfilment of its treaty obligations, so long neglected, in regard to slavery and the slave trade in Cuba. After considerable discussion of the Cuban insurrection and its relation to slavery, the motion was withdrawn.

Lord John Russell has announced his intention of introducing in the House of Commons an address to the Crown for the suspension of proceedings on the part of Great Britain before the Geneva tribunal, until the American claims for indirect damages are withdrawn.

FRANCE.—The committee which was appointed to inquire into the circumstances attending the capitulation of French cities and fortifications during the late war, have finished their investigation of the surrender of Metz, and submitted a report, which has not been made public, and it is said will be kept secret for some time. They have yet to examine into nine capitulations, including that of Paris.

The London *Telegraph* asserted, last week, that the relations between France and Germany were in so critical a condition as to threaten a new rupture and even that an "ultimatum" had been sent to President Thiers, demanding that the armaments of France be reduced, and the military estimates diminished, otherwise the German troops would reoccupy the evacuated French territory; but the official paper of Berlin has positively denied the report.

The trials of those charged with participating in the Communist revolt continued to be held at Versailles.

GERMANY.—The Minister of Public Instruction has given formal notice to the Bishop of Ermeland that as the sentences of excommunication against German subjects clash with the civil law, and affect unfavorably the social status, therefore the consent of the government must be obtained before any such sentences are pronounced. The Minister insists on obedience to the laws as incumbent upon all, and intimates that a failure in that duty on the part of the Bishop will cause the government to withdraw its official recognition of his ecclesiastical functions. The Bishop has answered apologetically, affirming that civil honor is in no way affected by excommunication.

SPAIN.—The Pretender Don Carlos, has issued a manifesto protesting against the manner in which the late elections for members of the Cortes were conducted, and declaring that henceforth he and his followers will protest only in the field. A general rising of the Carlists throughout Spain was supposed to be imminent, and it was reported that Don Carlos had promised to appear in person at Pamplona, the capital of Navarre, twenty miles from the frontier. The government was preparing to meet the anticipated outbreak, and the French government was also endeavoring to prevent the Carlists from receiving aid through France. The brother of Don Carlos having arrived at Marseilles, the authorities notified him that he could not be allowed to approach the Spanish frontier, and requested him to Switzerland, with which request he complied.

DOMESTIC—A slight shock of earthquake was felt at Meridian Miss., on the 16th inst., lasting half a minute. It cracked plastering and broke glass, but caused no other damage. The movement passed from northeast to southwest, and extended to York, Ala., and Enterprise, Miss.

CONGRESS.—The Senate during the week passed a bill to provide for the redemption and sale of lands held by the United States under the several acts levying direct taxes, and the Texas Pacific Railroad bill. The House passed a bill regulating the seizure and examination of books and invoices in customs revenue cases. The civil service reform bill was discussed on three days, and was finally recommitted, which is considered as virtually a rejection for this session. The Committee of Ways and Means reported a bill to reduce the duties on imports and internal taxes, and a minority of the same committee reported a different bill; referred to the Committee of the Whole, and made the special order from day to day until disposed of.

# FRIENDS' REVIEW.

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(From Friends' Quarterly Examiner)

## EDWARD BURROUGH.

BY F. A. BUDGE.

"There is no created force in the universe greater than a feeble human soul, that in simple faith yields up itself wholly to its Saviour as the mere instrument of His mighty power."

"I have loved Thee from my cradle—from my youth unto this day; and have served Thee faithfully in my generation," were the words of that devoted follower of his crucified Lord, Edward Burrough, when at the age of twenty-eight he laid down his life in Newgate, a victim to the frightfully pestilential air of the gaol, where in one room nearly one hundred Friends were confined with a large number of felons. A fuller record of his inner life, portraying more plainly the hidden source of the wonderful outward one, would have been of deep interest, but he seems to have written comparatively little of himself in any way. Edward Burrough's ministry began at the age of eighteen, and, young as he was, it is evident that he had in all reality learnt *by heart* the lessons which it was his Lord's design that he should be instrumental, in no common measure, in impressing on others. The messenger whose own soul dwells in the subject of his message cannot but speak with force of the things which, with the eye and ear of faith, he has seen and heard.

E. Burrough was born at Underbarrow in Westmoreland in 1634; his parents, who were members of the Church of England, gave him a good education. He writes concerning his early life:—

"When I grew up towards twelve years of age something stirred in me, and showed me that there was a higher religion than that I was exercised in. * * I got to be a Presbyterian and followed the highest of the priests and professors of that form, and grew in favor with them. Then I left some little of my vanity and lightness, and pride grew up in me. When I was about seventeen it pleased God to show himself a little to me and something struck me with terror. * * * At this time I was much separated from the vain ways of the world and from worldly people. The preaching of those whom I had formerly much delighted in, was withered and decayed. Yet it pleased the Lord to show himself in love to me, and I had sweet refreshment coming in from Him to my soul, and had joy and peace in abundance, and openings of the living truth in me which the world knew not of. The mystery of the Scriptures was something opened, and I saw many glorious things which lie hid under the letter. * * * I was brought out of the land of darkness, and could say I was in the light. But not knowing the cross of Christ I ran forth in my wisdom comprehending the mysteries of God. * * * The former terror was gone, pride grew more than ever, and my delight was much in discoursing where I gave holy things unto dogs, and cast pearls before swine. * * * The earthly spirit ruled. I had left the Lord my Maker, who had so graciously made himself manifest to me. I could tell of experiences, but they were dead to me, and somthing within began to question how it was with me; for I saw myself to be ignorant more than formerly, and I saw that I knew nothing."

He greatly longed for the peace which had once been his portion, for he found that it was in vain to try to comfort himself, as he would fain have done, with the doctrine—very prevalent amongst the Calvinistic Puritans—"Whom God loves once, He loves for ever." He saw the shallowness of much of

the religion professed by those around him, and felt that something of a very different nature would be needed to satisfy the cravings of his soul. It was at this crisis and when E. Burrough was about eighteeen years old, that George Fox came to Underbarrow, and the young student confessed that this faithful servant of the Lord "spoke the language which he knew not, notwithstanding all his high talking;" unwilling to "endure the sound doctrine, he at first turned away his ears from the truth," endeavoring to refute it by skilful arguments. But these half-unconscious efforts to fight against God were unavailing. He soon saw the agreement of George Fox's teaching with the Scriptures, and the Holy Spirit showed him the state of his own heart; this sight was followed by a day of weeping, mourning, and misery. "One vial of wrath after another," he writes, "was poured out, and then I separated from all the glory of the world and betoook myself to the company of a poor, despised, and condemned people called Quakers. * * * But praised, praised be the Lord for evermore, who hath made me partaker of His love, in whom my soul hath full satisfaction, joy, and content." In Christ he had peace, and therefore could be of good cheer whilst in the world he had tribulation.

His parents were so incensed at his joining the Friends that they forbade his remaining in the family, and even refused his request to work for them as a servant. Unchristiau and cruel as this conduct was at best, one must not forget that to them it seemed a dangerous heresy, and they knew that its upholders were in that day despised and condemned not only by members of the Church of England but by Dissenters also. Almost at once Edward Burrough felt that he was called of God to the ministry of the Gospel. Writing of his friends and himself he says :—

"We tried all sorts of teachers, as many do at this day, and remain not gathered to the Lord. Such we were that sought the Lord and desired the knowledge of His ways more than anything beside. For one I may speak, who from a child, even a few years old, set his face to seek and find the Saviour. After our long seeking the Lord appeared to us, and revealed His glory in us, and gave us of His Spirit. * * * We found this light to be a sufficient teacher to lead us to Christ, from whom it came; and it gave us to receive Christ, and to witness Him to dwell in us. * * We hearkened to the voice of the Lord, and felt His word in our hearts to burn up and to beat down all that was contrary to God. Whilst waiting upon the Lord in silence, which we often did for many hours together, with our hearts towards him, * * * * we often received the pouring down of His spirit upon us, and our hearts were made glad, and our tongues loosened. Things unutterable were made manifest and the glory of the Father was revealed. Then we began to sing praises to the Lord God Almighty, and to the Lamb who had redeemed us to God."

What was this but a realization of the prophet's words, "Bring ye all the tithes into the store house that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

In company with others who had, like himself, been deeply reached by the ministry of George Fox, and had willingly given up the world for Christ, Edward Burrough visited the Northern counties of England and some parts of Scotland. In that "day of good tidings" how could they hold their peace, though their onward path led them through perils and prisons, and brought "beatings and bruisings" upon them? It was not possible that such labor should be in vain in the Lord; and there were many who showed the reality of the change wrought in their hearts, by willingness to join a people who met with persecution on every side. Places of public worship, markets, and streets alike witnessed the ministerial work of E. Burrough, who was enabled very strikingly to discern the spiritual state of those to whom his words were directed. Whilst in prison he prepared a paper called "A warning from the Lord," at the end of which he thus addressed his suffering brethren: "Be glad and rejoice in the Lord, for you hath He chosen to shine as lights in the world, and to be a burdensome stone to the nations."

In the spring of 1654, E. Burrough came to London. One of the first Friends who had visited this city was Gervaise Benson, a Justice of the Peace, who in the previous year told George Fox, in a letter, that he had been brought there by the love of God, and was kept there waiting on the Lord, to do whatever He might require of him. A little before this time some works written by Friends had been published in the Metropolis, printed, we learn, "for Giles Calvert, and sold at his shop at the Black Spread Eagle, at the West end of Paul's." Many persons who had heard of the rise and growth of the Society of Friends in the North of England wished to know more about their views, and to such Gervaise Benson's attention was turned. Soon afterwards, Isabel Buttery came from the North to distribute in London a paper by George Fox, on "The Kingdom of Heaven." Whilst engaged in this work one First-day evening in St. Paul's Churchyard, she was brought before the Lord Mayor, and committed by him to bridewell for the offence of Sabbath-breaking! There, she and a maidservant who had been with her, were lodged in the common gaol where only those of the lowest character were usually confined. At this period the first meetings of Friends

were held in London, in the houses of two brothers named Dring, and were often times of silent waiting on the Lord, though occasionally a little was said by Isabel Buttery.

It was with Francis Howgill (who was about sixteen years older than himself) that E. Burrough entered London. So greatly was his ministry blessed that many hundreds were effectually brought to the knowledge of the Lord. Having experienced much of Christ's teachings in his own soul, he was made skilful in speaking the word in season to others. Thomas Ellwood describes him as "bold in his master's quarrels, yet open and free to every thirsty lamb;' and he has been styled a Son of Thunder, yet withal a Son of Consolation. His eloquence and his powerful voice, like all else, were consecrated to his Saviour's cause; and from Francis Howgill we learn that, "Oftentimes buffetted, sometimes knocked down, loaded with lies, bearing an exceeding weight of service, he made the work of the Lord his whole business," not spending even one week for himself during the ten years which lay between his conversion and his early death.

The "subtle spirit of the Londoners" was at first disheartening to these preachers from the Westmoreland dales, but it could prove no insurmountable obstacle, for they came "in the name of the Lord of Hosts," who so gave the increase, that ere long they could say, "Hundreds are convinced and thousands wait to see the issue; very many societies we have visited are now able to stand." One incident is so characteristic of the age and of his young champion of the Cross, that even in this short sketch we cannot pass by it.

"At London"—as Sewell says—it was usual in the summer evenings for many young men, on leaving work, to meet in the fields to show their strength in wrestling, to a crowd of eager on-lookers; passing near the ring at Moorfields, Edward Burrough, then about twenty years of age, stood still and saw how a strong and skilful youth, who had already thrown three combatants, vainly challenged others, none of whom would venture to enter the lists. At this crisis E. Burrough stepped forward, whilst with bated breath the bystanders watched the issue, not knowing that "it was quite another fight he aimed at."

Little was the successful wrestler prepared for such an adversary as now opposed him, and he quailed under the steadfast gaze and rushing words of one whose strength had been sharply tested in the conflict with spiritual wickedness. Presently his powerful voice, a fitting medium for the overwhelming words of his message from on high, was heard driving home to the hearts of the wondering and spell-bound multitude the reality of the "good fight of faith," as "he reasoned of righteousness, temperance and judgement to come." Seemingly the seed was sown in stony ground, yet none cared to continue the sports, and the crowd separated; some to confess afterwards that this season had been the turning-point in their lives.

Whilst E. Burrough and F. Howgill were still in London they were thus addressed in a letter from George Fox:—"Stir abroad whilst the door is open and the light shineth. The Lord give you an understanding in all things, and his arm go along with you that ye may be to his glory. Dear Francis and Edward, in the life of God wait, that ye may with it be led, * * * that as good *plowmen* and good thresher-men ye may be able to bring out the wheat."

Two distinct kinds of meetings were then held in London. In one of these the Friends gathered quietly together in the name of Christ, the great Head of the Church, to worship the Father in spirit and in truth, that the strength which was oftimes severely strained might be renewed, that their sinking souls might mount up as on eagles' wings, and that, with hearts enlarged by the more conscious indwelling of the Comforter, they might run and not be weary, and walk—though through much tribulation—and not faint. In this time of our outward ease have we, their successors, less need than they for putting on the inward armor?

The other class of meetings were "for all sorts and all sects," and were often very large, the service resting, as G. Fox suggested, "on three, or four, or six Friends who were grown up and strong in the Truth." With such workmen, the secret language of whose souls was, "We have no might, neither know we what to do, but our eyes are upon *Thee;*" willing to wait, whilst willing also at their Master's bidding to go forward in faith; "steadfast, unmovable, always abounding in the work of the Lord," because in Him their life was hid,—it was no marvel that many should be added to the Church.* "When we see such multitudes," writes F. Howgill, "we are often put to a stand where one might get bread to satisfy so many; but the wisdom and power of God has been with us." Very many eagerly drank in the words of these earnest Gospel ministers, who spoke in demonstration of the Spirit and of power, for their doctrine was no new thing; but the uplifting of Christ as the Light of the World, as being made unto man "wisdom and righteousness, sanctification and redemption;" as bearing "our sins in his own body on the tree, *that we, being dead to sins, should live unto righteousness.*"

*Twenty-five years later there were 10,000 Friends in London alone.

## THE BETTER LAND.

BY J. G. WHITTIER.

"The shapings of our heavens are the modifications of our constitution," said Charles Lamb, in reply to Southey's attack upon him in the *Quarterly Review*.

He who is infinite in love as well as wisdom has revealed to us the fact of a future life, and the fearfully important relation in which the present stands to it. The actual nature and conditions of that life He has hidden from us—no chart of the ocean of Eternity is given us—no celestial guide-book or geography defines, localizes, and prepares us for, the wonders of the spiritual world. Hence imagination has a wide field for its speculations, which, so long as they do not positively contradict the revelation of the Scriptures, cannot be disproved.

We naturally enough transfer to our idea of Heaven, whatever we love and reverence on earth. Thither the Catholic carries in his fancy the imposing rites and time-honored solemnities of his worship. There the Methodist sees his love-feasts and camp-meetings, in the groves and by the still waters and green pastures of the Blessed Abodes. The Quaker, in the stillness of his self-communing, remembers that there was "silence in Heaven." The churchman, listening to the solemn chant of vocal music, or the deep tones of the organ, thinks of the song of the Elders, and the golden harps of the New Jerusalem.

The heaven of the northern nations of Europe was a gross and sensual reflection of the earthly life of a barbarous and brutal people.

The Indians of North America had a vague notion of a Sunset Land—a beautiful Paradise far in the West—mountains and forests filled with deer and buffalo—lakes and streams swarming with fishes—the happy hunting-ground of souls. In a late letter from a devoted missionary among the Western Indians, (Paul Blohm, a converted Jew,) we have noticed a beautiful illustration of this belief. Near the Omahaw mission-house, on a high bluff, was a solitary Indian grave. "One evening," says the Missionary, "having come home with some cattle, which I had been seeking, I heard some one wailing, and, looking in the direction from whence it proceeded, I found it to be from the grave near our house. In a moment after, the mourner got up from a kneeling or lying posture, and, turning to the setting sun, he stretched forth his arms in prayer and supplication, with an intensity and earnestness as though he would detain the splendid luminary from running his course. With his body leaning forward, and his arms stretched towards the sun, he presented a most striking figure of sorrow and petition. It was solemnly awful. He seemed to me to be one of the ancients, come forth to teach me how to pray."

A venerable and worthy New England clergyman, on his death-bed, just before the close of his life, declared that he was only conscious of an awfully solemn and intense curiosity to know the great secret of Death and Eternity.

The excellent Dr. Nelson,* of Missouri, was one who, while on earth, seemed to live another and higher life, in contemplation of Infinite Purity and Happiness. A friend of ours once related an incident concerning him, which made a deep impression upon our mind. They had been travelling through a summer's forenoon in the prairie, and had lain down to rest beneath a solitary tree. The doctor lay for a long time, silently looking upward, through the openings of the boughs, into the still heavens, when he repeated the following lines, in a low tone, as if communing with himself, in view of the wonders he described:

"Oh the joys that are there, mortal eye hath not seen!
Oh! the songs they sing there, with hosannas between!
Oh, the thrice blessed song of the Lamb and of Moses!
Oh, brightness on brightness! the pearl-gate uncloses!
Oh. white wings of angels! Oh, fields white with roses!
Oh, white tents of Peace, where the rapt soul reposes!
Oh, the waters so still, and the pastures so green."

The brief hints afforded us by the Sacred writings concerning the Better Land, are inspiring and beautiful. Eye hath not seen, nor the ear heard, neither hath it entered into the heart of man to conceive of the good in store for the righteous. Heaven is described as a quiet habitation—a rest remaining for the people of God. Tears shall be wiped away from all eyes; there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. To how many death-beds have these words spoken peace! How many failing hearts have gathered strength from them to pass through the dark valley of shadows.

Yet we should not forget that "the kingdom of Heaven is within;" that it is the state and affections of the soul; the answer of a good conscience; the sense of harmony with God; a condition of Time as well as of Eter-

* David Nelson, author of that invaluable work "The Cause and Cure of Infidelity:" a book which every skeptic ought to read, and which every believer might do well to acquaint himself with, and to give or loan it.

nity. What is really momentous and all-important with us is the Present, by which the Future is shaped and colored. A mere change of locality cannot alter the actual and intrinsic qualities of the soul. * * *

## I CAN'T AFFORD IT.

"Just come and give me a hand's turn at my garden, Jim, of a Sunday morning, will you?" said a workingman with his pickaxe over his shoulder to an old hedger who was trimming a quickset hedge.

Jim took off his cap and scratched his head a bit, in his own country way, and then said in reply:

"No, master; I can't afford it."

"Oh, I don't want you to do it for nothing, I am willing to pay you."

"I can't afford it."

"Why man, I will put something in your pocket, and I am sure you're not too well off."

"That's it; I can't afford it."

"Can't afford it! What do you mean? You don't understand me."

"Yes, I do; but I beant quick of speech, do you see. Howsomever, don't you snap me up, and I'll tell ye. I beant too well off—that's as true a word as ever you spoke. Times be mostly hard with me, but if I ain't well off, d'ye see, in this world, I have a hope—a blessed hope, my missus calls it, of being better off in the next. My Lord and Saviour said these words with his own lips: "I go to prepare a place for you, that where I am, there ye may be also.' I learned that text twenty years ago, and I've said it over hundreds of times when things went cross, and me and my wife wanted comfort."

"Well, well! What's all that got to do with your saying in answer to my offer, 'I can't afford it?'"

"Why, no offence to you, but it's got all to do with it. I can't afford to lose my hope of a better lot in a better land. If my Lord be gone to prepare a place for me, the best I can do is to ask Him to prepare me for the place. And you see Sunday is the only day that I can give all my thoughts to these holy things. I go to God's house and hear about heaven, and I seem to be waiting at one of the stations on the way there. No! no! Man's work for man's day; but on God's day I can't afford it."

Reader, poor unlettered Jim had counted the cost of disobeying God's command by breaking the Sabbath. "What shall it profit a man if he gain the whole world and lose his own soul?"—*British Workman.*

Men take a great deal more pains for this world than Heaven would cost them; and when they have it they do not live long to enjoy it.

## A GREENLAND PARLIAMENT.

BY DR. I. I. HAYES.

It is pleasant to contemplate the change which has come over the Esquimaux of Greenland since the Christian missionaries first came among them. At the time when they overcame the Northmen, and occupied the country which a hardy Christian people had for a long time possessed in peace, they led a purely nomadic life, and dressed solely in the skins of wild beasts. Now they live in permanent communities, and have adopted the habits, and, in some measure, the customs of civilized men. Unlike many savage peoples, the introduction of the forms of civilization among them has not been attended with the usual corresponding mischief—a circumstance due, in a great measure if not wholly, to the paternal care of the Danish Government, which, beginning with the first missionary, Hans Egede, in 1721, has been continued with much skill by his successors, and by none more conspicuously than Dr. Henry Rink, who has passed a considerable portion of his time in Greenland, and was, until lately, Royal Inspector for the southern districts.

The principal feature of Dr. Rink's administration is the Parliament of natives, and in the establishment of this arrangement its author has earned as much credit for skilled benevolence as he had before acquired for scientific explorations.

The idea of an Esquimaux Parliament struck me as something ludicrous when I first heard of it, but upon gaining an intimate acquaintance with its workings, I changed my mind, and became convinced that other Parliaments might imitate them with advantage.

Each little town or hunting station of the district is at liberty to send up a representative to a seat in the Parliament at Julianashaab, the number of representatives being twelve. The most important towns, besides the capital, are Nenortalik, Fredericksdal, Lichtenau, Igalliko, and Kraksiment.

The Parliament was in session during our stay, and I visited it as a privileged guest; for be it known the Julianashaab Parliament sits with closed doors. The Parliament House is not an imposing edifice. I should say its dimensions are about sixteen by twenty feet. It is one story high, is built of rough boards, lined on the inside and painted blue, and on the outside is plastered over with pitch. It has no lobby for the accommodation of people who come to the capital with axes for the public grindstone, and no committee-rooms for the better confusion of the public business.

In the middle of the one room, or hall, stood a plain pine table, with a plain bench on either side of it, and on each bench sat six Parliamentarians, dressed in seal-skin panta-

loons and boots, and Guernsey frocks, across which there was a very large display of suspenders. Each Parliamentarian head was covered with a cap composed of the brightest kind of scarlet cloth, ornamented with a broad gilt band. The royal emblems were embroidered in front, and above these there was a golden bear, with a crown on his head, standing uncomfortably on his hind legs, to typify Greenland. There was a thirteenth cap at the head of the table, and this was worn by Mr. Anthon, pastor of Julianashaab, and President of Julianashaab Parliament, *ex-officio*.

The aggregate amount of dignity possessed by this Parliament was wonderful to see. To be sure the Parliamentarians were somewhat impregnated with a fishy aroma, indicative of their nationality and calling; but neither the fishy aroma nor the dignity appeared to interfere with its transaction of business; on the contrary, they seemed to be working like beavers; and, indeed, they disposed of the matters brought before them with such an amazing degree of promptness that I fell to wondering whether dignity would not be a good thing to introduce to parliaments, congresses, assemblies, and such like things generally.

The first business was in form of a petition for relief. The petitioner stood there in person, looking the very picture of forlorn destitution. He stated that he had lost his canoe (kayak), and he produced evidence enough to show, without any swearing, false or otherwise, that it had been crushed and lost in the ice. The man, who had hardly clothes on his back to cover his nakedness, showed further that he had a wife and family who had no friends to assist them, and were entirely dependent upon himself for support. I thought it a doubtful support at best, and so appeared to think the Parliament, for they voted an order for a certain daily allowance. The next case was of a young hunter, whose kayak had been crushed by the ice, and who had not the means to build a new one They voted him a loan. The third case was an old man, who received one dollar to buy a spear with; another was partly a loan and partly a gift to a man who had a family of girls, and required materials for an oomiak. Still another made application for and received assistance to bury a dead husband.

### A DYING WORKER.

In a mission school in Chicago, a young man had a class of ten or twelve young ladies. He had been a faithful teacher; but the class were all out of Christ. His health was gradually failing under the slow wastings of disease. One morning he went to his superintendent and sank into a chair, saying, "Mr. Moody, the anticipated hour has come, and I must go to the home of my widowed mother to die; but how can I go and not one of my class giving evidence of a renewed life? I have tried to be faithful. I cannot die in peace. What shall I do?" His superintendent replied, "Stay a few days. I will take you each day in my carriage to as many as your strength will permit you to see, until you have seen all and spoken to them as you just have to me." The work was begun. The feeble teacher was taken by his earnest officer from one to another of the class, and the young man, from sofa and easy chair, sitting and reclining when he was not able to sit, told them of his anxiety for them in view of his approaching death, and plead with them as one come from the other world. One after another found Jesus, until superintendent, teacher and class, all rejoicing in the love of Jesus, met to pray and praise, weep and rejoice, talk and sing together. Ah! how much of heaven was anticipated in that meeting. The teacher turned his footsteps to his mother's home to await his call to the reward above. At the depot he found all his class met to say their last farewell. Their tears flowed together. Counsels were given, heartfelt thanks expressed. The train moved away; but from the rejoicing class arose the music of new-born souls, bearing to the departing teacher the words, "Shall we meet beyond the river," until the teacher with uplifted hand pointing to the home beyond the river, passed out of sight.—*Baptist Teacher.*

PROFESSOR BENJAMIN JOWETT, a prominent member of the established Church of England, recently preached a sermon in the old Greyfriars Kirk, Edinburgh. At the close of his discourse Professor Jowett defended his course in preaching in a Presbyterian place of worship, and stated that he could not help feeling weary and ashamed of the contentions and divisions which disturb the Christian Church. He said that the members of the British nation meet together in business, in society, in the family, but part at the door of the church, and that religion, which ought to be the highest bond of union, becomes the most lasting element of discord. Professor Jowett said that he desired to think of denominational differences as they will appear to all of us at the hour of death, when we shall be occupied with *our own lives*, and not with forms of faith—with the thought of another world, and not with the controversies of this. The spirit of division, he said, had a baneful effect on the British nation at large, and asserted that from this cause arose class jealousies, particularly separating landlords and tenants, whose interests are naturally connected. The great difficulty in the way of

the establishment of national schools, he further said, was the religious question, and he asserted that the dissensions on this point would delay the progress of education for one generation. Professor Jowett has recently attracted attention by his admirable translation of Plato.

### A SAVIOUR ON THE SEA.

In the month of March, 1843, in company with a young lady, who was a believer in the Lord Jesus, and trusted in Him for temporal, as well as spiritual blessings, I started with my husband to take a trip on board of his vessel, which was bound for New York, where we were to discharge our freight. We had enjoyed very pleasant weather, until the evening of the 22d, when the gathering clouds betokened an approaching storm.

We were then on Long Island Sound, and as it was our custom before retiring for the night to read a portion of Sacred Scripture, and unitedly to commit ourselves to His care and protection, we had on that evening read the account of the storm which arose when Jesus, with his disciples, was on the sea, and at their request "He arose and rebuked the winds, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm."

It was about the time when we usually experience the equinoctial gale, or 'line storm,' as it is called, and after we had retired to rest, the wind arose, and continued to increase, until midnight, when it blew a terrific gale. It was very thick, and the sleet and hail came with such force that it cut the faces of the hardy mariners, as they braved the tempest, while attending to the commands of the captain, whose voice could occasionally be heard above the howling of the storm. The sea was running very high, and dashing completely over our little vessel, and finally washed away our boat, which had been hoisted upon the davits, and made secure, as we supposed, for the passage. Our vessel was scudding under 'bare poles,' as it was blowing so hard that no canvas could be made to stand before the gale. About one o'clock, as nothing had been seen during the night, my husband, knowing that we must be near the head of the Sound, and apprehending danger from rocks which he well knew lay in our course, called us up that we might be in readiness for whatever might happen, and had directed that blankets and some pieces of rope should be laid aside, to secure us, if possible, to the rigging, in case the vessel struck.

After we had been informed of the danger of our situation, we thought of the portion of Holy Scripture which we had read before we retired for the night, and we realized that Jesus was as surely with us by his Spirit, if we were his children, as when with his disciples he was on the deep, and at their prayer, he had stilled the raging tempest, and said to the waves, "Be still." Our faith grasped the promise, "If two of you are agreed as touching anything that they shall ask in my name, it shall be done for them of my Father which is in heaven."

We were, however, in sore perplexity. The lights which have been placed along the coast for the benefit of the mariner, had not been seen once during this fearful night, and the darkness, together with the howling of the wind as it came rushing in its fury through the shrouds and rigging of the vessel, the roaring of the sea, and the creaking and straining of the vessel, as she labored to keep herself from being swallowed up by the billows, all combined, was surely enough to test our faith.

But here was the precious promise. "Ask what ye will, and it shall be done." As we heard from the deck the oft repeated wish, "If I could only see the lights, I could ascertain my position, and all might yet be well," my young friend and myself bowed the knee in prayer, and unitedly asked our Heavenly Father to grant that *the light might be seen*, when almost instantly we heard the exclamation, "Light ho!" which proved to be from a light-house on the north shore. We then heard the cry, "Could I now but get the light on the south shore, I could tell very soon where we are." Again we asked our Father to grant us this request, when quickly the wished-for southern light threw its cheering rays across the sea. Blessed be the name of the Lord!

My husband then got the bearings from the lights, and found that we were, as he had supposed, at the head of the Sound, and not many miles from a harbor, and said he must try and make it. But there was a dangerous reef, extending out some distance from the entrance, and as nothing could be seen, he was obliged to depend upon the lead and line, to guide him into the harbor. Again we fervently prayed that the Lord would direct us safely into the desired haven, and thanks to our Heavenly Father we passed over the reef in safety. As we were entering the harbor, my husband had a presentiment that he must only stand in a little distance, and gave the order to "Let go the anchor," just as he had fairly entered the port; and all benumbed with the cold, their hearts filled with gratitude for their safety, the crew gladly sought the comfortable cabin and their berths.

In the morning when they arose, and went on deck, they were surprised to find the *harbor full of vessels*, which had gone in before us, on the previous night, and had our vessel gone a

little distance further in, some accident must have happened, as it was blowing a gale, and was so very dark. Our hearts would reverently thank the Lord for this, and for many other special blessings which we have received in answer to prayer. And may He, who ever answers the prayer of faith, and tempers the wind to the shorn lamb, grant us a continuance of His blessed Spirit, and, after the storms and tempests of this life are past, receive us, with all his dear people, into the haven of eternal rest, where there will be no clouds, no storms, but peace and rest, and an eternal weight of glory, for all who shall gain an entrance through the gates into the city, and so be forever with the Lord.—*The Christian.*

# FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 4, 1872.

THE LATE YEARLY MEETING (*continued from page* 352).—The following Gospel messengers from other Yearly Meetings were acceptably in attendance: William Robinson, *from Great Britain; (for his three certificates granted to him by the Churches at home, see No.* 35, *page* 551); Allen Jay, *from North Carolina;* James Carey Thomas, *from Baltimore;* Jacob D. Bell, *from Rochester;* Rufus King, *from Indiana;* David H. Bennett, *from Butternuts, N. Y.*

A memorial for a beloved minister deceased, after being adopted with entire unity by a Monthly and a Quarterly Meeting, was suppressed by the Meeting for Sufferings without reason assigned.

The consideration of the Queries called forth much feeling exercise and profitable expression of concern for the individual members, that all might live in love and walk orderly in the truth; the ministers from other Yearly Meetings being signally in their right places, and helpful in the work of the Lord.

By the reports from the Quarterly Meetings, appeared that 52 members had been more or less implicated in the use of spirituous liquors as a beverage. Much solicitude was felt that all Friends should maintain a pure and blameless standard in this respect. The dangers were pointed out resulting from wine and malt liquors. One instance was stated of a member who, years ago, met with a violent death whilst intoxicated with beer; and the prevalence of intemperance was stated in some parts of England where malt liquor only was used. The impossibility was distinctly recognized of drawing a moral distinction between a beverage which is intoxicating through the presence of distilled spirit, and another which is spirituous by fermentation. The faithful carrying out of the exercise of the Yearly Meeting, will involve cautionary and affectionate labor to discourage the employment, as a beverage, of whatever can intoxicate, however obtained.

The request of Rahway Monthly Meeting, to be joined to the Yearly Meeting of New York, was continued under the care of the former committee. The report of the Committee on Indian Affairs, and that upon West Town boarding school, at West Town, were both interesting and satisfactory, and may be referred to in a future number. A large committee was appointed to visit the subordinate meetings.

The fact that Philadelphia still retains a status, though with much to discourage, in the family of Yearly Meetings, is regarded by us as an indication that good things are designed for this portion of the Lord's heritage. Looking, therefore, into the future, which is in the power of Him who is not the Author of confusion, we crave that our dear friends may dwell in the heavenly Spirit described by James Naylor at his death, whose "ground and spring is the mercies and forgiveness of God, and whose hope is to outlive whatever is of a nature contrary to itself, and thus to enjoy its own in the end," taking its kingdom without contention, and keeping it by lowliness of mind.

George Fox, in 1670, writes thus to his fellow professors:

"Keep on the mountain of holiness, ye who are led to it by the light, where nothing shall hurt. Do not think that anything will outlast the truth, which standeth sure, and is over that which is out of the Truth: for the good will overcome the evil, the light darkness, the life death, virtue vice, and righteousness unrighteousness. The false prophet cannot overcome the true, but the true prophet, Christ, will overcome all the false. So be faithful, and live in that which doth not think the time long.

ELKANAH AND IRENA BEARD.—These dear friends arrived in New York, per steamer Abyssinia, on Seventh-day, the 20th instant,

after three years of arduous Gospel labor in India. They proceeded towards their home in Indiana, on the 22d inst. Many hearts will swell with

"Deep thanks to Him whose hand
Led them o'er sea and land,
Back to the household band,
Whence they were taken."

## MARRIED.

VAIL—COULSON.—At Friends' meeting, Spring Creek, Iowa, on the 6th of Third month, 1872, David, son of John and Abigail Vail, of Coal Creek, Iowa, to Ellen, daughter of Benjam'n and Lydia Coulson, of the same place.

HINCHMAN—MITCHELL.—At a meeting held at Nantucket, Fourth month 23d, by appointment of New Bedford Monthly Meeting, Charles S. Hinchman and Lydia S. Mitchell, both of Philadelphia.

## DIED.

BARKER.—In Randolph County, North Carolina, on the 6th of 3d mo., 1872, Hannah Jane, daughter of Nathan and Melicent Barker, aged near four years; a member of Holly Spring Monthly Meeting, North Carolina.

FRYE.—At Vassalboro', on the 24th of 2d month, 1872, William Frye, aged nearly 82 years; a consistent member of Vassalboro' Monthly Meeting, Maine. The eldest of six brothers and the first to be removed by death. His end was peaceful.

HADLEY.—On the 24th of 7th mo., 1871, in Montgomery County, Kansas, Mahlon, son of Jonathan and Jane Hadley, of Iowa, in the 30th year of his age; a member of Elk River Monthly Meeting, Kansas. His end was peace.

HOBSON.—On the 29th of 7th mo., 1871, Frank, aged nearly two years, son of Joel and Mary Hobson, members of Elk River Monthly Meeting, Kansas.

MILLS.—In peace, on the 3d of Ninth month, 1871, at the residence of her son Samuel, Sarah, widow of the late Nathan Mills, in her 70th year; a worthy member (and for many years an Overseer) of Lost Creek Monthly Meeting, Jefferson County, Tennessee.

COX.—At the residence of his son-in-law, Wm. Townsend, near Plainfield, Ind., on the 10th of Tenth month, 1871, Elijah Cox, in the 71st year of his age; a beloved Elder and member of Sugar River Monthly Meeting.

He lived in accordance with the principles he professed, living peaceably, and dealing justly with all men, thus showing his faith by his works. He was much of the time through his sickness, engaged in prayer and praise unto the Lord for all His tender mercies, often exhorting his children and those around him, while on his dying couch, to be faithful unto the dictates of their own conscience, and to the Truth as it is in Christ Jesus. About his last words were, "O death, where is thy sting: O grave, where is thy victory?" and then added, "Blessed are the dead who die in the Lord." Shortly after, without a struggle, he fell asleep in Jesus.

MACON.—In Randolph County, N. C., on the 4th of the 11th mo., 1871, Emily, wife of Nathaniel Macon, daughter of Michael and Rhoda Cox, aged 27 years and 4 months; a member of Holly Spring Monthly Meeting of Friends, North Carolina.

She departed, we humbly trust, to join that happy number whose robes have been washed and made white in the blood of the Lamb.

TABER.—In Berkley, on the 24th of Second mo., 1872, Maria Taber, a member of Sandwich Monthly Meeting, Mass., in her 29th year, daughter of Joseph and the late Phebe B. Taber, formerly of Albion, Me.

As her strength failed she seemed to draw nearer and nearer to her dear Lord and Saviour, surrendering all into His hands in trusting confidence. She remarked, "when first taken sick at home, my heavenly Father gave me the sweetest feeling I ever knew; it was such a sweet holy calm I cannot describe it." For a time she was anxious to be able to return to her parents, but later was favored to see the Lord's hand in the separation. She labored to bring those about her nearer to the Saviour and to give up all. At another time she remarked, "I thought all my work was done, but now I find more to do. Heavenly Father, help me. I want to know that all my family belong to the Saviour. O give me that comfort before I die." She prayed earnestly for faith and strength to hold out to the end, remarking, after a time of sinking, "I know not why I am brought back again, but for some wise purpose, doubtless, yet I cannot keep myself. May I be favored to keep so near the Saviour that the enemy can no more assail me." And thus, as the end drew near, her sweet voice gently died away in prayer, the last audible words being, "for thou art able," and she fell into a sweet, calm sleep, and in this state passed quietly away, we reverently believe, to the arms of redeeming love, a memorable instance of the efficiency of that grace through whose agency Jesus will save all those who will call upon Him with the whole heart.

KIRKHAM.—In Saline County, Illinois, on the 9th of 11th mo., 1871, Hiram, son of Michael and Phebe Kirkham, in the 19th year of his age. During his illness he raised frequent supplications for Divine mercy, and was at length enabled to break forth in praise and thanksgiving to the God of his salvation. He quietly fell asleep in Jesus.

KIRKHAM.—At the same place, on the 13th of 1st mo., 1872, Phebe, wife of Michael Kirkham, aged nearly 51 years. During her illness, she frequently exhorted her friends to faithfulness in the Christian course. Though speechless for the last eight days of her life, her cheerful countenance bespoke bright anticipations of the home prepared for the redeemed of the Lord, and she passed away as one going to sleep. Both the above named Friends were members of West Union Monthly Meeting, Indiana.

UNDERHILL.—On the 11th of 2d mo., 1872, at Mentone, France, Joshua L. Underhill, of New York city, in the 34th year of his age, son of the late Joshua S. Underhill; a member of New York Monthly Meeting. He bore his illness with great patience and entire submission to the will of his Heavenly Father. A short time before he ceased to breathe, he said, "I am passing through the valley and I feel that God is with me," and soon after remarked that he was resting in Jesus, with whom, through Divine mercy, we humbly believe he has found eternal rest.

WHITE.—At her residence, near Bloomfield, Prince Edward County, Ontario, on the 22d of 3d month, 1872, Sophia, relict of the late Moses White, in the 79th year of her age; a valuable Elder of West Lake Monthly Meeting. Her life was one of Christian watchfulnes, and she was often enabled to impart sweet counsel to those around her. As Elder, she will be remembered as a "mother in Israel." She had a deep concern for the maintenance

of the principles of Friends in their simplicity and purity. In her last illness, she was frequently heard to praise and magnify her dear Saviour's name, saying: "To His name be the honor and praise forever.

BROWN.—On the 10th of 2d mo., 1872, William Brown, in the 70th year of his age; a member of Walnut-ridge Monthly, and Westland Particular Meeting, Indiana. His close was in faith and peace.

NEWSOM.—Near Carthage, Indiana, on the 11th of 3d mo., 1872, Jabez H. Newsom, in the 42d year of his age.

YOUNG.—Near Carthage, Indiana, on the 12th of 3d month, 1872, Sarah N., wife of Micajah Young, and daughter of Jesse and Abigail N. Henley, in the 25th year of her age. Her illness was short, and her sufferings intense, yet an evidence was given that her end was peace.

HENLEY.—Near Carthage, Indiana, on the 17th of 3d mo., 1872, Milton Henley, in the 39th year of his age. During a portion of his short and painful illness he suffered great conflict of mind in seeking reconciliation with God, and entire submission to His will, which was mercifully granted, and he departed in peace.

HENLEY.—Near Carthage, Indiana, on the 28th of 3d mo., 1872, Ann, widow of Hezekiah Henley, deceased, in the 63d year of her age. From her youth she had evinced a meek and quiet spirit in daily life; was a faithful attender of religious meetings, and much beloved and esteemed by those who knew her. Her illness was short, but the call found her ready and waiting the summons.

[The last four were members of Carthage Monthly and Particular Meeting, and all victims of an epidemic which visited that locality in the 3d mo. last, and which was confined within an area of about two square miles.]

MOFFITT.—On the 15th of 11th mo., 1871, Harmon L., son of Harmon and Hannah Moffit, in the 17th year of his age; a member of Holly Spring Monthly Meeting. In his youth the wonderful workings of the Lord were remarkably manifest in him; nothing of a light and airy nature was engaged in by him; and when at First-day school, he was so tendered with a sense of his unworthiness he could scarcely read for emotion. He frequently spoke publicly in meetings, giving evidence that he considered himself a transient pilgrim in this world, and that his home was in heaven. Having gone to attend the Yearly Meeting at New Garden, N. C., he was confined to his bed by illness, yet found a satisfaction in mingling in the interests of the occasion, and on his death bed he entreated many to turn from the evil of their ways and serve the living God. Before he departed, he said he was going to the kingdom of God, and it shined brighter to him than the brightest sunshine. At his request two meetings were held in his room, which proved to be seasons of refreshment to all. He spoke with great power—once from the 23d psalm. After this he said that he was satisfied, and that there was nothing in his way.

UNDERHILL.—At her residence in Peekskill, N. Y., on the 18th of Second month, 1872, Phebe G., widow of the late Wm. Underhill, in the 79th year of her age; a beloved and weighty minister of Purchase Quarterly Meeting, N. Y.

She was eminently gifted as a religious minister, and even from her youth was a dedicated servant of the Lord. The writer has heard her relate many instances of His wonderful dealings with her when she told of the refining process her strong will required to bend it to His own glorious purpose concerning herself, thereby fitting her to become a meek yet honored and useful instrument in His church, doing His will in the promulgation of the truths of the gospel. She could most emphatically say with the Apostle, "It is by grace I am what I am." This grace gave her a feeling heart, manifested in tender sympathy for the poor and the sick, towards which class she was truly a friend in need.

Afflictive dispensations were sometimes her portion, yet she could rejoice in God her Saviour, and many times could exclaim with the poet, "For all I thank Thee, most for the severe." In her daily walk she was admirably clothed upon with wisdom from above, and a dignified bearing so acceptable in a minister of the gospel; yet withal there was a simplicity and sweetness in all her ways that made her very attractive to young people, and drew around her a large circle of loving friends. She used to say, "If we want friends, we must make them day by day as we live." Her surviving family can now look back upon her life as presenting a beautiful picture of light and shade, so harmonized by the skill of the Great Artist, that where the shades fall heaviest there Divine grace shines brightest, imparting heavenly lustre to the scene. Her last illness was long and painful, but was borne with patience and fortitude, never allowing through unwatchfulness a word of murmur to escape her lips, but often saying, "The Judge of all the earth will do right." On being asked if her nights seemed long, when pain rendered them nearly or quite sleepless, she sweetly replied, "Oh no, at such times I lay hold of the atonement, and that comforts me, to think my dear Saviour died for me, poor and unworthy as I am." Her mind retained its vigor until near her closing moments. During her long confinement she was enabled to say much to her visitors worthy of being treasured up for future use, and it is believed that her words will not return void. She was mercifully preserved in peace to the end, because her mind was stayed on Him whose promises never fail. Finally she fell asleep in Jesus. Thus lived and thus died our dear devoted mother in Israel.

## GENERAL MEETINGS.

A GENERAL MEETING will be held at Honey Creek meeting-house, Hardin Co., Iowa, commencing on Sixth-day, the 31st of Fifth month, 1872. It will begin at 10 o'clock A.M. There will probably be two sessions per day, and continue three days. It is to be under the auspices of a Committee appointed by Honey Creek Quarterly Meeting, for that purpose.

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The Committee of Indiana Yearly Meeting on General Meetings, have appointed a meeting to be held at Waynesville, Ohio, commencing at 2 o'clock P.M., on the 17th of Fifth month, to continue for three days, or longer; Miami Quarterly Meeting co operating therein. Ministers and others from our own and other Yearly Meetings are cordially invited to attend and participate.

Those coming from a distance, can secure accommodations by applying to Asher Brown, Rachel H. Hopkins, Jonas Janney or Achilles Pugh, Waynesville, Ohio.

The Committees in charge will meet to make necessary arrangements, at the rise of the first sitting.

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A GENERAL MEETING for Divine worship has been appointed to be held at West Grove, Harrison Co., Ohio, under the care of a Committee of Ohio Year-

ly Meeting, commencing on Seventh-day, Sixth month 8th, 1872, at 2 o'clock P. M.

A cordial invitation is extended, and accommodations will be provided for all who feel inclined to meet with us. Those coming by railroad will be met at Cadiz on the arrival of trains on the 7th and 8th of the month. (Cadiz is on a branch of the Pan Handle Railroad ) The Committee is requested to meet at 1 o'clock on Seventh-day, the 8th inst. Persons desiring information may address Peter L. Thomas, Cadiz, Ohio. On behalf of the Committee,

JOHN BUTLER, *Clerk.*

## CORRESPONDENCE.

MATAMORAS, MEXICO, 4th mo. 13th, 1872.

*Esteemed Friend, Wm. J. Allinson:*—Since writing my last we have been greatly favored, and our hearts have been made to rejoice, although the city has been declared in a state of siege, and for several days General Quiroga was almost hourly expected, being reported within twenty-four miles, with a force of 3,000 or 4,000 men. Our Friends, A. J. Parks and wife, of the Mission in Nueva Leon, spent over a week in Brownsville and Matamoras, having two meetings in our room, to endeavor to call out the actual Protestants. These were so scattered that, owing to their occupations, it was impossible, yet the attendance was larger than we expected. Those who came purposely were attentive and quiet. There was a changing crowd in the street door and at the window, and another from the occupants of the same yard in the rear, who were as attentive as could be expected. We informed the President of the City Council of our intention, to prevent disturbance from the police, and in our presence, he instructed the Chief of Police to give orders for our protection from any mob if violence were attempted. This includes our regular First-day School, or reunion as it is called. The latter was well attended last First-day, owing probably to the previous meetings. We were enabled to use Spanish more fully than ever before, and as the new comers were mostly of Spanish origin we used the Castilian pronunciation. Our most intimate associates use the Mexican corrupt style of Spanish almost universal except among pure Spaniards, and used as authority in some grammars, similar to the provincial dialects of Spain. Some readers of the *Review* may not know that there are Bibles, or Portions, in four dialects of Spain, and one of St. Luke in Mexican or modern Aztec, and also Luke and John in Yucatan or Mayan, a native Pre-Aztec language. The Spanish used here does not vary much, only in pronunciation, except a large number of Aztec words generally given in dictionaries as Mexican words. Being very busy in getting our tracts and books through the Custom office during the most exciting times of this week, I went to Major Jesu Christo (Jesus Christ) and procured a passport for fifteen days to Brownsville. We are indebted to custom officers for free transit of the books, etc., through the port of entry, to C. H. Mallory & Co., of the New York and Galveston Steamboat Line, for free transportation between those two ports, and to kind friends in Brownsville for an invitation to stay at their homes during the bombardment of Matamoras. The latter we have not been forced to accept, and hope we shall not find it necessary. We are thankful to a kind Providence for improved health.

Some kind sisters in New York and Philadelphia, wishing to aid largely in our special work, have written to us for advice, and it seeming to be their wish, they have been requested to send us a press and fixtures and provide for the publication and binding of 500 copies of Stephen Grellet. We hope to make this a tract of 64 pages, 16mo., bound in strong, colored paper covers. We may be able to introduce three or four cuts, and shall try to adapt it to children. The Tract Society offers to let us have electrotypes of cuts with the same liberality as its publications. In translation of its own English publications it will make more liberal offers. We hope to issue the first number of our peace paper in 6th mo. next. It will contain four pages each 9x12 inches. If, as earnestly requested by the Nueva Leon missionaries, we insert a child's department, we shall change our intended title to "*El Ramo de Olivo,*" to adapt it to an electrotype emblem of peace. It will contain brief and pointed extracts, leaving the long arguments for profound reasoners to pamphlet issues. Will some kind friends subscribe $5 per month to send us $10 worth of electrotypes for our Childrens' Department? Without them we can hardly arouse the indolent minds of the uneducated.

Friends! Mexico lies at your very doors. The Mexicans are neighbors by proximity, and neighbors because they need your aid. In one peace tract you say all this, and you say also, "And I don't know but we ought to send them a few schoolmasters, for I understand that they are shockingly ignorant people." Very true, years have rolled around and teachers have not come. When all at home there are possibly seven foreign missionaries on Mexican soil, or one to every 1,300,000 souls, to be lost or saved. The Toltec and Aztec monarchies, built upon the ruins of former empires which rivalled in splendor their contemporaries of Babylon, Persia, Rome and Carthage, have crumbled to ruins.* They have left between the Rio

* There are ruins of 54 large cities in Southern Mexico and Central America.

Grande and the Isthmus of Darien more than 6,000,000 pure descendants in whose veins flows no foreign blood, of whom 4,500,000 are in the Republic of Mexico. There are millions more who are largely Aztec, and to-day an Aztec presides over the Republic. Yet ignorance rules in unbounded sway, unceasing war saps the foundation of all prosperity, and priestly intolerance seals the destiny of the masses in bigotry, superstition and a reformed idolatry. Human sacrifices no longer lift their agonizing cries from the summit of the Mexican *teocallis*, as their hearts are torn from their bleeding bodies in sacrifice to the sun or to their terrible stone-gods. Catholicism has wrought a change. *Spanish guns, Jesuit priests, slavery* and the terrible *Inquisition* have done for Mexico all that Catholicism *will do* or *can do*. Her 22,000 priests have done all they could to keep the people from thinking, to inspire in their hearts a holy horror of that "*pernicious book*," (the Bible,) which is the fruitful source of every heresy. In war the poisoned arrow has given place to the poisoned ball, and foreign fire-water has been added to the intoxicating *pulque*. Spanish gaming, bull fights, and the fandango dance have been grafted upon native pleasures. Spanish morality, fresh from the days of Moorish rule, had but little to change save to reduce the natives to abject slavery, and compel them to live on beans and corn pancakes. Catholicism became too corrupt and tyrannical to be longer tolerated. The Inquisition, a veritable den of thieves, where, until 16 years ago, the worst horrors of the Spanish Inquisition in the dark ages were outdone, because too horrid to endure longer.

The long row of "Holy Fathers," surprised in their work of murder, robbery and seduction, were led forth in chains and shot by public order.* Then began a sacerdotal exodus, and like an army the priests poured forth from convents and monasteries, and hastening to the Gulf ports, often in poverty and rags, to escape with their lives, sailed in the first ships that came. Then came a revulsion in the public mind, and public processions of Catholics were stoned; a general skepticism of all religion became universal. It is true in interior towns images are carried in public processions in time of drought or of storm as preventives of destruction, and the miracles accomplished by the images of the Virgin Santéssima still find millions of believers among the sons of Anahuac. Mexico lies bleeding by our side, a moral ruin, and the enemy is working with all his wonted vigor. It has an Indian Policy for the wild tribes on its borders, a high reward for their scalps and no regard for their lives. Is it not time that our beloved Society, its purse strings unloosed by the cry of 4,000,000 freedmen, and by a loud call from the wild Indians of our United States, should yet see if the redemption of Mexico is possible. Just now there is a talk of American intervention for the *pacification* of Mexico. It is needed, but don't send cannon, whilst Bibles, papers and teachers are necessary, and strike at the fountain of evil. We believe the day of Mexico's redemption draws nigh. There is a mighty power turning and overturning, but what a work to be accomplished. In morality, Mexico is the worst country on the Western Continent; without an Almighty power working, we should be laboring in vain, and the disappointments are many. Our book work is trying. They will crowd down on the price under every pretence and pay in bogus money if possible. Trust them for pay and they will give you no more trouble. Leave a picayune in sight and you will see it no more. A few books have been very craftily stolen. We know this by oft repeated experience. There are awakened persons who will deal fairly, but we sell many books to the careless, the dishonest. We trust Friends will feel bound to sustain the peace cause in this land of darkness. To avoid misunderstanding I will say that funds for the Book and Tract work,etc., must be sent to Robert Lindley Murray, 15 Broadway, New York. Also, funds for special purposes by request of donors to the same. The special calls would be appalling were we to mention one-half that force themselves upon our vision. Shall the Protestant children be allowed to grow up without educational advantages, or compelled to seek aid from the Sisters of Charity? The poor especially. Have we any duties to the naked children of this climate, or is nakedness admissible? We do not suppose that Friends can do all that Mexico needs. Will they share with others by taking one State. Funds for the support of the Mexican Mission, such as rent of rooms, traveling expenses, seating for our reunions embracing all expenses connected with the distribution of publications, translations, etc., must be sent through the Friends' Foreign Missionary Association, Charles H. Coffin, Treasurer, Richmond, Indiana. This division is necessary, as tracts in Spanish and other aid rendered in connection with the American Tract and Bible Society have to be expended in New York, and supplies sent by ship from there. We have not heretofore mentioned the Association, as that issues its own circulars in the limits of

* Whilst published details at the time were terrible, the statements of Irenio Hernandez are more horrid than anything we have read. The horrid sacrifices of Aztecs were equalled, if not outdone, by the priestly ladrone, murderers and libertines.

Indiana Yearly Meeting, but I suppose will refuse no donations. We mention this hoping that some will feel ready to thus cheer the Association and enable us to occupy Victoria as well as Matamoras. Without such support the Association cannot send us what we so greatly need, another workman, or, we would hope, several workmen. Are there not persons who can conscientiously enable us to spread our Bible work over the State of Tamaulipas. The heaviest part of the expenses fall upon the Foreign Missionary Association. Truly thy Friend,

SAMUEL A. PURDIE.

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ATHENS, March 22d, 1872.

*Dear Friend W. J. Allinson:*—I tender to you, and through you, my thanks to all who have had a share in forwarding to us the *Friends' Review* with such continued kindness.

Allow me to assure you that there has been no abatement of the interest with which we look for it every week, nor of the pleasure with which it has ever been perused by me and the friends to whom I sent it.

The variety and solidity of the articles make it very attractive, certainly; but I do not think, however, that there is any need of caution that it may not become "too attractive," so long as the "one thing needful" is conspicuous amid all the various subjects presented—like the sun-flower in the fields of wheat towering above what some persons may consider as "tares," in comparison with what is indeed, as bearing upon the most important interests of the soul—"as apples of gold in baskets of silver."

A few days ago while marking some of the articles, wishing to call attention to them more especially, the lady remarked, "You need not take the trouble, for every article is read, they are all so interesting."

The enclosed was written by a lady whose only son was born at Athens the same month and year as the Prince of Wales.

Yours very truly,

ELIZABETH MASSON.

[The subject of the letter referred to would be less interesting to American readers than to British subjects.—ED.]

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THE CAPTAIN AND THE QUADRANT.

A godly man, the master of an American ship, during one voyage found his ship bemisted for days, and he became rather anxious respecting her safety. He went down to his cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to Him; and so, accordingly, he gave all into the hands of God, and felt at perfect peace; but still he prayed, that if He would be pleased to give a cloudless sky at twelve o'clock, he should like to take an observation, to ascertain their real position, and whether they were on the right course.

He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick drizzling, the men looked at him with amazement. He went to his cabin, prayed, and came up. There seemed still to be no hope. Again he went down and prayed, and again he appeared on deck with his quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on the deck, waiting upon the Lord, when, in a few minutes, the mist seemed to be folded up and rolled away as by an omnipotent and invisible hand; the sun shone clearly from the blue vault of heaven, and there stood the man of prayer with the quadrant in his hand; but so awe-struck did he feel, and so "dreadful" was that place, that he could scarcely take advantage of the answer to his prayer. He, however, succeeded, although with trembling hands, and found, to his comfort, that all was well. But no sooner had he finished taking the observation, than the mist rolled back over the heavens, and it began to drizzle as before.

This story of prayer was received from the lips of the good Captain Crossby, who was so useful in the Ardrossan awakening; and he himself was the man who prayed and waited upon his God with the quadrant in his hand.

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above."

H. L. HASTINGS.

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For Friends' Review.

VIRTUS CUM AMORE.

The following extracts from a review of Prof. Rossetti's "Disquisizioni sullo Spirito Antipapale," by Arthur Henry Hallam, furnish an excellent and impressive statement of the truth that, under the Gospel, virtue becomes the object of passion. Human experience has sufficiently proven that virtue cannot be attained through a mere knowledge of what is right and wrong; because the abstract statement of our duties, however perfectly done, is always so foreign to our feelings and life, as to have but little influence upon our conduct. Mere morality, too, that character which may subsist independent of religion, though borrowed from it, generally gives the impression of coldness, its righteousness being that of the law, and not of love. An earnest Christian poet has well said:—

"Talk of morality! Thou bleeding Lamb,
The true morality is love to thee."

And it is a beautiful truth to which the New Testament bears witness throughout, that our moral duties are subordinated to the love of our Lord Jesus Christ, one with the Father, as the natural and easy out-growth of that holy affection. Duties become privileges; the yoke becomes easy and the burden light. "The law of the spirit of life in Christ Jesus" sets free "from the law of sin and death." Love begets likeness; and the soul that knows the pure love of Christ to fill it, and to calm it, will be gradually and naturally changed into the likeness of its Lord—made like unto Him who said, "Be ye perfect."

O. G. O.

"The Hebrew poets never represent the Deity as an impassive principle, a mere organizing intellect, removed at infinite distance from human hopes and fears. He is for them a being of like passions with themselves, requiring heart for heart, and capable of inspiring affection, because capable of feeling and returning it. Awful indeed are the thunders of his utterance and the clouds that surround his dwelling place; very terrible is the vengeance he executes on the nations that forget him; but to his chosen people, and especially to the men 'after his own heart,' whom he anoints from the midst of them, his 'still small voice' speaks in sympathy and loving kindness. Every Hebrew, while his breast glowed with patriotic enthusiasm at those promises, which he shared as one of the favored race, had yet a deeper source of emotion, from which gushed perpetually the aspirations of prayer and thanksgiving. He might consider himself alone in the presence of his God; the single being to whom a great revelation had been made, and over whose head an "exceeding weight of glory" was suspended. His personal welfare was infinitely concerned with every event that had taken place in the miraculous order of Providence. For him the rocks of Horeb had trembled, and the waters of the Red Sea were parted in that course. The word given on Sinai with such solemn pomp of ministration was given to his own individual soul, and brought him into immediate communion with his Creator. That awful being could never be put away from him. He was about his path and about his bed and knew all his thoughts long before. Yet this tremendous, enclosing presence was a presence of love. It was a manifold, everlasting manifestation of one deep feeling—a desire for human affection. Such a belief, while it enlisted even pride and self interest on the side of piety, had a direct tendency to excite the best passions of our nature. Love is not long asked in vain from generous dispositions. A Being never absent, but standing beside the life of each man with ever-watchful tenderness, and recognized, though invisible, in every blessing that befell them from youth to age, became naturally the object of their warmest affections. Their belief in him could not exist with producing, as a necessary effect, that profound impression of passionate individual attachment, which in the Hebrew authors always mingles with and vivifies their faith in the invisible. All the books of the Old Testament are breathed upon by this breath of life; especially is it to be found in that beautiful collection entitled the Psalms of David, which remains, after some thousand years, perhaps the most perfect form in which the religious sentiment of man has been embodied.

"But what is true of Judaism is yet more true of Christianity, 'matre pulchrâ filia pulchrior." In addition to all the characters of Hebrew Monotheism, there exists in the doctrine of the Cross a peculiar and an inexhaustible treasure for the affectionate feelings. The idea of the θεάνθρωπος, the God whose goings forth have been from everlasting, yet visible to men for their redemption as an earthly, temporal creature, living, acting, and suffering among themselves, then (which is yet more important) transferring to the unseen place of his spiritual agency the same humanity he wore on earth, so that the lapse of generations can in no way affect the conception of his identity; this is the most powerful thought that ever addressed itself to the human imagination. It is the πῶν στῶ which alone was wanted to move the world. Here was solved at once the great problem which so long had distressed the teachers of mankind, how to make virtue the object of passion and to secure at once the warmest enthusiasm in the heart with the clearest perception of right and wrong in the understanding. The character of the blessed Founder of our faith became an abstract of morality to determine the judgment, while at the same time it remained personal, and liable to love. The written word and established church prevented a degeneration into ungoverned mysticism, but the predominant principle of vital religion always remained that of self-sacrifice to the Saviour. Not only the higher divisions of moral duties, but the simple, primary impulses of benevolence, were subordinated in this new absorbing passion. The world was loved "in Christ alone." The brethren were members of his mystical body. All the other bonds that had fastened down the spirit of the universe to our narrow round of earth, were as nothing in comparison to this golden chain of suffering and self-sacrifice, which at once riveted the heart of man to one who, like himself, was acquainted with grief."

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A MAN'S strength is shown by his bearing.

From the American Messenger.

## WALK IN THE LIGHT.

I never appreciated the value of such words as these so fully as I did a few days ago, on the occasion of a visit to the Kentucky Mammoth Cave.

We had penetrated to the extreme end of the "Long Route," said to be nine miles from daylight, through devious paths, up hill and down, right and left, narrow and broad; now standing in the most majestic dome, three hundred feet high, and anon bent double to save our heads, in Bunyan's Valley of Humiliation; now stepping cautiously over the "Bottomless Pit" on the "Bridge of Sighs," and then basking in enchanting bowers of crystalline flowers.

When we had reached the end, and the wonders were explored, and we had time for thought, the query suddenly and awfully forced itself upon us, "What if our light should go out? What if we should lose sight of our guide?" A lingering, agonizing death, wandering in the dismal labyrinths, in darkness that might be felt, would be the inevitable result!

I could not help reflecting how like to this are the conditions of salvation. In ourselves, utter spiritual darkness; but a light has come to us. "In Him was life, and the life was the light of men. And the light shineth in darkness." "That was the true light; which lighteth every man." But that light may be extinguished; and "if the light that is in thee be darkness, how great is that darkness!"

Then the GUIDE. Even if our lamps had not gone out, we could not have threaded the mazes and got out without the Guide. We must use our light to *follow Him*—not to go before Him, or to fall in the rear out of sight, or to turn off in devious paths. So in the way to Heaven. All we can safely do with the light we have is to *follow Jesus*—not seek a path of our own, or wander in the mazes of speculation, but keep right by the side of Jesus.

"Outer darkness;" if anybody would know what that means, let them go nine miles from the light of day. J. U. P.

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THE principles which are common to all sound and devotional Christians, are of infinite strength and efficacy—amply sufficient to unite in holy fellowship multitudes who entertain very different opinions on subordinate questions in religion. In this union, under the providence and grace of God, lies the strength of our cause. May it never be severed! And may the happy period be hastened when pure and primitive Christianity shall abound in the world, and reign triumphant in the hearts of all men!—*J. J. Gurney.*

## "THE SONG OF A TIRED SERVANT."

"One more day's work for Jesus,—
One less of life for me!
But heaven is nearer,
And Christ is dearer
Than yesterday, to me.
His love and light
Fill all my soul to-night.

"One more day's work for Jesus:
How glorious is my King!
'Tis joy, not duty,
To speak His beauty;
My soul mounts on the wing
At the mere thought
How Christ her life hath bought.

"One more day's work for Jesus;
Sweet, sweet the work has been
To tell His story,
To show the glory
Where Christ's flock enter in.
How it did shine
In this poor heart of mine.

"One more day's work for Jesus;
In hope, in faith, in prayer,
His word I've spoken—
His bread I've broken
To souls faint with despair;
And bade them flee
To Him who hath saved me.

"One more day's work for Jesus,
Yes, and a weary day.
But heaven shines clearer
And rest comes nearer,
At each step of the way;
And Christ is all,—
Before His face I fall.

"O, blessed work for Jesus!
O rest at Jesus' feet!—
There toil seems pleasure,
My wants are treasuse,
And pain for Him looks sweet.
Lord, if I may,
I'll serve Thee more another day!"

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## SOWING.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi. 7.

Are we sowing seeds of kindness?
They shall blossom bright ere long.
Are we sowing seeds of discord?
They shall ripen into wrong.
Are we sowing seeds of honor?
They shall bring forth golden grain.
Are we sowing seeds of falsehood?
They shall yet reap bitter pain.
Whatsoe'er our sowing be,
Reaping, we its fruits must see.

We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow.
Seeds of good or ill we scatter
Heedlessly along our way;
But a glad or grievous fruitage
Waits us at the harvest day.
Whatsoe'er our sowing be,
Reaping, we its fruits must see.

—*Words of Cheer.*

## SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 29th ult., have been received.

Great Britain.—Earl Granville and Gladstone stated, in their respective Houses of Parliament, on the 23d, that it would be incompatible with the public interests to declare the intentions of the government respecting further proceedings before the Geneva Board, until the American answer had been received to Lord Granville's dispatch of 3d mo., 20th. A bill passed the House of Lords on the 25th, by a vote of 58 to 22, to pay Roman Catholic priests acting as chaplains in prisons, for their services. On the 26th, to an inquiry in the House of Lords whether the government intended to defray any of the expenses in connection with the International Congress on Prison Discipline to be held in London on the 7th month next, one of the Ministers replied that application had been made for the assistance of the government, but it had been refused, as it would furnish a bad precedent to make such use of the public moneys. A motion was made in the House of Commons that householders residing outside of Parliamentary boroughs be given the franchise; but was opposed by Gladstone and others, and was negatived by 148 to 70.

A thunder storm of unusual violence passed over the midland counties of England on the 25th ult., doing much damage to buildings, &c. Some lives were reported lost.

A strike of agricultural laborers is in progress in some parts of England, having commenced in Warwickshire and extended to some of the neighboring counties.

It is supposed that the steamer Ispahan, which left Bombay in the 1st mo., for London, and has not been heard from since leaving Malta on the 13th of 2nd month, foundered off Brest, France, in a terrific gale, and that 50 persons were lost with the vessel.

France.—A motion introduced in the Assembly on the 28th, opposing the abolition of the passport system for travelers to and from England and Belgium, without the sanction of the Chamber, was rejected by a considerable majority.

The German Ambassador to France, Count Von Arnim, has arrived in Paris. He is reported to have been instructed by his government to assure President Thiers that the recent alarming reports relative to the relations between France and Germany are groundless.

Spain.—Bands of Carlists have appeared at various places, and it is reported that at least 15,000 persons are engaged in insurrection. The provinces of Navarre, Lerida, Biscay and Catalonia, have been declared in a state of siege. The government is taking vigorous measures to suppress the insurrection, but it is generally anticipated that the struggle will be severe. Some slight engagements have taken place. When the new Cortes assembled on the 22d, the Carlist deputies, in accordance with a request of Don Carlos, did not take their seats.

King Amadeus, in his speech at the opening of the Cortes, said that the relations of Spain with other powers are friendly; and announced his purpose to give his utmost efforts to the protection and development of constitutional rights, and to fulfil the promises heretofore made of reform in the colonies. In doing this, he will endeavor to avoid everything tending to impair the integrity of Spanish territory, or to put arms into the hands of the enemies of the Spanish race. Of the Carlist insurrection he said that the government had taken measures to crush it, which he hoped would prove effective. I ordinary means fail, the Cortes will be asked t sanction such others as may be necessary. In con clusion the king declared that while he never will im pose himself upon the Spaniards against their will he will not desert the post to which they have called him, and the constitutional duties of which he wil fulfil with loyalty and constancy.

Italy.—An eruption of Vesuvius, the most violen for several years, has just occurred Two or thre new craters are said to have been formed, and streams of lava, flowing in different directions dow the mountain side, destroyed the villages of Sa Sebastiano and Massa di Somma, and so threatene several others that the inhabitants fled. It was re ported on the 26th that 200 persons had bee burned, but the Prime Minister having gone to Na ples to ascertain the condition of the people and furnish relief, informed his colleagues on the 27t that only 12 persons had been killed and 12 injure by the running lava. The Chamber of Deputies au thorized the government to take the necessary measures to provide for those who were driven from their homes. The scene of the eruption i spoken of as grand and terrible beyond description The flames at times shot up to a great height, an masses of rock were ejected, while earthquak shocks were felt in Naples. On the 28th, the vio lence of the eruption appeared to abate; the lav streams threatening Portici and Resina ceased ad vancing, but the heavens were darkened by den clouds of smoke and ashes, and a strong wind car ried showers of cinders and scoria several miles. Th stream of lava near San Sebastiano was said to be 1 feet deep. Thousands of acres of cultivated lan were overwhelmed with ashes and lava. On th the 29th, the wind blowing towards Naples carried smoke and ashes over the city, the ashe falling in the streets like snow, to the depth of tw or three inches. The lava had then ceased to flow La'er, showers of sand fell, and violent electrica phenomena appeared, lightning darting almost in cessantly about the summit, with continuous thun der, and frequent quakings of the mountain. It wa generally believed that the worst was over, and th anxiety of the people was lessened.

Mexico.—On the 28th, the revolutionary army said to number 2,500 men, was very near Matamor as, and fighting was going on between their ad vanced guard and the cavalry of the governmen troops who occupied the city. The commandan had issued an order allowing non-combatants t leave the city, and many had sought shelter on th American side of the river.

Domestic.—The Legislature of Iowa has passed law abolishing the punishment of death, and sub stituting imprisonment for life at hard labor, as th penalty for crimes heretofore thus punished; wit an additional provision that in all such cases, th Governor shall grant no pardons except on reccom mendation of the Legislature.

In a coal mine, known as the Pine Brook shaft near Scranton, Pa., three explosions of gas or "fir damp" occurred during the past month, on the 5th 8th and 26th. In the first case two lives, and in th second, one were lost, ; in the third, five men wer so badly injured that it was thought they could no recover. The mine is said to have been long con sidered the most dangerous in that region, from th quantity of gas which is developed in it. On on of the occasions mentioned, the workmen had bee notified by the proper inspector not to enter a par ticular section with uncovered lights; but one o them disregarding the warning, the explosion re sulted.

# FRIENDS' REVIEW.

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*The Ardent Pursuit or large Possession of Wealth, Luxury, and other Worldly Attainments and Enjoyments, Injurious to the Spiritual Interests of Individuals and of the Church.*

But little regard is paid by Christians generally to the express command of Christ, "Lay not up for yourselves treasures on earth, —but lay up for yourselves treasures in heaven,—for where your treasure is, there will your heart be also." Many are the exhortations and warnings of a similar nature recorded in the New Testament, teaching us that the eager pursuit and large accumulation even of the lawful things of this world, as wealth, honor, learning, friendship, business or pleasure, have a powerful tendency to absorb the mind and affections, to alienate them from God, to fix them on the world and its transitory objects. Thus all these become rivals to Christ in the soul, and the earnest desire of them, or, to use one word of comprehensive import, "*covetousness*, is (in fact,) idolatry," —the setting up and worship of the creature instead of the Creator.

The danger of this idolatry is not however confined to the most affluent or most learned; though with them it is often imminent. It extends to all who pursue with intensity any of those objects, however limited may be the amount already attained. He who deals in a small way, and counts by dozens or scores, may be as devoted to his purpose, as full of penuriousness, and as proud of success, as the extensive merchant or banker, who reckons by thousands or tens of thousands. He may be even a greater slave to mammon, and more inflated with conceit. The same remark may apply to the yeoman of moderate means and the affluent distinguished nobleman; to the man of slender literary attainments and the scholar of profound erudition. It is not only, perhaps not so much, the amount attained, but the eagerness of aspiration and the pride of self-gratulation that are injurious, be the possession large or small. Where one soul is ruined by great wealth or learning, is there not much reason to fear that a hundred, who never acquire either of these, do yet become victims to the world, through their keen devotedness to the persuit, making to themselves false gods, other objects of love and veneration, and bowing down and serving them? Yet how many excuses does each make, and how often do we see the mote in our brother's eye, without being sensible of the beam that is in our own! "*Auri sacra fames*," has long been a poetical theme of satirical reprobation, but the subject requires to be viewed more seriously by the Christian, and to be brought home closely to the conscience of each, with the secret but deep inquiry, "Lord, is it I?"

Were we but sufficiently alive to the great truth, that we are but "stewards of the manifold grace of God," whether spiritual or temporal,—stewards for Him and for the community, every member of which we are commanded to love as ourselves, and that for the right fulfilment of this stewardship each will be called to account, and judged accordingly; then surely the gifts themselves would engage less of our attention than the bountiful Giver, and their faithful occupation; while

in this we should derive a refined and a generous satisfaction, attended with an humbling sense of our very imperfect administration, and an increasing desire to fulfil the command, "occupy till I come."

Though this subject is somewhat beside the special object of the present treatise, yet candor and consistency seemed to require that ambition, wealth and luxury in the church at large should have a passing notice of reprehension, as well as in the ministry. Experience shows that if the people in general are wealthy, they will not long be satisfied with the ministry of the poor and humble of this world; if they are highly educated and polished, they will be much disposed to reject the ministrations of the simple-hearted and the unlearned. What the people are, the ministry will be; and what the ministers are, the people will be, according to the ancient saying, "Like people, like priest." The Christian's path for all classes is, however, through the strait gate and the narrow way; it is a path of self-denial and of the cross, and is in direct opposition to self-indulgence and worldly gratification. Where wealth abounds, self-indulgence is, generally speaking, the natural and almost inevitable consequence. Tie it down, and limit its outbreaks as best we may, it will defy our efforts of restraint, either in ourselves or in our families. Where the means of worldly gratification exist in excess, the end to which they naturally lead is seldom very remote, although we may attempt to counteract the influence. Moderation is generally the line of safety, happiness and usefulness. Much are those ministers of all denominations entitled to our sympathy and commendation, who uphold the truth unflinchingly, and without respect of persons; looking with a single eye to their Divine Master, and remembering the language of one formerly, that if he sought to please men, he should not be the servant of Christ.

The Reformation, which released the minds and even the estates of men from oppression, and applied a greater stimulus to human thought and energy, gave also additional security to private property; and from these and other causes the commercial pursuits of the world took a start, producing large accumulations of wealth, and assimilating many Christian professors to the world and its spirit.

Can a single church be found, which, if we would judge candidly and impartially, is faultless in this matter? Do not the spirit of the world, its blandishments and its influences, too often usurp the place of higher and holier motives, first creeping in almost imperceptibly, now gaining ground on one side, and then intrenching themselves on the other, till even the most holy places are not clear of the pollution, or free from the desolating consequences? In how many modes, and under how many forms, does Antichrist show himself, like the more palpable objects of the idolatry of the ancient world, still "opposing and exalting himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God?" Men of business, devoted to the world but possessing good moral reputation, make themselves useful to the churches by their contributions in money, and by personal exertion or countenance. Hence they often obtain a consideration and place in religious denominations, which tends to lower these in their spiritual character, and to introduce into them a worldly and an injurious distinction between high and low, rich and poor. The business spirit invades such churches, pecuniary matters occupy their great care, and money asserts a powerful but deteriorating influence.

The brotherhood of believers, and their equality in the sight of God, without distinction of outward circumstances, are sentiments too little cherished by Christians in practice, however they may be coldly acknowledged in words. The spirit of Christianity and the example of the apostolic age demand from every church more full consideration of the spiritual rights and equal religious position of its humbler members, as well as a generous provision for their necessities and comforts. What church is wholly unconvicted by the close rebuke of the apostle James? "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or Sit here under my footstool, are ye not partial in yourselves, and judges of evil thoughts?"

If our learning, or possessions, or enjoyments are chiefly of this world; and if these are of more weight in our practical regard than heavenly treasure—than the love of God and His truth,—we are beyond doubt in a state of darkness and great danger. If the attractions of the present scene have a stronger hold upon our minds than those of heaven, and if they continue to do so, whither, alas, will they conduct us in the end? How can we escape certain destruction, unless, through more entire submission to the convictions and workings of Divine love and grace, we prefer and embrace those things which are most excellent? If the love of the world, in whatever guise, usurp the first place in the thoughts and affections, we are equally guilty of idolatry and obnoxious to its punishment

with the less enlightened ancient or modern heathen.

Yet we must not run into an opposite extreme, and profess with the ascetics to despise the things of this life,—those temporal benefits and blessings bestowed by a bountiful Giver,—or even with some religious but inconsiderate persons speak lightly of them, as unworthy of our notice and attention. They are to be thankfully accepted, rightly applied and temperately used in their proper places; not to be abused on the one hand in wastefulness or pride to our own destruction, nor excessively pursued and accumulated on the other, to a destruction less apparent but not less sure. Learning, riches, honor, business and recreation are unquestionably good and eminently useful, when kept in subserviency, and lawfully applied to the honor of their great Giver, and to the benefit of those around us; but if they obtain the first place in our hearts, to the exclusion of the holiest and highest objects, they bring with them carnal security, blindness and death as to the interests of eternity.

Although the eager pursuit of knowledge is here included with that of other worldly gratifications, yet it is by no means designed to put them on a level, or to estimate them as of similar character and equal value, the one being the cultivation and enjoyment of the intellectual, the other more connected with the corporeal and sensual faculties; the one more noble and restricted to reasonable beings, the other more resembling the pursuits of the lower creation; the one a more direct provision for the mind, the other for the body. Inasmuch as the mind exceeds the body, so do the powers, objects and enjoyments of the one rise superior to those of the other, though intimately allied, and in this world mutually dependent. The general diffusion of knowledge is the honorable characteristic of the present age; and learning is truly said to be the handmaid of religion; but if the handmaid usurp the place of the mistress, she is wont to rule with a short-sighted view and a destructive hand. "The Spirit and the understanding" must go together, and the Spirit must ever be the foremost. The highest and noblest exercise of the mental powers is not merely within the range of human literature and science, but, subdued and chastened by the Holy Spirit, in a much more exalted sphere; in the knowledge, fear and love of our Father in heaven, our Redeemer and Sanctifier; in the contemplation of the immortal nature of man, of his fallen condition, and of his unspeakable privileges through redeeming grace in the gospel of life and salvation; in a daily estimate of the blessings enjoyed, and the duties owed to all around us; and thus, through faith and obedience, in serious preparation for the approaching state of eternal and spiritual existence.

There is the pride of intellect and learning, as well as that of worldly honor and wealth; the scorn of the former toward the unlettered and ignorant, as well as the disdain of the latter toward the poor and humble. The natural repugnance and hostility to simple faith and contrition of heart may exist equally in the learned and in the opulent, in the confident reasoner and in the luxuriant millionaire; nay, perhaps even more largely in the former than in the latter. The amassing of both is declared, by our Lord and His apostles, to make it hard for such as trust in them to receive the things of God and to enter His kingdom.

The sacred historians have emphatically remarked that Christ "preached the gospel to the poor," and that "the common people heard Him gladly;" while the rich, the full and the learned for the most part rejected and despised Him. And is it not too often so in the present day with respect to the teachings of His holy Spirit and the devout acceptance of religious truth? Has not poverty of spirit more affinity to external poverty than to temporal grandeur? and are not afflictions and humiliations well adapted and even necessary, to convince us that "here we have no continuing city," and to impel us to "seek one that is to come?" To many of us, as well as to the ancient church of Laodicea, may it not be truly said, "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" We are too liable to forget our fallen and entirely dependent condition. Right reformations generally take the first hold among the humbler classes. The thirsty minds of these are often the most open and candid to receive, inquire and consider; while the full soul loathes even the honeycomb, questions and resists. Yet the remark must be repeated, that it is the eagerness of pursuit, the absorption of the thoughts and affections, the complacency of self, in whatever class they are found, which do the mischief, which harness the mind of this world, and weaken its hold on heavenly and eternal things. — *John Allen's State Churches.*

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Old Men.—Both the physical and the mental powers of old men are greatly underrated by the young and the middle-aged. It is true, perhaps that a man of seventy cannot see as well, cannot ride as well, cannot find his way across the country as well as younger men. But how little these small disqualifications have to do with the great events of life! Judgment is almost always strength-

ened by increase of years. Resolution is as often increased as diminished. And it may be observed that men even in extreme old age are as fond of the world, care as much for the world, and even take more interest in the future of the world, than the very young man who sees the world open before him and thinks that he is to do great things in it.—*Arthur Helps.*

(From Friends' Quarterly Examiner.)

## EDWARD BURROUGH.

BY F. A. BUDGE.

(Concluded from page 579.)

In the summer of 1654 E. Burrough and F. Howgill went to Bristol, where persecution was already threatened. A meeting held in the Castle was attended by several hundreds. When it was over they went for rest to the country house of a captain in the army, whither they were followed by so many anxious to converse with them that the house was filled. Meetings were daily held in and around the city, which were largely attended, and on which the Divine blessing manifestly rested. The following First-day morning they were in the city in the dwelling of a military officer; but his house proving quite too small to hold all who came, they went in the afternoon to the Fort, where about 2,000 persons assembled, including many of the chief people of the place. The company was a very quiet one; but when leaving the spot E. B. and F. H. were so pressed by the awakened crowd as to be glad to turn aside into a private room. The following day they were summoned before the mayor, alderman, justices of the peace, and clergy. Many officers and other gentlemen, whose hearts had been touched by their ministry, accompanied them, but were not allowed to be present during their examination. When asked why they came to the city, they answered, "By the command of the Lord to whose name they had to bear witness, and to declare the Gospel committed unto them." On being ordered to quit the town, they said, "We are freeborn Englishmen, and have served the commonwealth in faithfulness, being free in the presence of God from the transgression of any law. To your command we cannot be obedient; but if by violence you put us out of the city, and have power to do it, we cannot resist."

For a while longer they labored in Bristol, and apparently without further interference. During this time twelve Baptists from Wiltshire who had challenged them to a public dispute, having felt themselves obliged to to lay down arms, were cowardly enough on their return home to report that the Friends denied Christ and the Scriptures. So when the two friends visited this town, its inhabitants, in their indignation, had but a rough reception for them; though granting them leave for a meeting in the market-place to clear themselves. With a deep sense of their own helplessness, they drew near the large assembly, silently seeking for strength from Him whose promise is, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Very abundantly was it fulfilled whilst for two hours they spoke with irresistible authority. That evening the Mayor called on them, confessing that they had spoken the truth, and that if he did not witness to it his conscience would witness against him; and a Justice of the Peace asked them to his house, and was, with his wife, we learn, "convinced of the Truth." This meeting was the means of opening a door for them in the county.

After a few weeks of earnest work in London, E. Burrough and his friend again visited the country. A very large meeting was held in the Isle of Ely, to which Colonel Russell (whose son married a daughter of Oliver Cromwell) sent two ministers, who reported to him that the Quakers were "far before" them. This led the Colonel to invite them to his house, where, in a religious family gathering, some hearts seemed to be truly touched, and the Colonel's wife shed many tears.

In the spring of 1655, E. Burrough believed that he was called on to preach the Gospel in Ireland. On the day of receiving this intimation of duty, he felt that although he must commit himself wholly into the hands of God, a promise was granted him that his life should be preserved. Unknown to him, F. Howgill was summoned to the same field of labor, and with a conviction that E. Burrough would be his companion in it. From Dublin, the latter—who, notwithstanding his incessant active avocations, was a great writer—addressed a general epistle to his brethren, whom he styles "The camp of the Lord in England,"

Of himself, in a letter to Margaret Fell, he remarks: "As in suffering with Christ I do abound, so my joy by Him and consolation in Him are increased also. * * * We have not spared to wound on the right hand and on the left; and 'Victory, Victory,' hath been our word of watch." Of this visit he elsewhere writes, "Truly great service for the Lord we had; * * * * there is a precious work begun and seed sown, which shall never die."

At the end of the year the two friends were placed by force on board a vessel bound for Chester. After travelling in the northern counties, E. Burrough went to London, where he was soon joined by F. Howgill, and holding about twenty meetings a week, it is not to be wondered at that he was "almost spent;" especially as much mental suffering was en

dured by himself and his companion in contending with the evil around them. In the following year, sometimes with a prison for his study, he still freely used his pen : it is interesting to read his unequivocal reply to Bunyan's charge that the Friends said that "salvation was not fully and completely wrought out for sinners, by that man Christ Jesus." He answers : "This accusation is clearly false, and wickedly cast upon us; for there is not salvation in any other, nor is it wrought by any other, but by Jesus Christ. It is fully and completelly brought forth by Him unto every one who believes and receives the testimony of it in themselves." His simple definition of faith is as follows : "Faith is an act of God in the Creature. * * * It gives the Creature to believe God in all that He hath promised."

In an epistle of encouragement to "Such as are found worthy to suffer," this passage is found : "Be ye more watchful, and faithful, and valiant for the Truth upon the earth unto the end ; that you may * * * receive the fulfilling of the promise of God, and may witness God within you, the Emanuel, the Saviour, God with us. *All that know this, need not go forth to the right hand nor to the left, but salvation is come unto us.* He takes away sin, and saves from it and from condemnation. * * * * Believe not that spirit which draws back into the world, into its lusts and liberty and fashions, which pass away. *That spirit forgets God.*" He repeatedly wrote addresses of remonstrance to Oliver Cromwell, and in 1659 published a very remarkable prediction of the persecutions which awaited the persecutors of the Friends, and which was fully verified when, in the following year, Charles II. was made king. In it he says that whilst in Warwickshire he was one day meditating on the woeful wrongs of his people, when a cry went through him, "The Lord will be avenged! The Lord will be avenged upon his enemies! He will avenge the cause of his people;" accompanied with the command, "Write unto the rulers, and yet once more warn them."

Soon after this, Edward Burrough went with Samuel Fisher to Dunkirk (which was then possessed by the English), their object being to visit Jesuits, Friars and Priests. After conversation with the Capuchin Friars, E. Burrough sent them some queries in Latin : "Is it an outward abstinence," he asks, "by the force of locks, and doors, and bolts, or self-separated and secret places, that subdues the world's nature in men and women? Is it by such means that Christ gives victory over sin and overcomes it in his people? Or is it not by the power of God in the heart only?" Many meetings were held here, and opportunities were found for satisfactory service in the army, leading E. B. to remark that he "must commend the spirit of our Englishmen for moderation, more than the men of any other nation."

Later in the year he published a long document, styled, "A Message to the present Rulers of England," containing the following prophetic words : "Your estates shall not be spared from the spoiler, nor your necks from the axe ; your enemies shall charge treason upon you, and if you seek to stop the Lord's work, you shall not cumber the earth very long." When, in 1661, a committee was appointed by the House of Commons to prepare and bring in a bill to prevent any injury to the Government from Quakers, &c., refusing to take oaths and unlawfully convening together, E. Burrough, G. Whitehead, and R. Hubberthorne obtained an interview with its members. Characteristically, the last thing said to them by E. Burrough was that, should this measure be passed, "so far from yielding conformity thereunto, he should, through the strength of Christ, meet among the people of God to worship Him ; and not only so, but should make it his business to exhort all God's people, notwithstanding the law and all its penalties ; and that he desired this might be reported to the House!" Well might Francis Howgill say that "he was of a manly spirit in the things of God."

A little later he had an audience with the king on account of the persecuted Friends in New England, one of whom had already been put to death ; telling the monarch that a vein of innocent blood had been opened in his dominions which, if it were not stopped, would overrun all. "But I will stop that vein," was the reply. Owing to E. Burrough's diligently following up the matter, a mandamus was sent to Boston compelling the cruel rulers to release their innocent victims.

After laboring in the neighborhood of his birth-place, and visiting Thomas Ellwood (who had been deeply impressed by his ministry), then ill of small-pox in Oxfordshire, we find E. Burrough once more in London. Then follows a visit to the Friends at Bristol ; both in meetings and in private he exhorted them to "faithfulness and steadfastness to that wherein they had found rest unto their souls," and solemnly bade them farewell. "I am going to the city of London again," he said, "to lay down my life for the Gospel, and suffer amongst Friends in that place." Soon after his arrival he was very violently arrested whilst preaching at the Bull and Mouth Meeting house, and committed by Alderman Brown to Newgate, in which filthy and frightfully crowded gaol his friend, Richard Hubberthorn—of whom he wrote a memorial

—died, not long afterwards, in great peace ; "That faith which hath wrought my salvation," he said, "I well know. * * * Out of this straitness I must go, for I am wound into largeness, and am to be lifted up on high, far above all !"

Whilst confined amongst the vilest felons, E. Burrough, in a letter to some of his friends in the country, says that it would be "too large to relate, and too piercing to their hearts to hear, the violence and cruelty which Friends had suffered :" he begs them to be ready also to die rather than deny Christ before men, or cease from the free exercise of their consciences. Slightly alluding to the extreme sufferings of his companions and himself—easy to read of, hard to realize, he adds : "but the Lord supports !" King Charles, who greatly respected him, sent an order for his release, which Alderman Brown and others managed to evade.

It soon became manifest that neither his youth nor strong constitution could withstand the pestilential air. Calmly and patiently he awaited the close, night and day praying exceedingly for himself and his people, whilst not forgetting his enemies ; "Father forgive them, for they know not what they do." Almost his last words were, "Though this body of clay must return to the dust, yet I have a testimony that I have served God in my generation ; *and that Spirit which has acted and ruled in me shall yet break forth in thousands.*"

Truly, those who rejoiced at his death—in the belief that the cause which he had advocated would have been injured or destroyed thereby—made, as Sewel says, "a wrong reckoning." "Shall days, or months, or years," writes his friend Francis Howgill, "wear out thy name as though thou hadst no being ? Oh, nay ! * * The children that are yet unborn shall have thee in their mouths, and thy works shall testify of thee in generations who have not yet a being and shall count thee blessed. * * Oh, Edward Burrough ! I cannot but mourn for thee, yet not as one without hope or faith. * * I am distressed for thee, my brother ; very pleasant hast thou been to me, and my love to thee was wonderful, passing the love of women."

When George Fox heard of the death of this "valiant warrior, more than a conqueror," so he calls him,—"being sensible how great a grief and exercise it would be to Friends to part with him," he wrote a few lines counselling them, in his deep spirituality, so to dwell in Christ as to "feel dear Edward Burrough among them," that they might thus "enjoy him in the life that doth not change, which is invisible."

It is difficult to bear in mind that the vast and varied labors of which this imperfect outine is given, were accomplished between the age of eighteen and twenty eight. Without any doubt whatever, Edward Burrough was endowed, in common with many others of his time, with a powerful intellect, a large amount of energy of character, and the good gift of physical strength : yet it would be in vain to attribute to these what Sewel speaks of as "his very glorious success." Surely it rather lay in this :—called and chosen, and faithful ;—conscious that without Christ we can do nothing, and being well aware that, in the words of Archbishop Trench, "there can be nothing servile in the entire resignation of ourselves to be taught of Him, for He is the absolute Truth, —nothing unmanly in the yielding of our whole being to be wholly moulded by Him" —he placed *himself and his all* at the disposal of his Lord.

In the words of his faithful friend, Francis Howgill, "his very strength was bended after God."

## JUSTIFICATION BY FAITH.

BY EDWARD D. COPE.

To the unconverted person "a measure of the spirit has been given to profit withal ;" that is, the power of discrimination between right and wrong, and an instinctive love of goodness exist. The "conscience that makes cowards of us all," is the occasional burthen of such a soul, and ordinary human experience soon teaches that morality and goodness are the conditions of power and safety in a world of vicissitudes. With the anxiety for the accomplishment of a life of moral excellence, comes the sense of weakness and impotence of execution. Inquiry follows, but the mind is confused with the many creeds and doctrines. The seeker turns to the Bible to which all refer, and though he may find every proof of the authenticity of its books, he may ask in vain for evidence of the truth of the doctrines therein contained. He may find the purest morality there set forth, but he is unable to compass it ; he may argue from the preëminence of Christian nations, and other considerations, that their religion is the true one ; but the doctrine will be to him as it was of old, "to the Jews a stumbling block, and to the Greeks foolishness." He may here take one of three courses. He may, if unwilling to continue the struggle longer, come to the conclusion that morality is a chimera and religion a dream, that man is an animal, and though the best of the creation, but obeys the laws of animal life. Or, he may take up with the text of the Bible, or some other book of authority in the country where he dwells, or hand over the keeping of his soul to some self-asserted vicegerent of God on earth or his priestly representative. By assent to these authorities he may, with-

out further effort, maintain an uncertain position for a time, but one likely to be disturbed in a day of trial.

But if he be an honest and persevering seeker for truth, he will stop at none of these points. Finding outward help to fail, and self to be like a bark tossed on a stormy sea, he has but one resource, which is to throw himself on the Father of all who might reasonably be presumed, even from a human standpoint, to be willing to grant sustenance to his children. Prayer is the key of Heaven, and in the hour of extremity man instinctively resorts to it. On a sinking ship men learn to pray who never prayed before, and happy is he whose haven is the new Jerusalem, and whose extremity is of the spirit; who feels in time that the loss of the soul far transcends in importance that of the body and of worldly possessions. Here is the uttermost of man's struggle, the heart-felt prayer of agony, the mighty striving for the blessing. Then reasoning is cast aside, and the soul goes to its true source for its all, for faith, for grace, and for knowledge.

The experience of Christians is conclusive, that God does not allow those whom he has thus drawn, to struggle in vain, "though he may bear long with them." Light enters the heart, and the anxious petitioner hears in effect the language spoken to the women of Palestine, "thy sins be forgiven thee," or "thy faith hath saved thee, go in peace." This is the day of triumph; then the trembling neophyte is wedded to Christ; and he will rarely know a better time, until he lays off the harness, and hears the welcome words, "well done, good and faithful servant, enter thou into the joy of thy Lord."

Gratitude is the emotion that stirs the heart on the reception of this priceless favor, and the whole soul is devoted to learning and performing the will of so beneficent a Master. But here the difficulties begin to be experienced. A new love is born in the heart, which is truly the power of God and the wisdom of God. Love is the strongest motive that can influence human thoughts and actions; it is indeed the motive power of the world. And now the love of God and of right, and therefore of our neighbor, have been introduced into the heart and the old love of self correspondingly diminished. But habits are inveterate, and self is not slain at once; a new struggle commences, not, however, like the old one. Then all was darkness and uncertainty; now the love of God stands out in bright contrast to the deceptions and evils of the world. That the Lord is a God that answers prayer, is known, and prayer will prove a weapon ever at hand. The knowledge that God once stooped to our low estate, and forgave our sins, will beget in us a faith that He will continue to do so as long as we grow in grace, for if he forgave the greater, will he not forgive the less? Add to these the fact that he grants his peace of mind to such, and sends them a refreshing sense of his goodness at times, and we have the evidence on which all men of all countries and many ages have been content to rest their belief in the supernatural, their hopes of future happiness, and their confidence in the perfectibility of men. And this without reference to the name or doctrine ascribed to them, or the errors of opinion which their imperfect powers of thought may have allowed them to adopt. So that the operation of Deity be known, it is of minor importance by what name he is called. And any doctrine that insinuates a denial that all nations, tongues, kindred and peoples do not produce candidates for the white robes, denies plain facts. And if it suggests that God has favored one people more than another, since natural advantages exist in some regions more than in others, it must admit that the plan of a just Master assigns responsibility in exact proportion thereto.

The doctrine of "justification by faith" as held by most Protestant churches is generally understood to explain the state of growth in righteousness, in which the soul has passed "from death unto life" by the forgiveness of sins and the reception of the gift of the Holy Ghost, which is given to all them that believe, but in which imperfection still remains, and "the fullness of the stature of a perfect man in Christ" has not been completely attained; but in which the leaven of the gospel is working "until the whole be leavened." The man is in a state of reconciliation to God, so long as he moves forwards, and is no longer "a stranger to the covenant of promise;" but is "an heir of God and joint-heir with Christ," undergoing the suffering of conflict in hope of glory. His shortcomings are forgiven, in view of his perseverance; and his confidence is, that while God for Christ's sake forgives, he by "putting his money to the changers," or in other words by improving the talent committed to him, is growing in grace, so as to be able at his Lord's coming to "return him his own with usury."

It is evidently a question with some whether there be any such state as is above described. With others it is a question of name, as to whether it should not rather be called sanctification.

The evidence for the existence of such a religious state is to be derived, *first*, from the experiences of Christians of the present day, and, *second*, from the descriptions of and provisions for it in the New Testament. The evidence from experience is co-extensive with the human race, for it has not been unknown to multitudes who have never seen the Scrip-

tures. And if any Christians be disposed to deny it, their brethren can generally see that, on occasion, the forgiveness of God is needed for them as well as his other favors. Men's natural constitutions are such that they are often more or less blind to the consequences of certain kinds of acts; few are so enlightened as to understand the results of every course of action. The entire history of the human race is a growth in morals, as in everything else, and in the earlier stages, during the days of favor of the Jews, "God winked" at many things far below the standard of the present time. And as the world is yet far from his perfection, we have as much reason to believe that he forgives the remains of primeval blindness which may yet exist in those who live up to their measure, and who are improving the talent committed.

(To be concluded.)

# FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 11, 1872.

THE LORD'S WORK FOR TO-DAY is graduated by the day's needs.—It does not run in grooves, nor is it of necessity according to precedent, but has freshness, as when our best precedents had their origin. The wisdom which is now profitable to direct was needful to originate, and when it is purely kept to, it may say to Occasion: thou bearest not the root, but the root thee.

The principle is old, the application is ever new, and the Leader and Guide is always needed. Without Him we ever lack the renewings of life. Our fresh springs are in Him, who is the Source, and many dear Friends of lively feeling, experience and dedication are above all concerned to follow His footsteps whithersoever He leads his flock, and we are thankful that He knows how, when and where.

A Friend who has been much engaged with the concern of General Meetings writes:

The state of the work is a subject of deep interest. I think amid many encouraging signs there are some grounds for anxiety. I doubt not the Head of the Church has been pleased that for over two centuries we should silently uphold our standard of the truth before the slowly advancing divisions of the Church. And I am equally persuaded the Church and the world are now prepared for the more active and aggressive mission of Quakerism. Bear with me if I suggest, the world is better prepared to receive us then we are to meet it. A residence for five years from amongst our own people prepares me to understand somewhat at least the impression we are making. That an era of greater usefulness and more vital godliness has dawned upon us is apparent to all.

At our General Meetings the people throng, hungering for the Gospel, dispensed with holy unction. The field really seems much larger than we occupy. A large space is cleared for the truth as we hold it. The Lord is setting apart men and women for the work, but I fear lest we be moving *too fast*, possibly holding our General Meetings in too quick succession. It may be unwise that, while these meetings are to some extent an experiment, we should hold them in large cities where Friends are little known.

The Rochester meeting has been so favorably noticed in the *Review*, perhaps I should forbear any criticisms; some of its sittings exceeded in deep spiritual interest any I ever attended, but in certain more *public* occasions it seemed to me truth was almost dishonored.

Our ministers were surely unaware of the forbearance a city congregation must exercise to sit two or three hours at one session. * * * The unwarrantable, shall I say conventional *tone* demands an improvement; the honor of truth requires an avoidance of offensive habits in speaking, and sincere Friends should freely give and receive wholesome admonition, nor can we believe that the Spirit would be quenched by carrying our burdens rather than prolonging redundant words until the full soul loathes the honey-comb."

We commend these expressions, which are written in no carping disposition, to the appreciation of those who are wise and hence can understand. There is much to learn. Those who are to teach others have much to acquire, and must, in a docile spirit, submit to learn many lessons from their fellow disciples and from the Preceptor, who teacheth as never man taught. There is need for precept upon precept, line upon line, and grace upon grace. There is enough of unalterable principle to give stability, and, without deviation from unchangeable truth, healthful life will show itself in especial evidence of freshness and progress. The patriarchal races, so far as they were faithful to the Divine Leader, were a stable people, though their duties varied with their generations. In Canaan, in Egypt, in the wilderness—under Joshua, Samuel, Judges, the Kings, they maintained their identity, and one generation praised the Lord unto another, but it was not necessary that they should observe the same usages. Sampson neither followed nor established any precedent in pulling down the idol's temple. Further on, in New Testament times, we find diversities of manifestations, gifts and actions; but through and under all, the same Spirit. We do not argue for eccentricities or innovations, but for that liberty in the Gospel in which every servant should carefully eye the Master, permitting and expecting his brother to use equal free-

lom in doing likewise, each understanding to whom he is to stand or fall.

EMBARCATION OF WM. ROBINSON.—This beloved Friend embarked from New York for his native land on Seventh-day, the 27th ult. "When the Lord giveth quietness who then shall make trouble!" Many friends for whom he has labored in the Gospel, being to them the bearer of precious seed, can mentally follow him in responsive love, not doubting he is permitted to return with sheaves rejoicing.

OMISSION ACKNOWLEDGED.—From the list of ministers from other Yearly Meetings in attendance at that of Philadelphia, Dr. Stephen Wood, of New York and Alfred H. Jones, of New England, was accidentally omitted.

DIED.

GRIFFEN.—On the 9th of 4th mo., 1872, at Mamaroneck, West Chester Co., N. Y., Jane F., wife of Stephen C. Griffen, in the 57th year of her age; a valued member of Purchase Monthly Meeting. She was of an amiable disposition, genial, warm hearted, and had endeared herself to a large circle of friends. She was unflinching in her testimony of the doctrines of the Gospel as taught by her Holy Redeemer. During her brief illness, she said that she had not a doubt or fear, that her Saviour was continually with her. She gave much counsel to her children and family, and said she wished her large circle of friends to know that she was happy. Near the close she said: "The battle is over, the battle is over—the Lamb and his followers shall have the victory." She died in the full assurance of a glorious immortality.

WILSON.—On the 17th of 11th mo., 1871, Cordelia, wife of Ashley Wilson, aged 42 years; a member of Rollin Monthly Meeting, Michigan. Our dear Friend had many trials to pass through, but her trust was in her Saviour, and it was her daily prayer that she might be sustained by His grace. Her last sickness was short, and her mind was sustained in peace. She said her work was done, she saw nothing in her way, but felt that she would soon be with her Saviour. A short time before her close she broke forth melodiously in singing of the glories of Heaven, seeming to have a foretaste of that glory into which she was about to enter.

HOCKETT.—On the 30th of 3d month, 1872, Elizabeth Avis Hockett, wife of Seth B. Hockett and daughter of Stanton and Sallie Cox, of Wayne Co., N. C., in her 20th year; a member of Centre Monthly Meeting, N. C. She bore protracted sufferings with great patience, at one time saying: "My Saviour in his agony sweat as it were great drops of blood, then was nailed to the cross and died for me, that I might live. O, unbounded love! and what are my sufferings in comparison? The ties of nature are strong, but I feel as though I could give all up, if it is my Heavenly Father's will, and go to be with my dear Saviour and celebrate his glorious name forever."

BREED.—On the 27th of 10th mo., 1871, Nathan Breed, aged 72 years; a member of Weare Monthly Meeting, N. H. His health had been giving way for several years, and during that time, a full preparation was witnessed, often ssying to his friends that he was ready, awaiting the call of his Lord.

GRIFFEN.—At Mamaroneck, West Chester Co., N. Y., on the 20th of 4th mo., 1872, Anna, wife of Daniel Griffen, in the 63d year of her age; a beloved member of Purchase Monthly Meeting. She was of an amiable disposition, faithful in the performance of her religious duties, and the training of her children. She had been in feeble health for many years. and as the end approached, her faith was unwavering in her Saviour's love. Her friends have the assurance that one more of God's chosen people is united to that innumerable host singing everlasting praises.

STANLEY. - On the 6th of Fourth month, 1872, at the residence of her son-in-law, John W. Morris, Elizabeth, relict of Samuel Stanley, aged 70 years; a member of Grove Monthly Meeting, Jennings County, Indiana. Bright evidence was afforded of a preparation to be at rest with her Saviour.

GENERAL MEETINGS.

A GENERAL MEETING, under the care of a Committee of Ohio Yearly Meeting, with the co operation of Alum Creek Quarterly Meeting's Committee, will be held near Mt. Gilead, Ohio, at Friends' Meeting-house, to commence on the 23d of Fifth month, at 10 o'clock A.M. The Committee are requested to meet one hour earlier. We would respectfully invite Friends from other Yearly Meetings, and from different parts of our own, to unite with us in this work by their presence and by prayers that the Lord's blessing may attend us. Accommodations will meet all trains on the 22d and early train on the 23d, at Cardington, at which place Friends will be expected to leave the cars. Efforts will be made to secure half fare on the C. C. & C. I. railroads.

On behalf of the Committee,

JAMES JACKSON,
JONATHAN BROWN.

A GENERAL MEETING for Divine worship is appointed at Blue River Meeting house, Washington Co., Ind., by Western Yearly Meeting's Committee, in co-operation with one of Blue River Quarter, to commence on Seventh-day, the 1st of Sixth month, 1872, at 11 o'clock A. M.: the Committee to meet two hours earlier. A cordial welcome is offered to those within the limits of our own and other Yearly Meetings. Conveyances will be provided to meet the trains at Salem (the nearest railroad point) at 5.30 P.M. on Sixth day, and 9 A.M. on Seventh-day; also in the evening on Seventh day. Excursion tickets, return free, will be sold over the Louisville, New Albany & Chicago railroad, at Reynolds', Crawfordsville Junction, Greencastle Junction, Gosport, Mitchell and Orleans. Those getting on at Taylor's station will be returned free by certificate from Oliver Albertson. On behalf of the Committee,

WM. L. PYLE, *Secretary*.

GENERAL MEETINGS will be held as follows: (*See Review of 4th inst.*) At Waynesville, Ohio, on the 17th of Fifth month, commencing at 2 P.M. Accommodations to be secured by applying to Asher Brown, Rachel H. Hopkins, Jonas Janney, or Achilles Pugh, Waynesville.

At Honey Creek, Hardin Co., Iowa, on the 31st of Fifth month, at 10 A. M.

At West Grove, Harrison Co., Ohio, on the 8th of Sixth month, at 2 P.M.

THE DUNKERQUE PETITION, AND MIRABEAU'S REPLY.—The interest excited among our readers and correspondents by these papers appears to warrant the devotion of a little more space to the subject. On page 481 a correspondent expressed a desire for a copy of "the petition in the original English and of the answer in the original French." Our dear and honored friend (whose letter is here presented), has very kindly furnished *both* in the original French. They were obtained, as will be seen, in Dunkerque (*anglicised Dunkirk,*) in 1792. Those who are familiar with French will perceive that whilst the versions we have already given are almost literally accurate, yet in an *idiomatic* sense various expressions are not felicitously rendered. The historic interest involved is, we trust, our sufficient apology for the occupancy of a few columns with a foreign language.

LEWES, SUSSEX, 11th mo. 4th, 1872.

*Dear Friend—Wm. J. Allinson* :—I am glad to be able to supply thee with the originals of the Petition of the Dunkirk Friends to the National Assembly of France, and of Mirabeau's Reply.

I found them among the papers of my dear and honored Father, the late John Hodgkin, Sr., of Tottenham, near London; who died in 1845, in the 80th year of his age. He passed six months in France, principally at Vincennes, near Paris, in 1792, the year following that in which the Petition was presented to the Assembly; and on his way from Paris to England he remained (as I have heard from his own lips) a few days with William and Benjamin Rotch and their families at Dunkirk. From them, in all probability, he received these documents, which were printed in a pamphlet form. I give the name and address of the printer at foot of the Reply.

Thy correspondent, James B. Congdon, in his letter inserted in the *Review*, No. 31, very properly considers that Wm. Rotch, the father of Benjamin, was without doubt the principal and not a mere subordinate in the movement, but there is nothing in the French verb *assister* which either implies the contrary, or is even designed by William Rotch as a modest way of speaking of his part in the affair. "*Assister*" does not mean "to assist" but merely "*to be present at*," as will be seen by the last sentence in Mirabeau's reply, "*L'Assemblee vous invite à assister à sa séance.*" The Assembly invites you to be present at its sitting.

It may, perhaps, not be without interest to thy readers to know that my father had some remarkable deliverances from danger in those perilous days of the Revolution which characterized the years 1792 and 1793, two of those occasions of danger being connected with his faithfulness to our Christian testimony against oaths and war. Thy sincere friend, JOHN HODGKIN.

P. S.—I send the documents by Book Post.

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*Petition Respectueuse Des Amis De la Société Chrétienne, Appelés Quakers, Prononcée à l'Assemblée Nationale le Jeudi* 10 *Février*, 1791.

*Respectables Législateurs:* La nation Françoise vous ayant nommés ses Législateurs, et vos ames ayant été disposées à lui donner les Loix sages, nos cœurs ont été vivement excités à solliciter votre justice et votre bienfaisance, pour la Société des Chrétiens paisibles à laquelle nous appartenons.

Vous savez qu'il existe dans plusieurs Etats de l'Europe et de l'Amérique Septentrionale un grand nombre de Chrétiens, connus sous le nom de Quakers, qui font profession de servir Dieu suivant l'antique simplicité de la primitive Eglise Chrétienne. Plusieurs villes et villages du Languedoc renferment un nombre de familles attachées à ce Christianisme primitif. Plusieurs autres familles parties de l'Amérique sont venues s'établir à Dunkerque, sous les auspices de l'ancien Gouvernement; elles y sont venues sur les invitations adressées aux Habitans de l'Isle de Nantucket, dans le but d'étendre les Pêcheries Françoises.

Ces insulaires ont prouvé qu'ils méritoient vos bienfaits par leurs succès, et le même zèle les portera à les mériter encore; mais d'autres intérêts bien plus grands nous amènent aujourd'hui devant vous.

Dans le siècle où les lumieres ont fait de rapides progrès, vous avez senti que la conscience, ce rapport immédiat de l'homme à son Créateur, ne pouvoit pas être assujétie à la puissance des hommes. Ce sentiment de justice vous a portés à décréter la liberté générale de tous les cultes. C'est un des plus beaux Décrets de la Legislation Françoise; vous avez donné un grand exemple aux Nations qui persécutent encore les opinions religieuses, et nous espérons qu'elles le suivront tôt ou tard.

C'est cet esprit de justice que nous venons invoquer ici pour qu'on nous laisse suivre en paix quelques principes et quelques formes, auxquelles la grande famille des Amis, appelés Quakers, est restée inviolablement attachée depuis son origine.

Un de ces principes nous a vainement attiré de vives persecutions; la Providence nous a donné la force de les surmonter sans user de violence; c'est celui qui nous défend de prendre les armes et de tüer les hommes sous aucun prétexte; principe qui s'accorde avec les écritures saintes, Christ ayant dit, "ne rendez pas le mal pour le mal, mais faites du bien à vos ennemis."

Eh! plût au Ciel que ce principe fût universellement adopté! Tous les hommes ne faisant plus qu'une famille, ne seroient plus que des frères unis par la bienfaisance. Vous en êtes convaincus, vous, généreux François; vous avez deja commencé à le mettre en pratique; vous avez juré de ne jamais souiller vos mains dans le sang pour des conquêtes. Ce pas vous conduit . . . il conduit le monde entier vers la paix universelle. Vous ne verrez donc pas avec des yeux ennemis les hommes qui l'accélèrent par leur exemple; ils ont prouvé dans la Pensylvanie qu'on peut former, élever et soutenir de vastes établissemens sans appareil militaire, et sans verser le sang des humains.

Soumis à vos loix, nous ne vous demandons que de pouvoir être ici, comme ailleurs, les frères de tous les hommes, et de ne jamais armer nos mains contre aucuns. L'Angleterre et les Etats Unis de l'Amérique, où nos frères sont beaucoup plus nombreux qu'en France, nous laissent suivre paisiblement ce grand principe de notre religion, sans nous regarder comme des membres inutiles à la Société.

Il est encore une demande; et nous espérons que vous ne nous la refuserez pas, parce qu'elle découle des principes de justice auxquels vous rendez hommage.

Nous avons conservé dans nos enregistremens de naissances, nos mariages et sépultures, la sim-

plicité de la primitive Eglise; nos maximes nous défendent les formes qui sont inutiles; elles nous ont une loi de nous borner à celles qui sont indispensables pour constater ces époques de la vie dans leur rapport avec l'ordre social. Nous demandons que nos simples enregistremens suffisent pour légitimer légalement nos mariages, naissances et constater nos décès, en faisant faire une déclaration devant les Magistrats.

Nous demandons enfin à être dispensés de toute formule de serment. Christ nous a expressément défendus en ces termes; "vous avez appris qu'il a été dit aux anciens, vous acquitterez vos sermens; et moi je vous dis, ne jurez en aucune manière, mais que votre *oui* soit *oui*; que votre *non* soit *non*."

Sages Législateurs, vous êtes persuadés comme nous que la formule du serment n'ajoute rien à la bonne foi, qu'elle n'ajoute rien à la déclaration de l'honnête homme, et qu'elle n'effraye pas les parjures. Vous convenez que le serment n'est qu'une manière particulière d'exprimer une déclaration, que ce n'est qu'une langue particulière. Nous esperons que vous ne refuserez pas de nous entendre dans la nôtre; c'est celle de notre commun Maître, c'est celle de Christ.

Nous espérons qu'on ne nous accusera pas de vouloir nous soustraire au grand but du serment civique; nous nous empressons de déclarer ici que nous resterons fidèles à la Constitution que vous avez établie: nous la chérissons, nous la respectons, et notre intention est d'en suivre les loix dans toute leur pureté; d'un autre côté, si nos paroles, si nos dépositions judiciaires ne sont pas trouvées conformes à la vérité, nous nous soumettons à la peine due aux faux témoins et aux parjures.

Balanceriez vous, respectables Législateurs, à accueillir notre pétition? Jetez les yeux sur l'histoire de notre Société. Dans les pays où elle est établie, plus d'un siècle s'est écoulé sans qu'on nous ait jamais trouvés compris dans aucune conspiration contre les Gouvernemens dans lesquels nous étions établis. Notre sévère morale nous défend l'ambition et le luxe; une surveillance rigide et domestique les uns envers les autres, a pour but de nous maintenir dans la pratique et les mœurs que notre Fondateur nous a préchées par ses discours et son exemple.

Le travail est à nos yeux un devoir indispensable, ordonné à tous les hommes. Ce précepte nous a rendus actifs et industrieux. Ainsi, notre Société convient à la France sous ce rapport. En nous accueillant, vous appelez l'industrie. Elle cherche maintenant les contrées oú l'honnête homme laborieux ne craint pas de voir la persécution enlever en un quart d'heure les fruits de cent ans de travaux.

Maintenant que la France va devenir l'asyle de la Liberté, de l'égalité des droits et de l heureuse fraternité; qu'elle joint à ces sources de prospérité, la liberté pour chaque individu de suivre la conscience dans ses rapports avec l'Etre suprême; enfin un pays favorisé par la Nature; que d'avantages n'appelleront pas en France ceux de nos frères qui existent dans des climats moins favorisés, dès qu'ils sauront que vous leur accordez la même liberté civile et religieuse dont ils jouissent en Angleterre et dans les Etats Unis d'Amérique!

Telle est la pétition réspectueuse que nos cœurs ont été excités à vous faire pour la paix de nos frères de France, et pour la prospérité d'une Patrie qui nous est chère. Nous espérons qu'au milieu de vos grands travaux pour régénérer cet Empire et multiplier les sources de son bonheur, vous étendrez sur nous et nos enfans votre justice et votre bienfaisance; elles vous mériteront les récompenses du Créateur et l'affection des hommes vertueux.

Signé, JEAN MARCILLAC,
WILLIAM ROTCH,
BENJAMIN ROTCH.

*Réponse de M. le Président.*

"Les Quakers, qui ont fui les persécuteurs et les tyrans, ne pouvaient que s'adresser avec confiance aux Législateurs qui, les premiers en France, ont reduit en loix les droits de l'Homme; et la France régénérée, la France au sein de la paix dont elle se commandera toujours l'inviolable respect, et qu'elle desire à toutes les autres Nations, peut devenir aussi une heureuse Pensylvanie.

"Comme systême philantropique, vos principes obtiennent notre admiration; ils nous rappellent que le premier berceau de chaque société fut une famille réunie par ses mœurs, par ses affections et par ses besoins, et sans doute, les plus sublimes institution seraient celles qui, créant une seconde fois l'espèce humaine, la rapprocheraient de cette première et vertueuse origine.

"L'examen de vos principes considérés comme des opinions, ne nous regarde plus. Nous avons prononcé. Il est une propriété qu' aucun homme ne voudrait mettre en commun, les mouvemens de son ame et l'élan de sa pensée. Ce domaine sacré place l' homme dans une hiérarchie plus relevée que l'état social. Citoyen, il adopte une forme de gouvernement; être pensant, il n'a de Patrie que l'univers.

"Comme principes religieux votre doctrine ne sera point l'objet de nos déliberations. Les rapports de chaque homme avec l'Etre d'en haut sont indépendans de toute institution politique. Entre Dieu et le cœur de chaque homme, quel gouvernement oserait être l'intermédiaire?

"Comme maximes sociales, vos réclamations doivent être soumises à la discussion du corps législatif. Il examinera si la forme que vous observez pour constater les naissances et les mariages, donne assez d'authenticité à cette filiation de l'espèce humaine que la distinction des propriétés rend indispensable, indépendamment des bonnes mœurs.

"Il discutera si une déclaration dont la fausseté serait soumise aux peines établies contre les faux témoins et les parjures, ne serait pas un véritable faux serment.

"Estimable Citoyens, vous l'avez déjà prêté, ce serment civique, que tout homme digne d'être libre, a regardé plutôt comme une jouissance que comme un devoir; vous n'avez pas pris Dieu à témoin, mais vous avez attesté votre conscience; et une conscience pure n'est elle pas aussi un ciel sans nuages? Cette partie de l'homme n'est elle pas un rayon de la Divinité?

"Vous dites encore qu'un article de votre Religion vous défend de prendre les armes, et de tuer, sous quelque prétexte que ce soit. C'est sans doute un beau principe philosophique que celui qui donne en quelque sorte un culte à l'humanité; mais prenez garde que la defense de soi-même et de ses semblables, ne soit aussi un devoir religieux. Vous auriez donc succombé tous les tyrans! Puisque nous avons conquis la Liberté pour vous et pour nous, pourquoi refuseriez vous de la conserver?

"Vos frères de la Pensylvanie, s'ils avaient été moins éloignés des sauvages, auraient-ils laissé égorger leurs femmes, leurs enfans et leurs vieillards, plutôt que de repousser la violence? Et les stupides tyrans, les conquérans féroces, ne sont-ils pas aussi des sauvages?

"L'Assemblée discutera toutes vos demandes dans sa sagesse; et si jamais je rencontre un Quaker je lui dirai:

"Mon frère, si tu as le droit d'être libre, tu as le droit d'empêcher qu'on te fasse esclave.

"Puisque tu aimes ton semblable, ne le laisse pas égorger par la tyrannie ; ce serait le tuer toi-même.

"Tu veux la paix ? Eh bien ! c'est la foiblesse qui appelle la guerre ; une résistance générale serait la paix universelle."

"L'Assemblée vous invite à assister à sa séance."

A Paris, chez Baudouin, Imprimeur de l'Assemblée Nationale, Rue du Foin St. Jacques, No. 31.

## CORRESPONDENCE.

PENMERE, FALMOUTH, 19th 4th mo., 1872.

*My dear Friend Wm. J. Allinson* :—Acting on the invitation conveyed in thy last truly valued and very interesting letter, I now send thee a copy of a letter from Selim Kessab, the native Superintendent of the Schools established at Beyrout, &c., by the late Elizabeth Maria Thompson and Henry Smith, the husband of her sister Susette H. Smith, residing at Morden College, Blackheath, London.

Susette H. Smith devotes much of her time to the concerns of these schools, whilst her sister Augusta Mott, assisted by their unmarried sister Lloyd, manages the work at Beyrout.

Morden College was originated by an ancestor of theirs who had been unprosperous in business, but who subsequently, becoming wealthy, founded that institution as a home for broken-down merchants.

One of these inmates remarked "if a man is not happy here he does not deserve to live."

The other letter that I enclose is from William Bird, the associate of Dr. S. H. Calhoun, members of the devoted band of Americans who have so long been laboring in Syria. I have erased portions of his letter that probably had better not appear in print. * *

It was particularly interesting to hear of our esteemed friend Wm. Robinson's work in your land, and especially at Philadelphia.

In much love, thy friend affectionately.

A. LLOYD FOX.

(*Copy. From Selim Kessab to Mr. Henry Smith.*)

BRITISH SYRIAN SCHOOL, Beyrout, Jan. 31st, 1872.

*My Dear Sir* :—Many thanks for your kind letter, which has indeed reminded me of the happy days which I spent under your roof and the kind hospitality I received from you. It was just on the same day of the year that I left the steamer, after having undergone the most perilous voyage, and had the privilege of meeting you and dear Thos. Smith, for the first time at your happy home, where we united in prayer and thanksgiving. Though a year elapsed since then, I still look back to that time as a bright star in the annals of my life, longing, if the Lord permit, to meet again, if not we hope to meet before the throne of God, where we shall have no more separation or disappointment. The Lord is indeed blessing the mission fields in this country abundantly, and especially in these latter days. There exists now great awakening which has never been witnessed here before. Among the other interesting facts, a young man of certain amount of wealth, of the most respectable families, who had lived several years in wickedness and great luxury, spending many a thousand pounds in profligacy and licentiousness, caring for no religion, having, partly through the remorse of his conscience, partly through the extraordinary vision of his neighbor been brought to come to Mrs. Mott and ask for a Bible, which he bought and began to read diligently. He asked Mrs. Mott to appoint somebody to conduct the service on the Sunday, in a room which he has purposely accommodated for this object in the house of his mother-in-law, which is close by his house ; accordingly Mr. Mott and myself went a fortnight ago, and had a very pleasant meeting. The congregation was about twelve, among whom his mother-in-law and another woman manifested much earnestness. He then continued his inquiries, visiting dear Mrs. Mott and Dr. Jessup, who greatly encouraged him, and went to see him at his house. He failed not to attend all the other weekly religious meetings, inviting some of his friends to accompany him, but no sooner was he awakened to embrace the truth, than the clergy and his relations rose againt him, but having failed through prejudices, flatteries and threats, said that he would better return to his evil conduct than to go to a Protestant church, which answer he very sharply rebuked. A priest having once found his wife reading alone in the Testament, frightened her by saying that as it is a Protestant book the devils will go out of it, and dwell in her ; the poor woman being ignorant and not knowing better, threw down the book with a tremendous shriek. The husband, who was in the neighboring room, got up, running barefooted to see what was the matter, thinking that his mother, who had been ill from disease of the heart, died suddenly, but to his surprise found the Testament thrown on the floor, his wife pale and trembling and the priest looking down as if ashamed of his deed. Having ascertained about the matter, he grew very angry, and drove the priest out.

On another occasion, just after Dr. Jessup's visit, his mother asked him for ten shillings to give to the priest, who told her that he need to repeat a mass, and sprinkle the house with holy water, to get the devils out who might have dwelt therein, on account of

the visit of the Protestant missionary; yet in spite of such opposition he is remaining firm. There had been last Sunday, some new inquiries among the congregation met in his room. The night before last he invited the native Protestant, and some of his relatives and friends for the Monday weekly prayer meeting, which has been going on here for some time. Dr. Jessup gave a nice address, and several united in earnest prayer. Among the interesting words which this man spoke was the details of his former wicked conduct, his *unhappy* state, though living in all the pleasures the world can afford, the insufficiency of all the scientific and philosophic and other secular books, of which he read many, to satisfy the troubled conscience, the witchcraft and deceit of Papal agency, &c. concluding that the true happiness and rest is to be found in Jesus alone. Is not this a wonderful proof of the Holy Ghost? There are some respectable young men at Mosaitibeli, close by Blackheath school, who had been in the habit of meeting together in the evenings to play cards and gamble, and read such books as the Arabian Nights, and converse on worldly subjects, &c. It happened that one of their enlightened members, who used to frequent the Protestant place of worship and whose sisters are in the training institution, moved, as I believe, by the Holy Spirit, struck with the thought of the perilous state which might result from such unprofitable meetings, and the value of time which might have been spent in religious and moral meetings, stood up and solemnly addressed his companions about their responsibility to God, and to their fellow-creatures, the immortality of the soul, the importance of repentance, the privileges and happiness of the true Christian, the rest of the conscience in Jesus and the effect of the work of the Holy Ghost, &c.—so that he directed their attention towards these truths. His words were blessed so as to move their hearts, and agree with him in one purpose. They at once formed themselves into a religious society, and laid down in writing the regulations which might be required for such a beginning, binding themselves with prayer to unite in Christian bonds. Then they laid aside cards and novel books, and took the Bible instead, which they prayerfully read and meditated. Some of their regulations are, to meet twice a week for reading the Scriptures, singing and praying; one offers a short religious address. The chairman appoints the subject for general conversation, which is to be *twice* a week, religious and moral, and *once* scientific. No smoking is to be allowed. No arguing or disputing about the different religions. The prayer is to be offered in the name of Jesus alone.

A chief Secretary and Treasurer are to be appointed to the Society, &c. Some of them are greatly persecuted by their parents, and driven out of their homes for their embracing the Protestant faith. Coming from the church on Sunday last they met Mr. Mott, who invited them to the service in the new prayer room called Bethel. After service they asked him if they might have the use of the room for their meeting. After discussing the matter over with dear Mrs. Mott, the permission was kindly given them and dear Mrs. Mott asked me to be present with them. They had yesterday their first meeting, which was very interesting. They first sang a hymn, read a portion of Scripture, and prayed; then one addressed the meeting in a few very earnest solemn words, another hymn followed, and then a religious conversation. The tone of the meeting was very spiritual and affecting, so that when asked to pray and address them I could not help in the midst of my speech to shed tears, and break off into prayer. The leader of this society intends to come to me this afternoon at 4 P. M., to make some improvement in the regulations of this society. It is indeed cheering to see how the Lord answers prayer, and touches the hearts which are naturally worldly, corrupt and selfish, and subdues and melts them. This being the first Society of the kind, and being based upon such sacred principles, I trust that it would increase, and do much good to the country. A new place of Protestant worship is opened in the most populated part of the town, to which many people come. The church is more than filled with congregations, and the inquirers who apply to the missionaries for instruction are many. I hope, dear sir, you will remember this work in your prayer, and now, dear sir, I remain

Your very humble servant,

SELIM KESSAB.

---

ABEIH, March 4, 1872.

Your kind favor of the 2d of January reached me in safety, and I thank you *much* for what you have written and *done*. The money has been paid by Mr. Heald, and will go to defray the expenses of Habeeb of Sugbeen, (in the Bukaa, east of Mukhtara,) and also of Mekhayel of Ibe (not far from Hasbeiya.) I trust the money spent on them will prove well expended and truly lent unto the Lord. The father of the former is a very active Protestant, perhaps a renewed man, and the son in our school promises well. The latter is an interesting young man, but his father is an opposer.

We commend them to your earnest prayers, feeling that you have special encouragement in their case. May the Holy Spirit choose them for his indwelling.

At Ummeek, two or three hours north of Sugbeen, was a wonderful priest, aiding us to the utmost in the whole region. He would strengthen weak Protestants in their purpose, encourage our schools and curb opposers. Though papal in name, he was at heart with us, and argued against many of the errors of his church. He had all our books and read them, and I trust profited. But he has gone, after exciting in us bright hopes that he would be a preacher of righteousness. Those who were present, say that he died trusting in the merits of Christ alone, and he certainly directed his flock to trust in no other. I feel as if I had lost a personal friend, and wonder who is to be raised up to take his place. I shall miss his smiling face and his warm welcome.

The Greek priest of Ain Anub has declared himself a Protestant, and we have religious service at his house on the Sabbath.

A Maronite Bishop has lately made two remarkable admissions. He was asked whether there could be salvation without baptism. He answered, "Of course, thousands went to heaven unbaptized." When asked the way of salvation, he replied, "Faith and trust in Jesus; before Christ, men were saved through faith in a coming Saviour, and since then, in him who has died to save them. Yea, the *saints themselves* were justified and saved through him. Even the Virgin herself, of blessed memory, was *purified* and made an heir of glory through faith in Christ Jesus!"

Rather novel doctrine for a Roman Catholic bishop.

Ever since the French war, the material interests of the country have been suffering. It is almost impossible to collect debts, and there is no demand for work. * * * *

I trust we shall continue to have harmony among the workers for Christ on the mountain, and that the blessing of the Lord will be vouchsafed.

The sick ones in the family of my associate Mr. Calhoun have recovered, though one of them was brought to death's door.

Miss Emily Calhoun has married Dr. Danforth, a member of our mission lately come to the field. They are stationed in Tripoli.

With many thanks for your kindness and requesting that you will remember this needy field at the throne of grace, I remain

Yours in the Gospel,

W. Bird.

---

Bush Hill, Randolph Co., N.C., 5th mo. 1, 1872.

*Dear Friend,*— * * * Dear John Y. Hoover, of Surrey Co., has been with us for several days, but is now at home; his labor is being much blessed. I trust the Lord will open the way for him to remain where he is. I also trust the same power will open the hearts of His children to provide the means to furnish their meeting-house and school-room, for it does appear to me very necessary that both should be finished.

I have been closely engaged since returning. Our Quarterly Meeting was owned and blessed by the Great Head of the Church.

The First-day School Conference was large, and felt to be a time in which many were encouraged to go forward in this branch of the good work, which is so abundantly blessed to the gathering of souls in this part of the Lord's heritage. We had the company and labors of dear friends. Then followed the General Meeting at Company Shops, which was opened on Sixth day the 26th, and closed First-day following. It was a time of the outpouring of the Holy Ghost in a remarkable manner. The power of the Lord appeared to overshadow the multitude from sitting to sitting, many acknowledging that they had found the Saviour for the first time in their lives; while others, who were His children, were enabled more fully to consecrate themselves to His blessed service, and in simple faith to accept Him to keep and direct them more fully in the future.

I forgot to say that at the closing session of the Conference an address, written by a dear sister of Philadelphia, was read, after which many hearts were tendered, and many expressed their feelings in quoting appropriate passages of Scripture. Surely the Lord is good, and His mercies endure forever. Oh! that men would praise Him.

The meeting at Summerfield opens on Sixth-day; may He bless us. Pray for us, that all may be done to the honor of Truth.

I do look back with much peace to my visit to your last Yearly Meeting. I went desiring that the Lord's will might be done, and look back feeling that He was with us My faith is strong that Philadelphia Yearly Meeting will yet be blessed abundantly. The prayers of the other Yearly Meetings will yet be answered, and the broken link will yet be restored. My soul is brought into near love and sympathy with many earnest Christians in its borders. May they continue to labor and wait, trusting in Him who doeth all things well, is my prayer. Thy brother in Christ,

Allen Jay.

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*Dear friend Wm. J. Allinson:*—Among the various things that call thy attention in the editorial department of *Friends' Review*, I have noticed the judicious answers thou hast made, from time to time, in behalf of the views of our worthy predecessors in the truth, neither running into speculative ideas, nor flinching from the sound Scriptural views of those who

had followed the Saviour through sufferings, inward and outward. My heart is often made glad in believing that our Divine Master will, in His own time and way, raise up standard-bearers, who shall cleave unto Him through evil or good report, their hearts being fixed in living faith, on the foundation laid in Zion. Though one may fall here and another there, the Lord will have a tried and purified people, redeemed from the world and its delusions, that in the end they may become joint heirs with Christ in His glorious kingdom of peace and love forever.

My dear friend, thy task is an arduous one, and I desire thy encouragement.

WILLIAM B. HOCKETT.

*4th mo. 23d, 1872.*

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*Dear friend Wm. J. Allinson:*—The General Meeting at Sand Creek Meeting-house, Ind., commenced on the 23d of Third month, under the care of a committee of Western Yearly Meeting, and one of Sand Creek Quarter, and continued three days; eight meetings held, and all well attended, one of which was for parents and heads of families. The Gospel was preached in the life and power of the Spirit, to the strengthening of believers, the arousing of the careless and lukewarm, and to the awakening of sinners. One very interesting feature made prominent in these meetings, was a holding up before the people the fulness and efficiency of the Gospel of Christ for a present salvation, to be manifested by a godly walk in our daily avocations and intercourse with the world. By order of Committee, WM. L. P.

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SAML. R. SHIPLEY, *Treasurer, in account with Fund Contributed for Relief of Sufferers by Fire in Chicago and the North-west.*

| | | | |
|---|---|---|---|
| 1872. | | | |
| 4th Mo. 29, | Toamount rec'd by him from 10th mo. to 3d mo. 23d, 1872 | | $11.074 12 |
| 1871. | | | |
| 10th Mo. 23, | By amount sent to Jos. Jones, Treas., Friends' Com., Chicago | 300 00 | |
| " 30, | By amount expended in purchase of clothing, dry goods, shoes, &c., sent to State Relief Com. at Detroit, Mich., and Green Bay, Wis... | 517 67 | |
| 11th Mo. 9, | By amount sent to Jos. Jones, Treas. | 300 00 | |
| " 16, | By " " State Relief Com, Detroit, Michigan | 500 00 | |
| " 16, | By amount sent Saml. S. Garrigues, East Saginaw | 500 00 | |
| " 21, | By amount sent to Jos. Jones, Treas.. | 400 00 | |
| " 21, | By am't paid Telegraphic Despatch to John Taylor, Treas. Friends' Com. London | 11 33 | |
| 12th Mo. 16, | By amount sent to State Relief Com., Detroit, Michigan | 500 00 | |
| " " | By amount sent to State Relief Com., Green Bay, Wisconsin | 500 00 | |
| " 19, | By amount sent to Jos. Jones, Treas. | 1,000 00 | |
| 1872. | | | |
| 1st Mo. 15, | By amount " " " | 1,500 00 | |
| " 26, | " " " " | 1,000 00 | |
| 2d Mo. 9, | By amount sent to State Relief Com., Detroit, Mich | 1,500 00 | |
| " " | By amount sent to State Relief Com., Green Bay, Wis | 1,500 00 | |
| " 28, | By amount sent to Jos. Jones, Treas. | 1,025 00 | |
| " " | By amount paid for stamps, &c | 3 12 | |
| 4th Mo. 1, | By amount sent S. M. Hyatt, Howard, Wright Co., Minn | 17 00 | |
| | | | $11,074 12 |

Of the above amount of $11,074.12, the sum of $2,687.39, being the proceeds of £500 sterling, was contributed by Friends in England. Seventeen bales of blankets were also received from the same source, of which nine were sent to Jos. Jones, Chicago; three to the State Relief Committee of Wisconsin; two to Saml. S Garrigues, East Saginaw, Michigan, and three to the State Relief Committee of Michigan.

Having examined the vouchers for the above payments, we find them correct.

HENRY HAINES,
ANTHONY M. KIMBER.

*Philadelphia, 4th Mo.* 29, 1872.

In addition to the English blankets above referred to, forty five packages of clothing and shoes have been shipped to Chicago, Wisconsin and Michigan.

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Selected for Friends' Review.

## THE LORD HATH NEED OF THEE.

Traveller on the path that leads
Up to the home on high,
Press on, press on, and murmur not,
Though sorrow cloud the sky:
Oh, put thy trust in God above,
Whate'er thy lot may be,
For on this earthly pilgrimage
The Lord hath need of thee.

Soldier in gospel armor clad,
Follow thy risen Lord,
Unfurl the banner of the cross,
Unsheathe the Spirit's sword;
There's many a foe to be subdued
Ere thou thy rest shalt see,
There's many a battle to be won,
The Lord hath need of thee.

Laborer within the Master's field,
Toiling 'midst living souls,
Strive on, though darkly all around
The tide of evil rolls.
Strive on, and preach to every man
Grace and salvation free,
For in the cause of heavenly truth,
The Lord hath need of thee.

Mourner for those who long have gone
Unto the promised rest,
Oh, cast thy woes away, and lean
On thy Redeemer's breast.
In time to come, in joy and peace,
Thy loved one thou shalt see,
But for a while upon the earth
The Lord hath need of thee.

Sufferer upon the bed of pain,
Counting the weary hour,
Look up, the sun shall smile again,
Though dark the storm may lower.
God sees thy troubles, knows thy grief,
He'll cause them all to flee;
Be patient still, be faithful still,
The Lord hath need of thee.

O Christian brother, Christian friend,
On life's tempestuous way,
Work thou for Jesus Christ the Lord,
While it is called to-day.
Pray on, hope on, and through the bliss
Of heaven's eternity
Thou shalt for ever be with Him,
Who now hath need of thee.

## SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 6th ult., have been received.

Great Britain.—In both Houses of Parliament, on the 2d, Ministers said that the reply of the American Government on the subject of indirect Alabama claims had been received, and that it gave grounds for hope of a settlement of the entire matter satisfactorily to both countries. They requested that the papers should not be called for at present. The contents of the reply, consequently, had not been made public.

In a debate in the House of Commons on the same evening, on the bill to repeal an act relating to unlawful assemblies, several Irish members took occasion to make speeches in favor of "home rule," and of having the laws of Ireland assimilated to those of England. One declared that until Irishmen obtain the right to manage Irish affairs in an Irish Parliament, peace, content, and prosperity are impossible, and that he wishes a local government for Ireland like that of the States of the American Union, and for the United Kingdom a national legislature similar to the American Congress. Gladstone said this scheme is impracticable, that even American statesmen are divided in opinion as to the wisdom of the system, and that the recent civil war grew out of the collisions it involved. The motion for a second reading of the bill was rejected by 145 votes against 27. Notice was given of a motion for the appointment of a select committee to inquire into the practicability of reducing the existing rates for telegrams to India, the colonies and the United States, and of purchasing the existing cables.

The writer of the "money articles" in the *London Times* states that the Atlantic cable companies, pending a general reduction of the charges, design introducing a one-word tariff, of a dollar per word, thus allowing very short messages to be sent if desired.

A memorial has been presented to Earl Granville, urging the government to secure a just and equitable copyright treaty with the United States. Among the signers are Carlyle, Froude, Stuart Mill, Huxley, Morley and Ruskin. Earl Granville said the government would carefully consider the subject.

France.—Minister Goulard has informed the Committee of Liberation that the German troops will evacuate France at once when the payment of the indemnity is completed. No definite negotiations have been opened to anticipate the payment of the three milliards due in 5th month, 1874, but the manner in which the overtures of France have been received indicates a favorable disposition on the part of Germany.

The Swiss government having remonstrated against the maintenance of the French passport system for Switzerland while it is abandoned for England and Belgium, orders have been issued that passports shall no longer be required in France of travellers to and from Switzerland.

Forty-five Radical deputies in the Assembly have demanded that President Thiers suspend the executions of Communists until the Assembly shall reach a decision on the questions of amnesty and capital punishment, which now engage its attention.

The Minister of War has informed the Committee of the Assembly that the government has decided to bring General Bazaine to trial by court-martial. This action was demanded by Bazaine himself on the report of the Committee on Capitulations. The Minister opposes the publication of that report, lest certain parts of it should prejudice the negotiations for the evacuation of French territory.

Italy.—The eruption of Vesuvius has ceased, and the people of the threatened villages have returned to their homes; but a new calamity has befallen them, a violent hurricane having swept over the devastated country, greatly damaging the villages and remaining crops. Previous accounts represented that a large extent of vineyards and other cultivated land had been covered by the lava and its produce completely destroyed.

Denmark.—The police authorities of Copenhagen forbade a meeting of the International Society, which was intended to be held on the 5th inst., and arrested the president and treasurer.

Spain.—The dispatches received during the week were rather vague and contradictory, but there appears reason to believe that Don Carlos entered Spain about the 2d inst., and joined some of his adherents at Vera, one of the border towns. The government reports represented the principal body of Carlists in Navarre, under Gen. Roda, as moving toward the French frontier, followed by government troops commanded by Marshal Serrano. The dispatches of the 4th, 5th and 6th, assert that a battle had taken place, lasting nine hours, and resulting in the complete defeat of the Carlists, and the making prisoners of several hundreds of them. A rumor was circulated that Don Carlos himself was captured, but Serrano's official report only said that he had fled, and the volunteers would pursue him. On the 2d inst. Carlist bands existed in 17 provinces, mainly in the eastern and northern parts of Spain, and advices from their partisans represented the government as very uneasy at the extent of the insurrection, and doubtful of the fidelity of its own troops, even in Madrid. Some accounts stated that the priests were endeavoring to make the insurrection "a religious war."

It is reported that the Pope, in a letter to Minister Zorilla on the subject of the relations between Spain and the Papacy, says that if Spain desires to be reconciled to the mother Church, the principle of religious liberty must be modified. Tolerance of public worship will not be objected to, but the Roman Catholic religion must be restored to its former supremacy in the realm, the superintendence of schools must be remitted to the priesthood, and civil marriage and registry of births must be abolished.

India.—A terrible cyclone visited Madras and its vicinity on the 1st inst., in which a number of vessels at anchor in the roadstead, unable to put to sea owing to the sudden approach of the storm, were wrecked, and most of the crews perished. An immense pier extending out from the shore was breached, and the city and suburbs much damaged.

Africa.—Advices from Zanzibar to the 15th ult. report that a hurricane had occurred there, in which 150 vessels of all classes were sunk or stranded on the coast, and the town of Zanzibar was greatly injured.

A telegram received in London from Bombay, announces that the steamer which carried the English expedition to search for Dr. Livingstone to Zanzibar, has returned to Bombay with intelligence that the great traveller had been heard from, and was safe.

Domestic.—The monthly statement of the public debt, for the 1st inst., shows a reduction of $12,588,088.62 during the past month, the total amount, less cash in the Treasury, being $2,197,743,440.72. The decrease in the monthly interest charge as compared with 3d mo. 1st, 1869, is $1,789,340.75, or at the rate of $21,472,089 annually.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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## JOSEPH PEASE.

BY THE EDITOR OF FRIENDS' QUARTERLY EXAMINER.

This brief memoir of the career of one whose name will long live in the hearts as well as the memory of very many, deserves more than a passing notice at our hands. Although for many months all hope of Joseph Pease's recovery had passed away, yet with none the less sadness of feeling did the intelligence reach us that this honored Friend was no more. How hard it is to realize that fact, that he who has so long and nobly labored in the causes of political and religious freedom and Christian philanthropy—whose gifts of charity were almost as unbounded as they were judicious and wide-spreading—is forever gone from amongst us. We cannot but mourn that he whose deeply baptized spirit has, especially of late years, so often animated the slumbering watchman and quickened in others the languid pulse of spiritual life; whose fervent words, uttered with a peculiarly touching pathos of tone, had many a time brought tears to the eyelids of an audience unaccustomed thus to display their hidden emotion, will never again be seen or heard amongst us. "He shall return no more to his house, neither shall his place know him any more."

We need but briefly refer to the historical features of the narrative before us. Born at Darlington, in 1799, and entering on a commercial career at an early age, Joseph Pease had been a leading spirit in the North of England for the last half-century—a period of time probably more remarkable in the extent of its discoveries, and in the intensity of individual life, than that of any similar space in the world's history. He lived not only through the stirring times of the first Napoleon, when all Europe resounded to the tramp of armed hosts; he saw the end of that false system of national glory under which France so bitterly suffered, and inflicted suffering; and he lived also to see the rise, the culmination, and the terrible fall of the Second Empire, based upon a different yet equally treacherous foundation. He witnessed the political struggles of this country through the last twenty years of the reign of George III., the ascension to the throne of his unrighteous successor, followed by that of William IV., and the succeeding thirty-five years of the prosperous reign of our present beloved Queen; whilst his ardent spirit entered deeply into most of the local, political, and national questions embraced within this eventful period. In referrence to the growth of his native town of Darlington his biographer says:—

"The Darlington of the beginning of the present century is hardly recognizable in the Darlington of to-day. It was not till 1818 that the first shop was lighted with gas—not till 1823 was the first Act of Parliament obtained for public lighting, and then by means of oil lamps! The population in 1811 was only 5,059, and in 1821 (the last census of the new railway period) the official return places it at 5,730. . . . The marvellous changes which have since been wrought in Darlington, and in the great South Durham, Middlesbrough, and Cleveland district, are matters of history with which the scantiest memorial of Joseph Pease's life cannot avoid being identified."—p. 8.

It is not our intention here to dilate upon

the history of the first railway projects with which Joseph Pease's name will be lastingly identified. It was in the year 1820, just after he attained his majority, that he embarked in railway affairs; and in 1825 he witnessed the first railway train run in England, viz., upon the Stockton and Darlington line, of which he was at once a principal promoter, a director, and also treasurer.

Neither is it our purpose to enter upon the great political changes with which he was associated. So rapid is the progress of this age, that it is difficult to believe that only forty years ago a member of the Society of Friends was incapacitated by his creed and his principles from admission within the walls of the House of Commons. Joseph Pease was not only the first Friend who was elected to a seat in the Legislature, but he lived to see his brother and his eldest son succeed him in representing the same important constituency, besides many others of his religious community elected to serve in Parliament, whilst two of his connections had been admitted within the closely guarded precincts of the Cabinet itself; the one as President of the Board of Trade, and the other as Vice-President of the Council of Education.

His hearty earnestness in whatever he undertook, and the deep-seated principles out of which his public life was shaped, could not fail to give him a wide-spread political influence. It was on the eve of the general election of 1841 that he announced his intention of not again seeking a return to Parliament. He had been returned for South Durham in 1833, and again in 1836; and concerning the eight years that he had retained his seat, he thus addressed his constituents on his retirement:—

"I recur with much emotion to the period when, unaided by any man and unfettered by prejudice, you chose me as one of your representatives in the first Reformed Parliament. For a while the work of reform and good government was progressive. Many and salutary changes were accomplished. Abuses were remedied and benefits were conferred. The national expenditure was curtailed. Sinecures were abolished. Vexatious taxes were repealed. West Indian slavery was annihilated. The East Indies were thrown open to British enterprise. Commerce and manufactures were stimulated. Agriculture was cherished. Education, learning, and the social condition of the people received the fostering care of the Government. Many threatening clouds, portending war and misery, were dispersed by a pacific policy. And the great cause of civil and religious liberty made visible and heart-cheering advances.

"To have heartily borne a part, the most humble, in the labors of those times, must ever afford me lively satisfaction. Latterly, however, I have seen the whole course of beneficial legislation systematically obstructed. In the heats of party contention, the true interests of an enlightened and deserving people have appeared to be lost sight of, whilst the prevalence of a spirit of religious and political rancor has interfered with almost every proposal for the advancement of the common good, and blighted our most pleasing anticipations of the further development of a wise and Christian policy.

"The distress which at present prevails in the country excites in my heart strong feelings of sorrow: it would afford me the liveliest pleasure to point out to you opening prospects of brighter days. The best guarantees under Heaven for returning tranquility and prosperity will, in my apprehension, be found in the possession of the Throne by our present illustrious Sovereign, who has ever shown herself deeply interested in the promotion of the happiness of her people; and in the resolute determination of the electors of the United Kingdom to send to Parliament men zealous for the maintenance of peace both at home and abroad—those only who they feel assured will seek and embrace every opportunity of advancing the progress of education and learning amongst the people, of lightening their burdens, and of extending their liberties, civil and religious; who, by equal and impartial laws, will give the utmost scope to their industry, by securing to them the prospect of its just reward, and so riveting their attachment to our Rulers, our Constitution, and our country."

Bridging over the momentous twenty-one years which have passed since these words were penned, we know of nothing better suited to the political or social needs of this present day than the sound loyalty, the noble independence, the Christian uprightness, and the educational zeal which is contained in the latter portion of this address.

Joseph Pease's natural command of language, the heartiness of his style, and his lively tact in public speaking, rendered him a valuable coadjutor on the platform as well as in the closet. Although in no wise a professed orator, his plain words carried with them a force often lacking with men of higher pretensions. The following extract from a local paper of a speech in favor of his brother Henry's candidature in 1857, may convey some idea of his straightforward vigor of purpose:—

"Brother electors, and men of South Durham,—I know what we want, and we'll have it! We have rights and we know how to defend them! We love our Sovereign, and she asks us to send two fit and proper men to represent us. She asks us to send men to the great council of the people, not to the House of Lords, but to the House of the People,—men born among the people, living among the people, loved by the people. Others may treat their brothers as they like, but I know my brother to be an honest man, and I will back him. I have some right to speak of the representation of South Durham. I know there is an honest lot of electors in the division, who desire nothing but honesty, fair-play, and equal justice. But will they brook intimidation? Will they accept nominees? Will they ever have a bag of gold shaken in their faces, and be told to take a man and cram him down their throats whether they can swallow him or not? Are you farmers? So are we. Are you manufacturers? So are we. Are you miners? So are we. Are you shipowners and traders? So are we. Have you a single right, have you a single interest, have you any claim upon good-nature and common sense to which we are not accessible, and upon which we

are not one with you in heart, and soul, and body? This is what I call a man of the people—not below the people, not above the people. He knows and feels for those with whom he associates. . . . . A very few words, and I have done. You are the men of 1832, or I'm greatly mistaken. You are the men of 1841, or I don't know you. When you are determined to act, you act like men; and when you have set your minds on an honorable and lawful object, you know how to obtain it. I am not well, and feel nearly exhausted, but I must say this, 'We are the men of South Durham, and we know it! We are Englishmen, and we will do our duty!' (Mr. Pease's indisposition was painfully manifest, but the energy with which he spoke gave a tone of the utmost enthusiasm to the supporters of his brother, and loud cheers followed his address.)"

On his retirement from the House of Commons the claims of his greatly increasing commercial transactions largely absorbed his time and talents, but not to the exclusion of those higher matters which concern the soul's welfare. "Diligent in business, fervent in spirit, serving the Lord," would aptly describe his attitude when in the thickest of his labors. That he was extremely successful in his undertakings would give him no claim to notice in these pages; but that whilst wealth poured in so rapidly from all directions, he was enabled to maintain a consistent and humble walk before his God, and to regard all that he had as a steward who, in the great day of reckoning, would have to give an account of the mode of acquiring and the manner of using his possessions, does, in our apprehension, render it desirable that the religious features of his character should be further dwelt upon. If the old Gospel declaration needed further illustration, "By their fruits ye shall know them," we might confidently point to the remarkable life of this Friend as testimony of the pure Christian faith he held, and of the power of the grace of God, and of the safety of a confiding trust in heavenly guidance under allurements and temptations of no common order. It is no slight honor to any man to be foremost in developing the industry of a whole district, and thereby opening up avenues for the employment of vast masses of his countrymen in honest and useful labor; and when he lives to see the success of his schemes, to witness the thriving thousands upon thousands who have prospered under a *régime* which he had planned, it is a position which a prince might envy, and infinitely more glorious than that of one who had conquered kingdoms and impoverished peoples. It is probably as difficult for all mere on-lookers to say what is and what is not the duty of a Christian so immersed in things, upon the continuous working of which whole districts depend, as it would be for them to offer an opinion upon the affairs themselves. We believe the only test that can be applied to those upon the success of whose designs the prosperity of half a country is more or less dependent, is not whether the business ramifications be too vast for one mind to grapple with and control, but whether, whilst so occupied as a Christian capitalist, he lives as a man striving for a higher mastery, and with his face set fixedly upon a nobler goal; ever watchful not to become entangled with the cares of this world, and not to overcharge himself with trade or other outward engagements to the hindrance of his religious progress.

Measured by such a standard, how many of us are there who, without a tithe of the claims upon our thought and time, fail continually, and to a far larger extent than those whom we are sometimes apt thoughtlessly to judge. There is nothing in the various published narratives of Joseph Pease which stands out more nobly than this concern "to seek *first* the kingdom of God and His righteousness." On one occasion we read of his applying to the Speaker of the House of Commons for leave of absence, to perform the duties of clerkship to his Quarterly Meeting. His determination to attend our week-day meetings for worship through every obstacle and hindrance is another most valuable trait. On one occasion he speaks of "some remains of the meeting-house dew still resting upon him,"—words which will be readily comprehended by those who best knew him, and the freshness of his religious exercises. But *public* worship alone, however fervently and diligently performed, could in nowise have upheld him in his career. "Sensible of his infirmities (says one who knew him well), he sought strength in retirement and prayer. Many proofs remain of the earnestness with which he thus addressed the Mercy-seat, desiring that he might be enabled to walk wisely before his family, the Church, and the world; and often did he mourn over his failures in these respects. But not unfrequently there was the evidence in his manner and on his countenance that he had been in communion with the Father of Spirits, whose love and blessing attended his earnest desire to serve Him." It was to this private daily retirement before his God, and to the fervency of the prayers offered by one who thus knew his own weaknesses, and felt the many dangers accompanying the high pathway upon which he travelled, that we must attribute the consistency and earnestness of his religious life. "When I am weak then am I strong," were the words, we doubt not, often upon his heart, and if we could by any means carry home to the conviction of every reader of these lines that it was in this *diligence in his spiritual concerns*, even more than in his unwearied energy in his outward affairs, that his great strength lay, we shall not have written in

vain. We all acknowledge the wisdom of seeking first God's kingdom, yet in practice how prone are we to think that in our own case, at least, the process may be reversed, and that the things of time must have the first care and place in our hearts; but here we have a living instance to the contrary,—of one who, like Solomon, having asked neither for riches nor power, but for spiritual wisdom, the Lord was pleased to bestow upon him an abundant portion of each, and to make him a blessing not only to thousands who dwelt around his own neighborhood, but as a beaming light to attract many who knew him only by fame to follow in his footsteps. It is thus that "he, being dead, yet speaketh." How terribly great is our need in this nineteenth century of living examples of this class of men—men who dare to be religious in godless company; who dare to say it is the Lord who hath made them great; and who, through all their successes and all their failures, can openly confess and believe in the overruling hand of their God.

(Conclusion next week.)

## TO THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

The Managers report that during the year ending Sixth mo. 30, 1871, two thousand three hundred and fifty-one Bibles, eleven hundred and fifty-eight Testaments, and two thousand six hundred and twenty-five copies of the "Testament and Psalms" have been delivered from the Depository, their distribution having been as follows, viz:—eight hundred and forty-four Bibles, six hundred and sixty-one Testaments, and eight hundred and ninety-eight "Testaments and Psalms" to Booksellers and Subscribers; one hundred and sixty-two Bibles, ninety-eight Testaments, and sixty-four "Testament and Psalms" to Auxiliaries, and thirteen hundred and forty-five Bibles, three hundred and ninety-nine Testaments, and sixteen hundred and sixty-three "Testament and Psalms" in donations.

The number of volumes printed during the same year, was two thousand duodecimo Testament and Psalms, one thousand duodecimo Testaments, two thousand School Bibles, three thousand twenty-four-mo Testaments, and one thousand Reference Bibles.

The stock on hand at the end of the year in bound volumes, consisted of one hundred and forty-five Reference Bibles, fifteen duodecimo Bibles, five hundred and seventy-nine School Bibles, eight hundred and fifty-five duodecimo, and six hundred and fifty-two twenty-four-mo "Testament and Psalms," and three hundred and ten duodecimo, and six hundred and fifty-three twenty-four-mo. Testaments, and in sheets one thousand Reference Bibles, fifteen hundred School Bibles, four hundred duodecimo, and twenty-five hundred twenty-four-mo "Testament and Psalms," and six hundred duodecimo and four hundred twenty-four-mo Testaments.

By reference to the detailed account of the Treasurer, submitted herewith, the items of receipt and disbursement may be seen. The balance in his hands due the Association Ninth mo. 30, 1871, was two thousand and eight dollars and eighty-two cents, (2,008 82.)

During the past year 2,155 volumes have been distributed by the Bible and Tract Distributing Society, viz: 45 Reference Bibles, 30 Medium Bibles, 821 School Bibles, 318 twelve-mo Testament and Psalms, and 941 twenty-four-mo Testament and Psalms. Through the same channel also were forwarded 296 volumes which were not included in the grant to that Association, of which 118 were for use among the Indians. These 2,451 volumes were disposed of nearly as follows, viz: In the Northern States, 23 Bibles, 48 Testament and Psalms. In the Southern States of Tennessee, Virginia, Maryland, District of Columbia, North Carolina, Georgia, Florida, and Texas, among whites 194 Bibles, 316 Testament and Psalms. Among Freedmen and other colored people 698 Bibles, 1,009 Testament and Psalms. Among Indians of Kansas and Indian Territory 38 Bibles, 125 Testament and Psalms.

As in previous years, the Managers have afresh been made sensible how limited, in comparison with other similar Associations, have been our operations during the past year. The distribution through Auxiliaries has especially dwindled down to a very small amount, while nearly half of the remainder has been distributed through a kindred Society composed of Friends in this city, who have peculiar facilities for knowing what parts of our widely extended country are most in want of the Holy Scriptures, and for meeting the want through special agencies.

Renewed evidences of the hunger for the words, which "Holy men of old spake as they were moved by the Holy Ghost," continue to manifest themselves. And notwithstanding the immense number of Bibles put in circulation by the "American" and by the "British and Foreign" Bible Societies, amounting to millions of copies yearly, those who are not in the way of hearing from the many benighted places, even in this land of supposed enlightenment, have but a small conception of the insufficiency of even this large supply. Almost the whole population of freed people, for instance, now gradually learning to read, are without the Scriptures of Truth, and their general eagerness to possess them is exemplified by the case of two men in Virginia, who,

unable to leave their work in fair weather, lately walked 15 miles in the rain, to procure Bibles. In some parts of the South Bibles are not even kept for sale, and thousands of colored people, in Texas, Arkansas, &c, are without knowledge of the Bible.

The Indians also, who have, some of them, been mercifully brought under better influences than heretofore, are not unmindful of the Great Spirit's teachings. On a recent occasion, several prominent chiefs being present at the house of a Friend in Philadelphia, were shown a large copy of the Bible, and the value we attach to it was explained to them through an Interpreter; and the reverent attention with which they listened encouraged a hope that a new and extensive field for distributing the Holy Scriptures among these ignorant children of the wilderness, will soon be opened before us.

While these things are so, it does not behoove us simply to sit down and wait for applications, or to linger along in comfortable inactivity, but awake to the duties of the day, strenuously strive to do all in our power with the means placed at our disposal, desiring that the blessing of our Heavenly Father will rest upon labors faithfully and conscientiously performed. For only upon such labors can we hope to receive the blessing.

Signed on behalf and by direction of the Managers.

WILLIAM BETTLE, *Secretary.*

*Phila.*, 10*th Month* 26*th*, 1871.

# INDIAN DEPARTMENT.

The Associated Executive Committee of Friends on Indian Affairs met in Philadelphia on the 24th ult., and continued its sessions until the evening of the 26th. Thirteen members attended, representing all the Yearly Meetings in the United States. We are permitted to make the following extracts from the minutes, and may be able to present, in future numbers, some of the very interesting reports received from agents and teachers.

The Committee was informed that the Shawnee Agency has been discontinued, and R. L. Roberts released from the service—the affairs of that agency being committed by the Government to the Superintendent of the Central Superintendency; also that Joel H. Morris has resigned his position as U. S Indian Agent, which resignation has been accepted. He continues to perform the duties of the agency, no successor having yet been commissioned by the Government.

An interview with the United States Government, in reference to the use of military forces on Indian reservations, by Friends holding government offices, as proposed by minute of last meeting, was had by Superintendent Hoag and three members of this Committee, about the 1st of Twelfth month last. The President and Secretary of the Interior were informed of Friends' difficulty and restraint in the matter, and the President promised such orders to his subordinates as would insure the removal of settlers from the Indian country without active participation of Friends therein.

The Committee on the subject were continued to give further attention to it, and report thereon in writing when prepared.

By reports from our members from the several Yearly Meetings, the Committee were informed that the Legislatures of Maine, Rhode Island and Iowa had adopted resolutions requesting such legislation by Congress as would secure the Indian country south of Kansas permanently to the Indians.

A proposition having been made that Friends might properly interpose with the Government for the release of Satanta and Big Tree, Kiowa Chiefs, now imprisoned in Texas for murder, upon condition of obligations of their tribe to preserve peace with the Government and people of the United States, the subject, after deliberate interchange of views and a review of the facts attending the arrest of these chiefs, was referred to J Butler, B. Tatham, E. Earle, E. W. Howland and W. B. Collins for further consideration, and report to a future meeting.

The following report of the Committee on Religious Interests was read and accepted:

"The Committee on Religious Interests report:

"That they made preliminary arrangements to publish the cards 'containing the truths of the Gospel in words of one syllable, to be used in our schools.' At that time their attention was called to a series of primary books published by the American Sunday-School Union, which were based largely upon the same idea It was thought best to place these in the hands of the teachers in all our schools, and to delay the publication of the cards until the experience derived from the use of the books could be made available in the publication of the cards.

"On behalf of the Committee,

"MURRAY SHIPLEY, *Chairman.*"

The following report of the Committee on Industrial Pursuits was read and accepted:

"The Committee on Industrial Pursuits report:

"The condition of the Indians in reference to industrial pursuits is much the same as re-

ported in Eleventh month last at our meeting at Lawrence.

"There has been an increased interest on the part of some of the Indians to provide better accommodations to protect themselves from the inclemency of winter. Also some of them have provided shelter for their stock, and put up more hay during the fall than usual. At the present time there is an increased anxiety on the part of many in regard to farming operations, and arrangements are being made for cultivating more extensive crops than heretofore.

"It has been the custom of many of the Blanket Indians to spend a large portion of the winter in hunting buffalo on the plains. Some of these have failed during the past winter to realize success in this direction, the effect of which has been to stimulate them to renewed interest in agricultural pursuits.

"On behalf of the Committee,

"AMOS DOAN, *Chairman.*"

The consideration of the condition of the several agencies being resumed, and all having passed under review, their condition, with the exception of * * * , was regarded as generally satisfactory. The labors of several dear Friends for the intellectual, moral and religious improvement of the Indians was particularly gratifying, and the Committee on Religious Interests were authorized to convey this feeling to them, and requested to give them such encouragement as they can.

They were also directed to take into consideration, and report thereon at a future meeting, a recommendation of Agent Tatum, that teachers be employed to reside in the moving camps of the tribes of the Southwest.

Through the report of Agent Richards, the Committee were informed of a desire of the Chief of the Caddoes for the erection of a meeting-house for Divine worship, to be located in the camp of his tribe. This desire finding a hearty response with the Committee, it was decided to appropriate $200 of our funds towards this object, and our General Agent was requested to appeal to Friends throughout the country for such further sum as may be required for the purpose.

Believing that the Christian testimony to the unlawfulness of war, which we feel cannot be too jealously guarded, or too prominently upheld by Friends engaged in the Indian service, is liable to be lowered in the estimation of the public by members of our Society, through hastily written statements of occurrences in the Indian country, circulated through the public press; and that embarrassments arise from the same cause in the intercourse between this Committee and the United States Government; we kindly but earnestly request Agents and other Friends engaged in this work to refrain from publishing their individual views of what is or is not compatible with Christian duty, as regards the use of force in the administration of justice, so far as pertains to the work under supervision of this Committee.

The attention of Friends in the several Yearly Meetings is invited to the following rule, adopted by this Committee Sixth month 24th, 1869:

"Whenever Friends of either Yearly Meeting desire to enter upon the work of educating the Indians in any part of the Superintendency under our care, they may select the field of labor preferred by them, and notify the Clerk of this Committee through their representatives herein. Upon receiving information from him that the field is not preoccupied, they may at once establish and conduct the schools contemplated, reporting to this Committee annually in the Seventh month."

"The Commiitee was brought afresh, at this time, under a sense of the grave responsibility which attaches to the religious Society of Friends in the United States, and to us as its representatives, for the right administration of the affairs of the Superintendency intrusted to our care by the National Government, and for the wise and vigorous prosecution of the work of civilizing and Christianizing the Indians within its limits, and so vindicating the precious principle of peace, which is inseparably connected with the religion which we profess. The need of a constant, watchful care over, and co-operation with, the several officers appointed by Government upon our recommendation, that no reproach be brought upon them or ourselves, by errors of administration, was keenly felt. The Superintendent and Agents are therefore encouraged to carry out all instructions which the Committee may feel called upon to give, that the work may prove successful, and be recognized by our fellow citizens as harmonious. And should any Superintendent or Agent, appointed upon our recommendation, fail to carry out all essential requirements of the Committee, or to prove to our satisfaction his adaptation to the particular place assigned him, he is expected (upon being so informed officially) to resign his place, all nominations being made by us with this understanding." (Min. of Sixth month 24th, 1869.)

Whenever any officer, who has received his appointment on the recommendation of this Committee, shall receive official notice that his resignation is desired by us, and he fails to act promptly in accordance with said notice, it shall be the duty of our Clerk to re-

quest of the proper authorities, on our behalf, the removal of said officer.

It was decided to hold the next stated meeting of the Committee at Lawrence, about the close of Kansas Yearly Meeting, in Tenth month next.

In concluding the sessions of this meeting, we desire to acknowledge with gratitude and praise the harmony which has attended our deliberations, evidencing, as we humbly believe, the continued favor of our Heavenly Father, and His intention to grant yet further blessings upon this service, to which we believe He has called us.

Extracted from the Minutes.
JOHN B. GARRETT, *Clerk.*

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KAW IND AGENCY, *4th mo. 27th*, 1872.

*Editor Friends' Review:*—The Kaw Mission School is in a more prosperous condition than at any previous time. The older ones are giving up some of their prejudices, and are beginning to see the necessity of education. They have filled up the school to 40 scholars, and use their influence to keep them there, and what is more encouraging, they are placing more of the girls in school. The progress of most of the children in their studies is commendable. The girls are instructed in the various branches of housewifery, and the boys in farming, and in the care of stock, etc. Their general conduct, especially at meal time, at the family reading and in meeting, has been remarked by strangers as praiseworthy. They will sit as quiet and attentive on such occasions as any children I have known. The serious expression of many of their countenances leads us to believe they have a sense of the need of a Saviour, whom, though unseen, they are learning to love.

While we do not expect to see a wild and barbarous people changed immediately to civilized Christians, we are gratified in believing there is a steady progress in that direction. The men are asking for more seeds and agricultural implements this spring than usual, and some of them are preparing to put in larger fields of corn than formerly.

As suitable opportunities offer for getting them together, we are holding religious meetings with them, and endeavoring to instruct them in the way of life and salvation.

At the marriage of Dr. Wm. Hunt and Emily Cox, in our meeting here, several of the leading men of the tribe were present, and the opportunity was improved to instruct them respecting the sacredness of the marriage relation, the evils of polygamy, and the necessity of allowing the girls to grow up to womanhood before they are married.

For Friends' Review.

## THE QUALIFICATIONS OF A CLERK.

In the management of the affairs of a Society making so high profession as ours does, and whose mode of operation is adapted to its profession, there is great need of a frequent recurrence to first principles, in order that we may keep clearly in view the *spirit* of our doctrines and practices, and avoid the error of falling into empty and soulless forms. It is, of course, of vital importance that we bear in mind that our mode of transacting the business of the Society is only adapted to a very perfect state of being, and that each component unit of the body look closely to his own approach to that perfection, and see that he bears the fruits of the spirit. But it is no less vital that close attention should also be paid to the gifts and qualifications of those Friends who occupy representative stations. The only President over our assemblies, acknowledged by us, is the Divine Head of the Church, and the record of transactions made by the Secretary, or, as we call him, the Clerk, is also presumptively on a more perfect plan than in most human assemblies. In these, the majority who unite upon any course of action, govern the decision of the meeting, and the minority are unrepresented. In the meetings of Friends, however, for the transaction of the Society affairs, the Clerk is presumed to record the consensus, or the average sense of the meeting, and therefore to give true representation to the minority as well as the majority. Hence the frequent assertion of a rule amongst Friends, that no step is taken except it be with the unity of the body, a rule which, while available upon all moral or probable questions, is practically impossible upon any point of a positive character causing difference of opinion; and it is idle to assume complete harmony of view upon almost any practical step, for the human mind has as many phases as the human face. It is evident, however, that the Clerk of a Friend's Meeting must, as his first qualification, have the power of completely ignoring his own opinions, if he consents to represent the body in this capacity. Not only so, he must have the power of measuring the weight of opposing opinion, and reaching a faithful average in all records where it is possible, in all general minutes, for example, embodying the exercises of a meeting, in all announcements which he may have to make as the mouthpiece of the meeting, and in all cases in which his position influences action. No politic management, no encouragement of a class representing certain views, no suppression of discussion by a class holding other views, are at all admissible. Otherwise he assumes powers of Presidency,

or still more correctly speaking, of autocracy. It is evident to the writer that these important considerations are not sufficiently borne in mind by those who, as representatives of all, are most nearly concerned in the choice of clerks, and that they often allow themselves to forget that the clerk should be a reflex of the body; a majority thus are tempted to take upon themselves the government instead of *using every endeavor* to unite upon some Friend who could be approved by all. But a very solemn responsibility for troubles in the Church rests upon those who wilfully bear down opposition to their own views, that these may be forced to prevail, and make no effort to meet the different opinions of others, trampling sometimes upon grieved and tender consciences. Wo unto those who refuse to recognize the conscience in others, but believe that themselves only are led by the Holy Spirit. Those who suffer themselves to fall into this pharisaical state of spiritual pride, will assuredly prove "blind guides."

# FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 18, 1872.

STRIFE ABOUT WORDS.—It is delightful to see a man happy in his religion, settled and peaceful in his convictions of Gospel truth. "We trust," said the apostle, "that we have a good conscience." Differing, it may be, from us in various points of theologic opinion, if one have within him the root of the matter and fervent charity, his sincere love for the brethren may be the indication that he has passed from death unto life. We do not hold lightly any point of faith of which we are convinced—it may be not a vital point, and we can easily believe a man a good Christian who does not so perceive it.

We have been for a considerable time in exchange with a large and somewhat expensive periodical, orthodox, and even evangelical in its creed, yet we are not sure that we ever read a line in it that was worth writing, or would pay for the perusal. It is wholly engrossed with controversy on points which seem to us small and unimportant. Its aim would seem to be

"To feed
Earth's starving millions with the husks of creed."

Its Gospel truths are taken for granted and never dwelt upon. Its energies are spent in belaboring points of doctrine so nearly its own that one would think a difference of opinion need never involve a breach in the unity of the spirit. Can such controversy as this be the proper mission of any church? Is it not wise "to agree to differ" upon minor points. and to co-operate with those whose faith comprehends the fundamentals of Christianity, in striving to advance the Redeemer's kingdom in ourselves, in each other, and upon the earth?

HISTORY.—A correspondent apprehends that there is a need of a history of the Society of Friends, which shall supplement and complete Sewel, Bowden, etc. He does not appear to feel it his own individual duty, and possibly the right time may not have come, nor the right person appeared upon the stage—the amount of material on hand is large, biographies and documents offer a supply of material almost inexhaustible, there is much that ought to be rescued from oblivion; but for much of the work the time is too recent to afford a stand-point from which a comprehensive synopsis can be made. The habits of life at a particular juncture, may belong rather to the accidents of the period, and to the history of the generation, than to the spiritual guidance, the moral perception, the development by which the people of God are led to the "higher height" intended for them; to the advanced position, in short, to be placed on record by the solemn muse of history, ignoring the temporary seething, bubling and whirl, which are but the surface-agitation, not to be taken into the account in apocalyptic vision, or in a retrospect not less dignified.

The history of the Church's progression cannot well be kept wholly distinct from the secular record of professors who are not saints and who are not the Church.

Hence the difficulty of holding the pen with a firm, unsectarian, unbiased hand. We want a historian whose stand-point shall be that of posterity; who shall dwell in a serene atmosphere of pure, impartial truth—who, when the voice says unto him "write," shall know how to reject the rubbish of detail. For the time and the man we can afford to wait, and it is better we should do so.

FRIENDS' QUARTERLY EXAMINER, No. XII.—We welcome to our book-table the Fourth month number of *Friends' Quarterly Examiner*, a magazine which has literary merit to give it claim to an extensive circulation in both sides of the Atlantic. The leader, commemorative of the excellent Joseph Pease, is from the pen of our valued friend the editor, Wm. C. Westlake, and we make a place for it in the *Review*.

Various other articles are well worthy of being copied, but their length would involve their division into several numbers, which is objectionable to those who would wish to finish a subject at a sitting. Some of the writers handle topics, which the irrepressible minds of the day demand the right to ventilate. We censure not such essayists, but with more limitation to our space, our motto is rather: "Him that is weak in the faith receive ye, but not to doubtful disputations." We do not undervalue a safe and right theory, nor the blessedness and necessity of a sound belief, when we urge practical religion as prominent. Opinion is too often theoretic; saving faith lies deeper; clearer than reason, fortified with holy demonstration, it manifests itself in religion undefiled before God and the Father, unspotted from the world. Thanks be to God for the gift! the unlettered swain,

"Yon cottager who weaves at her own door,"

have within their reach, as all may have, yet stronger evidence. "Thanks be unto God for his *unspeakable* gift."

ACKNOWLEDGMENT.—Surrey Co. Meeting-House, School and Library—From H. and R., $10. From M. M., *Diamond Hill, R. I.*, $5. *Stony Brook, N. J.*, $20. From Friends of Philadelphia, Burlington and Moorestown, Bibles and other useful books.

MARRIED.

HUNT—COX.—At a meeting held at the Kaw Mission and appointed by authority of Fairfield Monthly Meeting, Indiana, 4th mo. 25th, 1872, Dr. Wm. Hunt and Emily Cox.

DIED.

FERRIS.—In Jacksonville, Florida, on the 1st of Third month, 1872, Lindley M. Ferris, in the 62d year of his age.

It pleased our Heavenly Father to appoint to this dear Friend a long season of suffering, but through wearisome nights and painful days he found the promise sure, "My grace is sufficient for thee." In the hope of obtaining some amelioration, he went to Florida in the Eleventh month, and experienced temporary relief. The distressing symptoms, however, soon returned. With great serenity he was enabled to say, "His rod and His staff they comfort me, and He will sustain me to the end;" uttering this supplication: "Dear Jesus, come quickly; nothing but Thy grace can sustain me in this hour. Lord Jesus! Lord Jesus, Thou art my only comfort. Dear Lord, Thou knowest what Thy suffering children can bear, and what they ought to bear. Let not Thy arm be shortened that it cannot save." He was much engaged in prayer for his children and his other relatives, that they might be blessed with spiritual blessings. For the meeting of Poughkeepsie, of which he was a member, he prayed earnestly that it might become as a beacon set on a hill, and that sons and daughters in her midst might be born into the kingdom.

A few days before his death he said, "This poor body is wasting away, and it seems desirable that I should be released whenever the Lord wills, for I *know* that when my earthly house of this tabernacle is dissolved, I have a building of God—a house not made with hands, eternal in the Heavens."

Most of the last night was spent in prayer, but only a few words could be distinguished. At one time, "Give glory to God, high praises unto His name." And the last words he was heard to utter were, "It is all right. I see." Thus, led by the right way to the city of habitation, he quietly and peacefully entered into rest, and into the presence of the Saviour he loved, and through whom alone was his hope of salvation.

COX.—Near Darlington, Montgomery Co., Ind., on the 23d of Seventh month, 1871, Eunice, wife of Isaac N. Cox, in the 49th year of her age; a member of Sugar River Monthly Meeting.

It may truly be said that the law of kindness and loving sympathy dwelt upon her lips. Although she entertained a very low estimate of her capacity for usefulness, yet it is believed there are many warm hearts who will long remember her cheerful smile and tender words of encouragement. Her call from works to rewards came at an unlooked for hour; yet she left the consoling evidence that her spirit was safely launched into eternal rest.

PAGE.—In Lincoln, Vt., on the 4th of 7th mo., 1871, John Page, in the 73d year of his age; a member of Ferrisburgh Monthly Meeting. Although the summons came suddenly, his life had given evidence of a concern for a preparation for this event.

HARRINGTON.—At his residence, Charlotte, Chittenden Co., Vt., on the 19th of 12th mo., 1871, Caleb Harrington, in the 83d year of his age; a member of Ferrisburgh Monthly Meeting. Through physical weakness and infirmity he was for a long time much confined at home, but enjoyed the company of his friends, particularly the Lord's servants, and also the meetings which, from time to time, were held at his house. He has left undoubted evidence that he was only "waiting" and has entered into the rest prepared for the righteous.

RANDOLPH.—On the 19th of 3d mo., 1872, Edward Randolph, in the 84th year of his age; a member of Damascus Monthly Meeting, Ohio. A few days before his close he exclaimed, "I have found it, I have found it, I have found it." On being asked what he had found, he answered, "THE ROCK." His end was peace.

HILL.—On the 18th of 4th month, 1872, at her residence, New Vienna, Ohio, Martha Ann Hill, wife of Daniel Hill, and daughter of Stephen and Rachel B. Hussey, in the 39th year of her age; a member of Clear Creek Monthly Meeting, Ohio. She passed away in peace.

GENERAL MEETINGS.

A GENERAL MEETING for Divine worship, under the care of a committee of Ohio Yearly Meeting, will be held at Smithfield Jefferson Co., Ohio, beginning on Sixth-day, the 14th of Sixth month, at 7 o'clock P. M. A cordial invitation is extended to all. Conveyances will be in waiting for Friends from a distance, at Skelly's Station on the Pan Handle R. R., and at Rush Run Station on the River Division of the C. and P. R R. on the 14th. Persons desiring further information will address N. L. Wood, or Willits Cope, Smithfield, Jefferson Co., Ohio.

GENERAL MEETINGS will be held as follows: (*See Review of 11th inst.*)

Near Mount Gilead, Ohio, on the 23d of Fifth month, at 10 o'clock A. M.

At Honey Creek, Hardin Co., Iowa, on the 31st of Fifth month, at 10 A. M.

At Blue River Meeting-House, Washington Co., Ind., on the 1st of Sixth month, at 11 A. M.

At West Grove, Harrison Co., Ohio, on the 8th of Sixth month, at 2 P. M.

THE INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held in the Committee Room of Arch Street Meeting-House, on Third-day, Fifth mo. 28th, 1872, at 3 o'clock P. M.

RICHD. CADBURY, *Secretary.*

# CORRESPONDENCE.

(*Supply of the Bible.*)

ALBA, 4th mo. 23d, 1872.

* * * At our last Quarterly Meeting we fixed to go to work in earnest in the Bible cause. We appointed an agent for each Monthly Meeting to receive of the general agent the books for each meeting; and these agents are to report every quarter to the general agent. * * * I am aiming to visit all of the meetings that compose this Quarter and get all of the statistics that will be of interest, and forward the same to you of the parent Association. * * *

There is a vast amount of people in this Western country that have no Bible or Testament in their houses. We furnished a very poor family with a copy of the Scriptures; their joy was unspeakable; they would never forget Friends; they prized it more than language could express.

Another instance. A man came twelve miles, and when he got here he had but one dollar, and said maybe he could get the rest in a month. He was a very poor man—I was acquainted with him—so I felt like giving him a Bible (a large one), and told him I would not take his dollar. He seemed so thankful for the favor he fell upon his knees and prayed fervently, and went on his way rejoicing. * * *

IF ever disposed to exercise a spirit of judgment untempered by *charity*, let us remember Job's three friends and be admonished.—*S. H. Steeven, in Fr'ds Q. Ex.*

## JUSTIFICATION BY FAITH.

BY EDWARD D. COPE.

(Concluded from page 600.)

In the nature or ordering of things, men have left records of their experiences in all departments of labor. The Bible contains the records of the religious history of a nation and of many men who made high attainments in religious practice and knowledge. If the experiences of men of the present day find their counterparts in the teachings and histories of the Bible, they have sure evidence of the truth of the teachings of the book, in that respect. And such testimony has been borne by all Christians. But even before such proof is obtained by the seeker, for himself, he must believe that there is an inherent probability that the words of a book which the experienced Christians of many ages have acknowledged as truth, are really such. Hence the learner will read its pages with interest, and follow its precepts so far as in him lies. Here then those peoples who possess this record of the dealings of God with man, and of the promises which He has declared to them in advance, possess an advantage which places them before others, and one which has been followed by a correspondingly more rapid progress in grace and virtue.

Now, in the doctrinal teachings of our Lord and the apostles, as contained in this record, we find a complete coincidence with the facts of human spiritual growth, as witnessed at the present day. In other words, of the truth of the doctrine of justification by faith, we have Scripture evidence. It is not necessary to enter into a full enumeration of confirmatory passages, as it has frequently been done by many good men. But one of our Saviour's remarks in the prayer previous to his capture in the garden, is very clear on this point. He says,* "Holy Father, keep through Thine own name those whom Thou hast given me. * * * Sanctify them through Thy truth; Thy word is truth. For their sakes I sanctify myself, that they also might be sanctified through the truth." Here our Lord prays for those who were given to him, or were his; in other words, for those who were reconciled to him, but who were not yet sanctified or perfectly holy. These were then in the state described by many as one of "justification;" their righteousness being imputed to them so far as it fell short of that perfection for which they were to strive.

Says John:† "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. * * *

*John xvi. 11—17. †1 John i. 8.

"My little children, these things write I nto you that ye sin not. And if any man in, we have an advocate with the Father, esus Christ the righteous; and he is the pro-itiation for our sins, and not for ours only, ut also for the sins of the whole world." aul states the same in the Epistle to the omans.* "It is God that justifieth, who is e that condemneth? It is Christ that died, ea, rather that is risen again, who is even at he right hand of God, who also maketh in-ercession for us." It is plain that intercession, is not needed for human beings whose orks are entirely holy, but for weakness nd imperfection.

These sentences were not written for the ncouragement of ease or sin, but simply to tate the divine plan in its *adaptation to a tate of growth*. Without some such provision, holiness would be impossible, for the hortcomings of the Christian would plunge im into despair, and faith would only be orn to die A doctrine which demands morality first, and expects faith to follow, is not nore in accord with the possibilities of human nature, than it is with the facts of experience. Hope is as essential to perseverance as fear. And the doctrine, though it night seem to some to lower the standard of urity of life, has an opposite effect where ruly understood. If a man think himself n a state of grace, he is in danger of spiritual pride in believing that he has attained o a state of sanctification or perfection of ife, if sanctification and justification be the ame thing. But to him who perceives the lifference, his righteousness is of Christ, until it is made most fully his own, by growth nd habit; and he is ever painfully aware of is present need, and of the high goal of future attainment.

This subject is dwelt on because it appears o have been neglected in some recent doctrinal statements and essays, and not because t is the whole Gospel. Here might be taken p the language, "Therefore leaving the rinciples of the doctrine of Christ, let us go n unto perfection," † and "Whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ught himself also to walk even as He walked." ‡ But this teaching has not been wanting in our Society, and better advocates abound.

A restatement of the doctrine of justification by faith may by some be regarded as he unnecessary repetition of a truism. Nevertheless many Friends have seen urgent need of its revival in our branch of the Church of latter time. In the writer's estimation, it has been omitted or misstated by persons who exhibited its blessed truth in their hopeful striving lives. But its omission has, it is to be feared, paralyzed the faith and practice of others, and caused them to fight "as one that beateth the air," if not give up in despair at the outset.

Such has undoubtedly been the effect of the teaching too common among us, "that we must obey the manifestation of the Spirit," or "the still small voice," without further pointing out, as Paul does, "that while we were yet *sinners* Christ died for us, much more then being justified by His blood, we shall be saved from wrath through Him. For if when were *enemies*, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." (Romans, v. 8, 9, 10.) Here it is clearly set forth that faith is the ground of works, not works the basis of faith, yet strangely enough, the former proposition has either remained untaught, or so doubtfully expressed by many in our Yearly Meeting as to have been incomprehensible. This is no doubt a consequence of an honest desire to avoid falling into the opposite error, of believing that Christ's death will save us if we remain in a sinful state. But which is the worse error it were difficult to decide.

It were indeed better to omit the end of the Gospel than its beginning, for from the beginning the end will unfold itself, but without a beginning made, where were the end? That these remarks are not carelessly made, I select the following statement of this part of Christian doctrine, from the epistle issued by Philadelphia Yearly Meeting of 1870. It says, (p. 6), "Justification, which Friends have always placed where the Apostle places it, in connection with being washed and sanctified, is understood by them as being made just, inseparably connected with and following sanctification," etc. There appears here to be a confusion of things in themselves different, or a reversal in the usual definitions of words. The omission of this part of doctrine from public teaching, must render it in a large degree ineffective. Of what avail is it to tell the seeker for light, or the sinner, to "obey the dictates of the Divine Spirit," when this object is, of all others, that which he is most anxiously seeking, and to attain which he would gladly sell all that he has and buy? He must also know that Christ died for him, and that by persevering prayer he may be enabled to *realize* the fact that Christ forgives his sins, and will thereafter "dwell in him and walk in him." Then and then only will the abi ity to conform to the Divine requisitions begin to be experienced. "Make the tree good and his

*viii. 33, 34. †Hebrews vi. 1.
‡1 John ii. 5.

fruit good;" the goodness of the fruit necessarily follows the health of the root. But if, as is to be feared has sometimes been the case, this "obedience," consists in a conformity to certain peculiarities and usages, held and advised by good people, the heart is disappointed in its hopes of peace; or may enter a state of formal content similar to that of the Roman Catholic when he performs his penance and his ceremonial worship.

There is also danger in certain modes of expression in relation to prayer. In order to discountenance and oppose formal and set prayers, some have fallen into the habit of declaring that "we cannot pray in our own will and time," a dogma no doubt true, but when coupled with an omission of the declaration that "men ought always to pray and not to faint," and that we must "pray without ceasing," must have the effect in those who accept such doctrine simply, to close up the chief avenue to the grace of God. There can be no doubt that in prayer it is not the extinction of our will which is required, which would result in nothing, but a conformity of our will to His, which results in its purification. And as it is our Father's will that our spiritual needs shall be supplied, so it is His will that we shall ask for spiritual blessings whenever we feel our need of them.

No church can be healthy where there is any discouragement, by omission or otherwise, of frequent personal prayer. Still less, where the doctrine of justification by faith is obscured. It was with these precious truths that the early Christian Church conquered Heathenism, and they are to-day the common bond of the Christian world. However important the special views of the Society of Friends may be, they never can overshadow these great facts, but if they be allowed to do so they become as the dry husks of a fruit from which life has departed.

Those who have reflected upon the subject will no doubt agree, that differences of opinion on doctrinal questions exist to a large extent in consequence of differences of intellectual capacity to explain and state the history of religious life. Of two men of equal amounts of religious experience, that one who can most clearly remember and describe his course, and can understand it in the light of Scripture and experience, will furnish a better account of it than the other, and will extract from it, and from Scripture, a clearer statement of the general plan of the dealings of Providence with the soul of man. Such a statement would be a body of doctrine, or a creed. And it appears quite clear that ability in this respect is entirely distinct from the divine gifts of grace and faith, which may exist in connection with the loweliest understanding, and bring forth fruit t God's glory. And conversely, some ma have attained to views of the plan of salva tion, before they have reached the fullness o the stature of Christ in their lives. Ther may even be those who "hold the truth i unrighteousness."

It follows from this, that habits of care ful thought are productive of good results i matters of doctrine as in others. It als follows that in purely doctrinal discussions no criticism of the reality of the faith, an excellence of the moral practice of person involved, is included.

But though it cannot be denied that thou sands experience the mercy of God in Chris who understand it not, yet a clear statemen and comprehension of the *whole* Gospel in it fullness, is an incalculable aid, and an ines timable blessing.

THE GOLDEN KEY.—Begin every day with prayer. It is the Golden Key that unlocks heaven to pour down blessings on you.

End every day with prayer. It is the same Golden Key that locks you up under heaven's protection.—*N. Y. Observer.*

For Friends' Review.

IN this world ye shall have tribulation but in me peace. How like a soothing balm these blessed and comforting words of the dear Saviour fall upon the ear of the humble faithful, yet ofttimes tried and tribulated soul of the believer in the Lord Jesus, amid all the temptations, trials and disappointments that fall to the lot of these in life's journey; ofttimes, perhaps, having to wade as through deep waters, ready at times to cry out, hath the Lord forgotten to be gracious? yet amid all these come the sweet, calming words of Jesus, *in me peace!* In abiding faith and trust in Jesus peace ever comes; however the storms may rage, the billows may roll, yet amid all, the humble believer stands, his eye fixed, his feet firmly planted on the rock, Christ Jesus, against which the powers of darkness never can prevail. In this abiding faith and trust he feels no fear; he knows the everlasting arms are underneath to sustain; he knows the power of that voice that can still the raging storm, and say, peace, be still! And, in this blessed assurance of faith, he can say, my Father doeth all things well; and is given to realize in all their fullness and power the words of the dear Saviour, *in me peace!* The more severe the storm the greater need of shelter; the greater our trials and temptations the more need of Him who is mighty to save—able to deliver even to the uttermost all who come to him. And that we must expect such, our dear Lord has told us, "In this world ye shall

have tribulation." But, oh, how do the blessed words sweeten every bitter cup,—*in me peace!* Whom the Lord loveth he chasteneth. All these—blessed be his holy Name—work for us; they drive us to Jesus, to the fountain and source of all comfort, of all consolation. We then realize we have none to look to but to Him; and in that look of faith and trust, His blessed voice is heard, in me peace." E. M. DORLAND.

MACEDON CENTRE, *5th mo. 4th*, 1872.

## HOW THEY MAKE WATCHES AT MARION.

BY GEORGE CARY EGGLESTON.

Pocket time-pieces were first used about the ye r 1600. They were then known as Nurmberg animated eggs, a rather long and clumsy designation, that soon gave place to the name watch, from the old division of the solar day into equal parts known as watches. They were made, for about two centuries, wholly by hand, each workman manufacturing the entire watch.

As a matter of course, they were of clumsy construction so far as the running apparatus was concerned, and exceedingly inaccurate as time-keepers, and for a considerable period the inventive faculty of watch-makers was directed wholly to the production of queer casings, or the devising of ingenious attachments, which impaired the value of the watches, and served only to make them curious and costly toys, of hardly any real use. They were encased in all sorts of things. Some were placed in heavy gold crosses, to be suspended from the neck. Others were made in the form of skulls and cross-bones, and watches appeared in all sorts of fantastic shapes. Their dials peeped out of snuff-boxes, bracelets, shirt-buttons, and finger-rings, and some were even set in saddle-pommels. There were some of them as large as the crown of a hat, while others were so small as to fit in the end of a pencil-case. One of these is still preservsd in Switzerland, the diameter of which is but three sixteenths of an inch, and yet it marked on its little dial the day of the month, the hour, the minute, and the second.

But, large or small, plain or curiously wrought, the watches of the olden time all failed in the one only excellence a watch can have—accurate time-keeping. There is nothing better calculated, however, to make people wish for a perfect thing than the possession of a very imperfect one; and so after a while there began to be a demand for something more accurate in the way of time-pieces, and out of that demand have grown the almost perfect watches now made in America, whose manufacturers are disposed to think them defective if they vary more than a few seconds a year from absolute mean time.

To trace the history of the improvements made would be pleasant enough, but the limits of an article are altogether too narrow for such an attempt, and after all the real era from which the world must hereafter date the history of satisfactory watch-making, began when American mechanicians conceived the idea of doing by machinery that which could never be adequately done by hand, and so making perfect the parts of a whole which, as a whole, is expected to do something like perfect work. When they did this, people decried their work and sneered at it as "machine-made," forgetting that automatic machinery is of necessity much more accurate in its operations than any human hand can possibly be.

Then, again, it was said that these manufacturers had discarded *three-fourths of the pieces* belonging to the works of a watch; and so they had, to the great improvement of the time-keeper, because, other things being equal, the simpler a machine is the better it is.

The jeerings went on, but little by little people learned two facts: first, that these machine-made watches kept better time than any others; and secondly, that they would last longer than any other time-pieces ever made, and when these two points were once fully established, the watches made in this country took the leading place that they hold to day.

Ever since the first of these factories was started, there has been a steady improvement of the product, and now, under sharp competition, each of the great establishments is constantly adding to its machinery new devices for bringing the delicate wheels, and cogs, and pinions, and screws, and springs nearer and nearer to a mathematical perfection of form, for the one purpose of making their watches more and more nearly perfect in their marking of the time.

It was but a few years ago that half a dozen gentlemen got off a train of cars in the Jersey meadows a few miles out from New York. The place was bald and dreary enough then, but the visit of these gentlemen was the forerunner of a great industry that has grown up there. They went there to select a site for the United States Watch Company's works, and now they have quite a goodly little town around their great towering factory, wherein hundreds of happy, industrious men and women sit every day, each attending a quiet little automatic machine, that does its appointed work with the utmost precision, and helps to swell the daily shipment of nearly perfect Marion watches.

I saw these people and their machinery at work the other day, and truly wonderful work they do, too.

In one room there are great punches, each

cutting the rough metal into bits of convenient shape, or stamping the bits into a proper degree of density and hardness. Each punch has its own work to do, and nothing else, and each man confines his attention to his own machine. Here, as everywhere in the factory, the intelligence employed lies largely in the machinery, its attendants having nothing to do but to supply it with its proper materials. In other rooms, hundreds of girls sit in long rows, each attending a machine which does its work silently, turning out screws, cutting screw-heads, cutting teeth in wheels, punching holes, or doing whatever else its function is, with untiring industry and unerring precision. There are, in all, one hundred and seventy-six pieces, large and small, in every watch made at this factory, and each watch is the workmanship of one hundred and forty-one persons, and one hundred and fifty-two separate and distinct machines.

To catalogue all these machines, many of which were invented in this factory and can be used no where else, and to tell their several uses, would of itself require more space than I can occupy with this article. I can only speak now of some of the curious parts of the great subdivided industry.

One girl sits in a corner running a little piece of mechanism that whittles steel wire up into shavings. Of what use are these little shavings, so small that they stick together in the box? My guide answers a question to this effect by putting a powerful magnifying glass into my hand, and asking me to examine them through that. I then discover that they are not shavings at all, but screws—perfect screws, all precisely of a size, and all precisely alike with a fixed number of threads on each. These are used to fasten the jewels into their proper places. And so we went next to the girls who were cutting the jewels up into proper sizes and shapes. The jewels used are rubies, garnets and sapphires. They are sawed first into thin slices, by means of circular bits of tin charged with diamond powder. Then these slices are cemented together and sawed transversely. This finishes the work of getting them out in the rough. The tiny bits are then cemented to a metallic disc and ground to an even thickness, the accuracy of which is tested by means of an instrument having a long indicating needle, which marks the thousandth part of an inch. As the stone is placed at the inner end of the needle, the minutest conceivable variation from its proper thickness will be shown, exaggeratedly of course, by the tell-tale point.

When exactitude of thickness is secured, the stones are cut to proper angles for their several uses, and the accuracy of these is tested by another indicator. A somewhat similar contrivance, too, is used to determine the exact thickness of the hair-springs, but wi even greater attention to minute accuracy, th needle marking variations of one fifteen tho sandth part of an inch.

Every part of the watch, large or small, made in the same way. Nothing is left judgment, eye or hand. Every shape is d termined beforehand, and every result measured unerringly by instruments of a most marvellous delicacy. And so exactly all this done, that the various pieces in th different watches are freely interchangeabl

When a "train," as a complete set of th working parts is called, has been finished, goes to the regulator to be adjusted before b ing made into a movement. This regulato is a plate containing a perfect watch mov ment made to work a small hand marking minute part of a second by each revolutio each revolution being divided into four sep rate motions. The newly-made train is place in position by the side of this and made t move a similar little hand. The man a tending the regulator keeps the two in mo tion before him, adjusting the new one fro time to time, until the two little hands re volve precisely together, and then he know that all the parts are of proper size, prope shape, proper polish, and proper adjustmen to make a watch that will run correctly This much must be secured before any trai is put into a movement, as the works of watch set up, ready for the case, are called The company wants to make correct time keepers, and will tolerate no measurable var ation from accuracy of motion.

When this is done the superintenden knows that the works are properly made, an without any further experiment he migh safely sell the watch under a guarantee tha it is vastly better as a time-keeper than any hand-made watch ever was or ever can be— nay, that it is very much better than an European watch yet manufactured. But *per fection* is what the Marion watches aim at and no possible means of securing it ar spared. Besides defects of construction, ther are two other causes of inaccuracy to b guarded against. One of these is change o position, and the other difference of tempera ture. When the movement is set up, there fore, it is kept running for a considerabl time in a frame which holds it at different times in a variety of positions, and the slight est variation from mean time is sufficient t call for its readjustment. When it is so per fect as to stand this test, it is placed in an oven heated to 100° Fah., where it is kep for several days, after which it is removed and packed away in ice for a like period. I it shows no variation under this severest o all tests, it is sent out for sale.

And that is how they make watches a

larion, like the one Mr. Chittenden carries, at varies but two seconds in fourteen onths.—*American Agriculturist.*

## YOUTHS' DEPARTMENT.

From the S. S. Times.

### THE QUEEN AT THE PAPER-MILL.

BY JOHN TODD.

The Queen was riding out in her grand carage, the horses tossing their plumes as if ey felt themselves a little better than comon horses, and the footmen all decked out red, feeling that they had something royal out them. The Queen had always had erything she wanted, and so was quite misrable because she could not think of a want supply, or a new place to visit.

At last she bethought her that they had st been building a new paper-mill, a few iles out of the city. Now, she had never en a paper-mill, and so she determined to op a little way off, there leave her carriage, nd walk in, not as a Queen, but as an unnown, common lady. She went in alone, nd told the owner she would like to see his ill. He was in a great hurry, and did not now that she was the Queen. But he said o himself, "I can gratify the curiosity of is lady, and add to her knowledge; and ough I am terribly hurried, yet I will do is kindness." He then showed her all the achinery, how they bleach the rags, and ake them white; how they grind them into ulp, how they make sheets, and smooth them nd dry them, and make them beautiful. he Queen was astonished and delighted. She ould now have something new to think bout and talk about.

Just as she was about leaving the mill, she ame to a room filled with old, worn-out, irty rags. At the door of this room was a reat multitude of poor, dirty men, and wom-n, and children, bringing old bags on their acks, filled with bits of rags, and paper, parts f old newspapers, and the like, all exceedngly filthy. These were rag-pickers, who ad picked these old things out of the streets nd gutters of the great city.

"What do you do with all these vile hings?" asked the Queen.

"Why, madam, I make paper out of them. o be sure, they are not very profitable stock, ut I can use them, and it keeps these poor reatures in bread."

"But these rags! Why, sir, they are of ll colors, and how do you make them white?"

"Oh! I have the power of taking out all he dirt and the old colors. You see that scarlet' and that 'crimson,' yet I can make ven scarlet and crimson, the hardest colors o remove, become white as snow."

"Wonderful, wonderful!" said the Queen.

She then took her leave, but the polite owner of the mill insisted on walking and seeing her safe in her carriage. When she got in and bowed to him with a smile, and he saw all the grand establishment, he knew it was the Queen.

"Well, well!" said he, "she has learned something at any rate. I wish it may be a lesson in true religion."

A few days after, the Queen found lying upon her writing-desk, a pile of the most beautiful polished paper she had ever seen. On each sheet were the letters of her own name, and her own likeness. How she did admire it! She found, also, a note within, which she read. It ran thus:

"Will my Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags, which she saw on the backs of the poor rag-pickers? All the filth and the colors are washed out, and I trust the result is such as even a Queen may admire. Will the Queen also allow me to say, that I have had many a good sermon preached to me in my mill? I can understand how our Lord Jesus Christ can take the poor heathen, the low, sinful creatures everywhere, viler than the rags, and wash them and make them clean; and how, 'though their sins be as scarlet, He can make them whiter than snow; and though they be red like crimson, He can make them as wool.' And I can see that He can write His own name on their foreheads, as the Queen will find *her* name on each sheet of paper; and I can see how, as these filthy rags may go into the palace and be ever admired, some poor, vile sinners, may be washed in the blood of the Lamb, and be received into the palace of the Great King in heaven."

THE MILL OWNER.

### THE CLOUDLESS.

No shadows yonder!
All light and song;
Each day I wonder
And say, How long
Shall Time me sunder
From that dear throng?

No weeping yonder!
All fled away;
While here I wander
Each weary day,
And sigh as I ponder
My long, long stay.

No partings yonder!
Time and space never
Again shall sunder—
Hearts cannot sever—
Dearer and fonder,
Hands clasp forever.

None wanting yonder—
Bought by the Lamb!
All gathered under
The evergreen palm;

Loud as night's thunder
Ascends the glad psalm. BONAR.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates to the 14th inst., have been received.

GREAT BRITAIN.—On the 13th, Gladstone made in the House of Commons his promised explanation of the negotiations with the United States regarding the claims for indirect damages, under the Washington treaty. He said that on the 10th of First month, he first learned that those claims had been presented at Geneva, in the American case. On the 3d of 2d month, the British government protested that indirect claims were not within the scope of the treaty nor the intention of either party thereto. Secretary Fish replied in 4th mo., in the most courteous manner, that he thought the Geneva Board ought to decide the entire question. In the meantime, a communication from Minister Schenck suggested another course which might be acceptable to both parties, viz., an interchange of notes setting forth the views, terms and conditions on which both would agree to proceed in the arbitration. This suggestion was accepted, and the correspondence carried on by telegraph. On the 8th inst., President Grant submitted a proposition to the United States Senate. Learning that, owing to the brevity of the cable despatch on which it was based, this proposition was not precisely what the English government understood it should be, a draft of the letter of their view was forwarded to Minister Schenck, and by him telegraphed to Washington; and on the 11th, he informed Earl Granville that the President had accepted and the Senate entertained that draft, a fact which Gladstone thought almost equivalent to ratification. He asked further forbearance of the House, now that the question was approaching a satisfactory issue, honorable alike to both nations. The precise nature of the proposed arrangement he did not explain, further than to say that the last British proposal sustained the position taken in the Queen's speech at the opening of Parliament. His statement was received with cheers from all parts of the House, and Disraeli declared that he should not seek to embarrass the government, and that all parties united in a desire for a peaceful and honorable settlement. We have a report from Washington that the President has consulted the Senate on the propriety of adding to the treaty a new article, withdrawing the claims for consequential damages, with the provision, in substance, that when either of the two nations shall be at war and the other a neutral, the belligerent will make no complaint for any indirect, remote or consequential injuries or losses resulting from a failure to observe neutral duties. It is understood that Great Britain would agree to this proposal.

FRANCE.—Gambetta, in replying a few days since to an address from a deputation of Alsatians, said France must not speak of revenge. He advised them to adopt patience and tenacity as their watchwords for the future, saying that, true to the policy of which these are the key-notes, France would obtain satisfaction without resorting to the sword.

The Committee on capitulations, in their report, praise the commandant of Phalsbourg for his defence of that fortress, exonerate the commanders of New Breisach, Amiens and Montmedy from blame for the surrender of their respective posts, though they censure the last for not destroying the war material in the fortifications. They declare themselves unable to adjudicate on the question of capitulation of Paris, but they think that the responsibility rests on Jules Favre, and that Trochu and Vinoy were free from blame.

The French budget gives the estimates for year 1872 at 2,406,000,000 francs for expenditu and 2,425,000,000 for revenue.

SWITZERLAND.—An election was held on the 1 inst, to ratify the revised Constitution, wh abolishes capital punishment and imprisonment debt, and excludes Jesuits from Swiss territ The popular vote was 239,140 yeas, 223,023 na but as 13 of the 22 cantons voted against the Constitution, and a majority of the cantons be required for ratification, it failed to be adopted. Roman Catholics cantons all voted against it.

SPAIN.—The government accounts represent Carlist insurrection as virtually crushed, at leas Navarre, that large numbers of the insurgents h come in and surrendered, not only in that provin but in others, and that the remnant of the arm Carlist bands are fleeing into France; while partisans of Don Carlos assert that the battle re ed last week was not important, only a part of th forces being engaged, and that they still hav considerable body in Biscay, threatening Bilb and in some other provinces; and they deny t Don Carlos has returned into France, as asserted Spanish officials.

INDIA.—Disastrous floods are reported to have curred in the southern part of British India. T town of Vellore in the Presidency of Madras has pecially suffered, and 5,000 of its inhabitants ha lost all they possessed, their houses having be washed away. The number of lives lost is given 1,000.

DOMESTIC.—Forest fires have been raging duri the past week in different parts of the countr near Kingston, in N. Y., near Egg Harbor, in N. near Scranton and on South Mountain, in Penns vania. In all these regions the weather has be unusually dry. The Pine Ridge Colliery, two mi from Wilkesbarre, Pa., was the scene of anoth "fire-damp" explosion on the 11th inst, by whi three of four surveying engineers, who were amining the mine, were killed. Nearly three-fourt of the town of Somerset, Pa., was burned on t 9th inst.

A National Convention of "Liberal Republican met at Cincinnati on the 1st inst. and adopted a "pl form" consisting of a preamble, chargign that the p sent Administration has exercised powers not grant by the Constitution; employed its patronage for pe sonal ends; retained corrupt and unworthy men in fice; and kept alive for its own advantage, the passio and resentments of the late civil war, by resorti to arbitrary and unconstitutional measures, inste of appealing to the better feelings of the Souther people by restoring their rights: and a series of r solutions, recognizing the equality of men before t law; pledging themselves to maintain the Unio emancipation, etc.; demanding universal amnes for the South, local self-government with imparti suffrage and the supremacy of the civil over t military power, reform in the civil service, and system of taxation which shall not unnecessari interfere with the industry of the people; adv cating the maintenance of the public credit, a return to specie payments; and opposing la grants to railroads or other corporations. Hora Greeley, of New York was nominated for Presiden and B. Gratz Brown, of Missouri, for Vice-Preside of the United States.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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(From Friends' Quarterly Examiner.)

## MEMBERSHIP IN THE SOCIETY OF FRIENDS.

BY JOHN S. ROWNTREE.

Ecclesiastical, no less than profane history, repeats itself. Fifteen hundred years ago the Christians of North Africa were keenly debating a question akin to one that now interests us. The terms of membership in the Society of Friends, and the manner of determining those terms, have recently been discussed in the pages of this Review. The terms of Christian association was the matter in debate between the Donatists and the Catholic Church in the fourth century. Accidental and personal subjects were imported into the controversy, and embittered its progress; but the substantial manner at its root was difference of view between the advocates of a restricted, and a comprehensive membership.* This was defended by Augustine, Bishop of Hippo, with characteristic acumen, that, by his antagonist Petilian, and by Donatus, who gave his name to the controversy. Few persons would now endorse all the arguments used on either side. The sympathies of the English Protestant are alternately enlisted by the more spiritual conceptions of the Christian Church entertained by the Donatists, and by the more Catholic views of their opponents. I do not propose to enter on the history of this great controversy; but to remark, that in connection with the subject before us, the existence of such a chapter in Church history is worthy to be remembered. We learn from it that the difficulties now felt in fixing the limits and defining the requirements of Church fellowship are not new. The generations that preceded us were familiar with them. The perplexity they experienced in dealing with these questions may serve to moderate our expectations of finding their easy solution.

For the perspicuous consideration of the subject, I propose—1, to define the existing practice of Friends in this country in relation to their membership; 2, to indicate the nature of the changes, commonly advocated by the opponents of birthright membership; and 3, to discuss the expediency of such changes, in the light shed upon them by the teachings of Holy Scripture, and the experience, past and present, of the Christian Church.

1. Membership in the Society of Friends is acquired by adult persons through their own application to a Monthly Meeting; and by children through hereditary descent, the offspring of members being registered as members at birth, and the connection continues for life, unless severed by resignation on the part of the individual, or by disownment on the part of the Society. Children not possessing membership with Friends by birth frequently obtain it whilst in infancy, their names being placed on the registers of the Society at the request of parents or guardians.*

2. It is the acquisition of membership in infancy, or rather, perhaps, its retention in

*See Neander's *Church History*, vol. iii. pp. 224–291; Trench on the *Parables*, pp. 82–103.

* *Doctrine, Practice and Discipline*, pp. 156 7.

after life, without the necessity of making a formal profession of faith in Christ, and expressing a desire to remain in Church fellowship with Friends, that is deemed by many an injurious provision. Its abrogation has often been proposed. The way in which this should be done is frequently left undefined. Generally, the care extended by the Society in the education of its young people is approved, and any change of regulation that should diminish its care deprecated. It would appear, therefore, that little or no alteration is advised in the relation between the Society and the children of its members during the years of boyhood and girlhood. Its public schools would be open to them: so might meetings for discipline.* But on attaining manhood and womanhood, membership would cease unless personal application for its continuance had been made and acceded to.

3. Such, briefly described, are present regulations and recommended changes. Before entering upon the examination of them it will be convenient to glance at the historical aspect of this question of membership. It has sometimes been stated in general terms, that the Society's present arrangements differ much from those which existed in the first eighty or ninety years of its history, and that birthright membership is a modern institution. The terms members and membership are modern; or, at least, they were not in very common use amongst the first generation of Friends; though the readers of Sewel's history will meet with instances in his pages. "Of the persuasion of," "belonging to," "professing with," were the terms commonly used in the seventeenth century to signify what is now meant by membership with Friends. The more exact lines of a clearly defined membership date from 1st of Fourth month, 1737, on which day it was directed by the Yearly Meeting that "all Friends should be esteemed *Members* of the meeting within the compass of which they then inhabited or dwelt." The gradual operation of this rule has been to define membership much more rigidly than had before been done, and in time to divide the congregations of Friends into "members" and "attenders of meetings," or "non-members." The line of demarcation between the two sections is now well understood and felt. In some districts of Great Britain the members are less numerous than the attenders: in others there are few of the latter class. It is clear there is a marked diversity of practice between the nineteenth and the seventeenth century in the existence of this strict line of membership, separating the congregations of Friends into members and non-members. But when we come to inquire what is the difference in the relation of the Society to the children of its members at the two periods, but little change is apparent. There is, as already stated, a change in the terms used, not so much in the things signified by these terms. Let us contrast the relations of the Society to two young persons in the years 1672 and 1872, and mark the points in which the two epochs agree and those in which they differ:

| 1672. | 1872. |
|---|---|
| A young man, twenty-one years of age, the son of Friends, and uniting with his parents in their attendance of public worship, would be said to profess with or belong to Friends. | A person similarly situated as to parentage is a member of the Society of Friends. |
| If he marry a Friend the ceremony would take place at meeting, agreeably to the usages of the Society. | The same. |
| The names of his children would be enrolled on the registers of the Society. | The same. |
| If he committed a flagrant offence, "a paper of denial" might be issued against him. | He might be disowned. |
| If he fell into poverty Friends would probably relieve him. | The same. |
| He might attend meetings for discipline, if he had been invited so to do. | He can attend and take part in meetings for discipline [without any special invitation.] |
| If he died he would be buried in the Friends' Cemetery. | The same. |

The points of agreement between the two periods exceed those of difference. The only important difference is in the right possessed now, and not two centuries ago, to attend meetings for discipline uninvited. There can be little doubt that in the constitution of the early meetings for discipline, which were to consist of "true and faithful Friends," and of "weighty, seasoned and substantial Friends that understand the business of the Church," an attempt was made to draw the boundaries of an inner circle, whose members possessed greater responsibility, and consequently greater power, than those who were outside it. I am not aware, however, of any conclusive evidence indicating that, in the view of the early Friends, this inner circle included all, or nearly all, of those who worshipped in their meeting-houses, who might be truly converted to God; or that it drew a line of demarcation in congregations, at all equivalent to that now existing between members and non-members. It seems rather to have been an endeavor to keep the administrative affairs of the Church in the hands of those who had qualifications for such service.

* *Friends' Quarterly Examiner*, No. 21, p. 136.

It is a touching and suggestive incident in the early history of the Society, that when persecution had consigned to prison all the adult Friends in Bristol, meetings for worship were kept up by children under sixteen years of age. Nineteen of these were on one occasion carried away to jail.* This occurred in 1682. It illustrates the power of those children's faith, and indirectly their relation to the religious body to which their parents belonged. Speaking generally, therefore, we think the statement that birthright membership is a modern institution is not sustained. From the rise of Friends, the children of its members have always been deemed to belong to it, until separated by the action of themselves or the Society. It is not necessary to pursue this historical inquiry further. The main question before us is not the practice of past generations, but what will most meet the wants of the present.

The arguments for making membership in all cases dependent upon personal application, and a public profession of faith in Christ, fall under a few principal heads:—

I. The churches of earth, professing to be companies of Christian people, associated by Divine appointment for the advancement of varied ends, should be made to correspond in their membership, as closely as is possible, with that of the spiritual body of which the Lord Jesus Christ is the living Head. The religious Society of Friends is by its very title, bound to see that its members are religious persons, and this, it is held, existing arrangements fail to secure.

II. The retention of lifeless persons, members by the accident of birth, is injurious to the Church, preventing her discharging her right functions, from the opposition these offer to the action of the spiritually-minded members, and also from the reproach which the conduct of the ungodly may cast on the body they are associated with. The Society has sometimes been compared to an army paralyzed in its movements by the presence of soldiers in its ranks not submitting to the general discipline, nor animated by a like spirit to that which inflames their comrades.

III. The mixture of true and nominal members in one Society is thought to interfere with that fellowship of the spiritually-minded which they desire, and the promotion of which seems one object of all Church association.

IV. The effect on the indifferent or only nominal member, of being classed as a member in a Christian Church, may be to lull the conscience, and prevent his realizing his true position as a sinner needing repentance.

V. Application for membership in a Christian Church would be a public avowal of faith in Christ, part of that "confession with the mouth unto salvation," that is called for from the followers of the Lord Jesus, and the benefit of which is largely lost in existing arrangements.

VI. Membership, when acquired by personal application, would, it is believed, be much more highly valued than it now is.

VII. The knowledge that a time would come when the connection between its young people and itself might terminate, would, it is argued, stimulate the Society to greater zeal in instructing its youth in the truths of the Christian religion; such action would be helpful alike to young and old.

We apprehend the most influential motive with many minds for changing the manner of admission into the Society, is drawn from their conception of the ideal character of a Christian Church, as consisting solely of a company of spiritually-minded persons, consciously redeemed from sin through faith in Christ, and quickened into a new life by the work of His Spirit. In connection with this view, it may be observed that the word Church is used in Holy Scripture in two principal senses (1) for the whole company of the redeemed, militant on earth and triumphant in heaven, (2) for a company of professing Christians in one locality. This distinction is worthy of note. Much confusion results from drawing our ideal of earthly Churches from declarations only true of the universal and invisible Church of Christ.

In the consideration of this subject, the larger question is involved, What are the ends and aims of Church association? It is conceivable that the spiritual life in each individual heart might be entirely independent of external influences. Such manifestly is not the Divine appointment. Association with others, so powerful in furthering the common aims of men, is found to be most influential in relation to spiritual life. This life may be retarded in its progress by continued intercourse with evil: it is advanced by association with the good. Wherever the Apostles found an entrance for the Gospel message, they gathered their first converts into groups and gave them a simple organization, ordaining elders in every city. Feeding the flock, confirming the souls of the disciples, edifying the body, are the expressions that meet us in the record of the planting of the Christian Church. The mental constitution of man demanded help from his fellows, not invariably, but generally, as an element in the growth of spiritual life. Mutual help is evidently one of the great objects proposed in Church association. The growth of spiritual life in the heart of man is ofttimes slow. A long interval separates the first appear-

* Sewel's *History*, ii. p. 391.

ance of the green blade from the full corn in the ear. It will hardly be disputed that the nurturing of this Divine life through the years of its slow progress is an object of Church association. It is one that should be steadily kept in view in the consideration before us. Without some conception of the objects for which an institution exists, it is futile to try to determine the terms of its membership. The help of the Church is to extend to people of every age, as well as of every station in life. The message of the Gospel goes forth to all. Laborers are invited into the vineyard early in the morning and at the eleventh hour. Boys and girls playing in the streets, no less than old men and old women, every man with his staff in his hand for very age, constitute the population of the spiritual Jerusalem*—the true Church of Christ. The little children, the young men, the fathers, all filling their respective and appropriate stations, should be found in the churches of earth now as they were formerly. We are now concerned with the children. Is there anything inconsistent with the essential constitution of a religious society that children should enter it by virtue of their descent from Christian parents? It is a truth—one full of consolation to those who have been bereaved of young children—that of such is the kingdom of Heaven. The offspring of Christian parents enter this world, inheriting, indeed, a nature prone to sin, but nevertheless sharing in the benefit of the redemption which Christ purchased when He by the grace of God tasted death for every man. When infants are removed by death, relatives are often comforted by this view of God's love towards these little ones. Is it not equally true of those who do not die?† The inspired Apostle reminded the believers at Corinth that their children were "holy,"‡ even though only one parent were a Christian. We hold, therefore, that the practice of the Roman Catholic and Anglican Churches and of the Society of Friends, in admitting children into their communions, in infancy, is amply supported by scriptural authority, and commends itself to the instinct and judgment of those who have had practical occasion to consider the position of children in the fold of Christ.

I do not overlook that the Romanist and Anglican priesthoods attach an almost miraculous efficacy to the rite of water baptism, by which infants are initiated into their respective communions. This need not divert our attention, however, from the fact that these two great sections of the Christian Church unite with Friends in admitting the children of their members into Church membership in infancy. The manner of that admission is a separate question, with which we are not now concerned; nor yet with the expediency of the subsequent rite of Confirmation. The view that the children of Christian parents are born members of the true Church of Christ, and therefore that it is reasonable they should enter into earthly Church association in infancy, is supported by the defence of infant baptism made by some eminent men in the Church of England, who say this rite simply declares the fact, before existing, that the unconscious infant is God's redeemed child, as the coronation of a king or queen declares the previously existing fact that the person crowned is the nation's lawful ruler.

(To be continued.)

* Zech. viii. 4, 5.

† "Where there is no law there is no transgression, and sin is not imputed where there is no law; and there is plainly no law to little children. Whatsoever was lost to them by the fall was restored to them in Christ; and justice is one of the attributes of God, who therefore cannot condemn for sin where He allowed no opportunity for its commission."—*Memoir of James Backhouse*, p. 23.

‡ "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."—1. Cor. vii. 14.

# INDIAN DEPARTMENT.

LAWRENCE, KANSAS, 5th mo. 9th, 1872.

*John B. Garrett:*—Our dear friend Brinton Darlington is deceased, after a brief sickness of brain fever. He has been a devoted and successful Agent, and was impelled to that remote field of service from an apprehension of duty—and with the Cheyennes (then at war) as the people of his choice. Hostile, jealous, a constant terror to the frontier, and a source of untold expense to the Government, under the peaceful, persuasive, and confiding administration of Agent Darlington, they have ceased all hostility, abandoned their weapons of death, and to some extent adopted instead implements of husbandry. His brief service with this people demonstrates the efficacy and power of Peace, through implicit reliance on its Author, in the performance of these perilous duties.

This bereavement will fall heavily on his family, from whom he felt constrained to separate to enter this service of the "Good Samaritan,"—also on his many friends, both in church and state; but I apprehend not the least will this sorrow fall on the poor Indians. They had learned to love him who had so faithfully and constantly encouraged them to press forward to a better and higher life. Who will fill this void? It is the prayer of thy friend, that He who called the dear departed to the work so well done, will

also call a succession of laborers to bear onward this good work to a triumphant close.

Affectionately thy friend,
ENOCH HOAG, *Sup. Ind. Affs.*

## LOCOMOTIVE ENGINEERING AND THE MECHANISM OF RAILWAYS.

The last half century has witnessed the most important revolution in the relation existing between man and the planet on which he dwells that has occurred in human history. Could a pair of wings have been added by some super-Darwinian effort to the articulated members of the human frame, the result would, in all probability, have been of less magnitude, as an element of change, than that which the application of steam to locomotion will ultimately yield. When the first locomotive, seen south of Trent, was tried by Robert Stephenson and a very small party on a level portion of the London and Birmingham Railway, near Kilburn, the effect produced, at least on some thoughtful minds, was that of positive awe. To what could the introduction of so grand a discovey tend? To those of us who are growing up as familiar with the idea of railway travelling as our fathers were with horses and with coaches, this expression may seem strange. As yet, however, there is good reason to believe we are witnessing but the commencement of the mighty social and physical revolution in course of accomplishment by the steam-engine.

No purely artificial invention can have sprung into being in a more perfect condition than the wheel. We first read of it, and first see it delineated, as forming part of the *matériel* of war; in the same manner that the horse was first subdued to the use of man for the purposes of battle. Down to a comparatively recent period the service of the wheel was to bear, not to pull. Its origin, there can be little doubt, was the cylindrical roller, placed under the enormous blocks of stone that were transported by the magnificent builders of Egypt. In our own day we have seen the same inartificial wheels employed with advantage in the erection of the Chepstow bridge and in the launch of the Great Eastern. Details of improvement, iron tires, axle-boxes, and the like, have succeeded one another; but the grand change, the transformation of the wheel into a means of propulsion, does not appear to have been practically attempted until just a century ago. The French minister, De Choiseul, authorized, in 1771, at the cost of 20,000 livres, the construction of a road locomotive, which may yet be seen in the *Conservatoire des Arts et Métiers*. Nicolas Joseph Cuquot was the inventor. It is most interesting to observe how nearly this first effort, so far as the propelling wheel is concerned, resembles the latest improvements of modern mechanics in the traction-engine and steam-roller. * * * —*Athenæum.*

## JOSEPH PEASE.

BY THE EDITOR OF FRIENDS' QUARTERLY EXAMINER.

(Concluded from page 612.)

The life of Joseph Pease appears to us a striking illustration of the words of the wise man: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." This trust, this leaning upon his Lord for direction, was exemplified in the small as well as in the great affairs of his life. On entering his parliamentary career, how continually did he ask counsel of God, anxious, above all things, that the step, whatever it might be, should be a *right* one, and in some way conducive to his Master's honor, through his simple faithfulness. Thus, in the concerns of life, in his social movements, in his religious services, and in Meeting appointments of comparatively small importance, the same question ever arose: "Is this required of me, or is this the right thing at *my* hands?" So also, in his large-hearted benevolence, it was not so much whether this or that channel was the most gratifying to his own personal feelings, but in which direction was it the Lord's will that the distribution of his charity should extend. This was remarkably evident more especially in the latter part of his life. Often, as he lay awake during the night watches, meditating and holding spiritual communion with his Lord, individuals were brought specially before him, accompanied with a little intimation that he might send them some pecuniary assistance. As a good and faithful steward, he was ever careful to take heed to these inward impressions, and it was extraordinary in some cases how the gift seemed to arrive at the opportune moment, and though possibly unknown to himself, to relieve the unexpecting recipient from great mental anxiety and care. The history of his stewardship of this gift of wealth will probably never be written, neither is it well that such should be; but of him might it not be said, as of Job, that, whilst he was an upright man—one that feared God and eschewed evil—"When the ear heard me it blessed me, and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was a father to the poor, and the cause which I knew not I searched out"?

Of his anxiety to do rightly, whether in giving or declining to give, the following simple history which came before the writer's notice may afford a fitting illustration. He received an application by post from some Friends who were unknown to him in the extreme south of England, on behalf of a poor man, a miner, from the extreme west, who had moved into this district to be under medical advice for cancer, and who had exhausted all the little fund he had saved, and was in a destitute condition, unable to return home. The letter was sent to the writer for careful inquiry into the case, with the remark that this did seem one of the most roundabout of the very many distant applications which were often made to him.

On inquiry it was found that he was a poor, deserving Christian, in great affliction, and at once came the ready hand of help to a suffering brother. We asked concerning the poor man a few months since and were told "he had died in peace, and rejoicing in God's mercies towards him; the fund sent had proved ample to smooth his last days, and he had twenty-three shillings left of it unspent!" And now both the giver and the receiver have met before their Lord—the one possibly as with the words trembling on his lips, "Lord, when saw I thee an hungered and fed thee, or thirsty and gave thee drink? When saw I thee a stranger, or naked, or sick, and ministered unto thee? And the King shall answer and say, Verily I say unto thee, inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto Me! Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

How infinitely small, then, do those priestly doubts appear, which the upholders of regeneration through water-baptism alone would attempt to cast upon the life and death of such a man.* He both knew his Lord's will and did it, and in his spiritual humility and his consistent religious life we have a testimony, which no human traditions or machinations can either dim or destroy, that the true baptism—the baptism of Christ himself—is that of the Holy Ghost and not of the sprinkling of water by our fellow-men upon the unconscious brow of the infant. We have no sympathy whatever with the inopportune discussions which have been raised on this subject, or with any creed which can so ignore good deeds, and the great living facts in a man's history which set forth his faith in Christ, and would make his safety in another world depend upon his accepting arrogant priestly dogma in this! We turn gladly from such scenes and will place in its stead the beautiful allusion made to him by the Bible Society's Committee (of which he was a Vice-President,) as contained in their April report. "During the latter part of Joseph Pease's life he was deprived of the inestimable blessing of sight, but this severe dispensation he bore with meek submission to the will of his heavenly Father; and now, through the means in which he always trusted, he has entered the land of perfect vision."

We cannot forego, in this brief sketch, an allusion to the remarkable facts connected with the publication of "Dymond's Essays" in Spain, for which service he was offered by the King the Grand Cross of Charles III. That a work so severe in its moral teachings, and so uncompromising in upholding the truth, should have been admitted into Spain at all, shows an extraordinary change in that country; but that it should have been well received by those in power, and have assumed the place it has as an authoritative work, and have been quoted as such in the Spanish Cortes, affords in our view evidence of something more than a human choice in the time of its publication.

The total loss of eyesight, which occurred about seven years before his death, was an affliction which needed all the faith of the Christian believer to carry him through. Ever an ardent lover of nature, and one for whom beauty in every shape had an extreme charm—surrounded with the means as well as the capacity for such visible enjoyments, it was marvellous with what cheerful submission he was enabled to bear this trying dispensation. His wonted animation and liveliness seemed to remain throughout all, whilst, as related to his spiritual feelings, those words must have often arisen before many with whom he came in contact at home and abroad—

"My vision Thou hast dimmed, that I might see
Thyself—Thyself alone."

Neither did this privation, which might surely have pleaded an excuse for his remaining at home during his declining years, lessen his activity in those religious services which he felt called upon to undertake in various parts of the kingdom. Well does the writer remember, some ten years since, when on a

*On First day following J. Pease's funeral, sermons were preached at nearly every church and chapel in the district concerning him. From one only did there come a discordant note, and that from a High-Church clergyman, who took upon himself to preach from the text, "One thing thou lackest," and by a strange perversion of Scripture strove to apply these words to the lack of water-baptism by Joseph Pease in infancy! This gross misapplication of our Lord's words and its singular inaptness as applied to J. P.'s life caused considerable feeling, and resulted in strong protests both from Protestant Churchmen and Dissenters, and gave rise to the publication of several pamphlets upon the subject.

committee appointed by the Yearly Meeting, he visited the scattered members of our Society in some of the midland counties. How diligent was he in leaving no part of the service unconsidered or untouched. One occasion, more especially, do we recall, when, literally, in an "upper chamber," where the few Friends at that place met together for worship, after surmounting the real physical difficulties of the place, he preached in the most impressive language from the text—"Jesus being wearied with his journey sat thus on the well." We can readily believe that many of those thus visited will long cherish his loving and tender appeals on these occasions, often spoken under much bodily infirmity.

But not only in the blindness with which he was thus visited, but in many other ways was his Heavenly Father pleased to chasten him, reminding him in the midst of all his outward prosperity that "this is not your rest." The loss of his beloved wife in 1860, who was called away after a very short illness, and the death of several of his children, were dispensations under which he strove to bow submissively to the Lord's will, reverently believing that He still "ordereth all things well.'

"All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!"

Concerning the duty of parents and the loss of his own children, he thus feelingly spoke when publicly addressing a meeting on the subject of Sunday Schools:

"He understood that he was addressing parents particularly. Now, most of them knew that he was a parent; it pleased the Almighty in His goodness that he should see at one time twelve flourishing olive plants around his table; in His wisdom He gathered two. Pointing to the Friends' Cemetery hard by,—

'That silent, solemn, simple spot,
The mouldering realm of peace,
Where humsn passions are forgot,
Where human follies cease.'

There, as he oft stood o'er the graves of his departed children, he was led to consider what sort of a parent he had been. One was taken comparatively in the bloom of infancy, while the other was fast approaching very promising manhood. He could remember with thankfulness every effort which through Divine grace he had feebly made to point their way beyond the skies, where he believed, through the love of Jesus, they now are. But he also remembered with sorrow how many opportunities he missed, how many faults he committed in their training. He considered he might be supposed to feel with parents who had children, and also with those who had lost some of their children. He desired by his remarks not only to warn them against those errors which he was too sensible he had made, but to encourage them to train up their children in a religious and useful life, and to feel that very solemn and responsible but most interesting trust to which his brother had already called their attention. . . . He would seek to avoid sermonizing whils' he took for his text a passage of Scripture written some 4 000 years ago by a wise man, and of which he was often reminded when his children were innocently enjoying themselves around him. It was a very descriptive one, and the more opportunities he had of thinking upon it the more he admired it, not only as an elegant specimen of Hebrew poetry, but because it conveyed that kind of instruction which can only be found in sacred lore It said that 'children were the heritage of the Lord.' Now, the happiness to be derived from this was just in proportion as parents would accept, care for it, and improve it. 'Happy is the man that has his quiver full of them.' The happiness which parents derive from having children greatly depends upon themselves, whether they are disposed to fulfil and so enjoy the sacred trust.

It would be a long task to enumerate the various societies with which he was connected. His acceptance of the office of President or Vice-President usually carried with it not merely the honor and an increased subscription, but involved real work. As President of the Peace Socieey, his name will live as a firm upholder of the Christian principle maintained by that body. Neither did he confine his advocacy of peace to national questions alone, irrespective of the peace-breathing spirit inculcated in the Gospel towards all men. We have heard that on one occasion, having thought over the names of many friends whom he desired to help, he enquired whether there were no "enemies" whom he could assist also. On the name of a publican being mentioned, who had in his prosperity as far as possible systematically opposed J. Pease's public works, but who was now broken down in health and purse, he sent him substantial help, continuing it until his death. This practical illustration of "loving your enemies" might form a not unprofitable study for many who cavil at the Peace Society, and complain of its leaders as "unpractical theorists."

The funeral of J. Pease, as might be expected from his long and useful career, was unprecedentedly large; men of every sect and party joining in this last tribute of respect to their illustrious fellow-citizen.

As a "Friend," he was strict and uncompromising, having largely drunk into the spirit and the teachings of the early Friends. As a public man, we may conclude these remarks with the following summary from a newspaper unconnected with his general views:

"Few speakers have been so fluent and so lucid as Mr. Pease was in his zenith. He always had a thorough grip of his subject, and he had the invaluable art of communicating his particular views of any given question to his hearers. Whether as an originator of useful projects or as a systematic man of action, it would be difficult to supply his

place. That place knows him no more; and—remembering his remarkable powers, his wide intellectual grasp, and his comprehensive goodness—men forget the faults inseparable from his character as from that of all of us, and mourn sincerely over the open grave of a good and gifted citizen."

Finally, as concerning a now glorified saint who has entered into his rest for ever in the courts above, may we not quote again with thanksgiving those precious words of his Lord, "Father, I will that they also whom thou hast given me be with me where I am"?

### THE GRISTLESS MILL.

In one of those day-dreams that come over the mind in times of meditation, I thought that I went down to one of my favorite haunts on the river side, where stands a large flour-mill. I went round and looked at the great water-wheel. The stream went rushing on, as if inspired by a mysterious sense of power and duty. The wheel went round with a steady, majestic movement, that seemed to express patient continuance in well-doing.

The roar of the machinery drew me instinctively towards the door, and I entered. All the wheels, bands, cranks and stones, were in regular motion, making the whole building shake, and drowning the song of the stream with their deafening noise. Everything seemed to vibrate with power and activity, and I naturally thought of the amount of work such a collection and adaptation of forces would execute. I looked round for the results, but no flour fell from the spout. I ascended to the flat above, and looked into the hopper, but it was empty. The stones were merely grinding each other; all the machinery was in motion, tearing and wearing, each part the other, but doing no work. It was a gristless mill.

I turned to my friend the miller for an explanation. "Why, miller, what does this mean? Your water is running, the machinery is all in motion, but you have no corn in the mill."

"O!" he said, "I am sorry it is so, but it is better to keep the mill going, at any rate. It would look very bad if all was at a stand-still. Why, what would my neighbors think if the mill were stopped? Besides, I could not bear it myself; it would look like bad times if my mill were standing. In fact, I can't sleep without the noise, I have been so used with it, brought up to it, for it was my father's mill; if it stops during my afternoon nap, it wakes me. No, no; the mill must go on, grist or no grist."

My dream has an interpretation. Are there not many, who, in the most important of all things, act on this principle? All who have the form of godliness without its power, who attend to all religious ceremonies and works without vital religion in the heart; they keep all the machinery in motion; they have the noise and the activity, but what is the result? No true work is done, no profit to themselves or others; time is wasted, strength is spent, many operations maintained, but without the vital power of the Divine Spirit in the heart, no good is accomplished. It is the gristless mill, kept going for the sake of a good name, and for the temporary peace with which it soothes to sleep the polluted conscience.

"Awake, O sleeper!" See to thy work that it is good, truly profitable to man, and honoring to God.—*Gospel Trumpet.*

# FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 25, 1872.

"THE FULFILLING" AND "THE SUBSTANCE."—"How shall I do to love? BELIEVE. How shall I do to believe? LOVE." Thus privilege and duty blend, and thus the Spirit helpeth our infirmity; thus duty paves the way for duty; thus willing obedience to the Divine command being wrought in our minds, there is little difficulty about the precedence of duty. Either to believe or to love may seem impossible to the unsubmissive soul. Both are natural and easy to the mind that is Christ-subjected. A good understanding and an enlarged capability have all they who are brought into a readiness to do the Divine commandments. How reasonable is perfect obedience to so good a Master, who gives the momentum to serve Him, and places upon us the light yoke of *belief* and *love*, and having established the feet in the right way enables to run in the way of His commandments. The first and the second commandment and the new one given by our Lord are strikingly accordant with what is declared to be the fulfilling of the law. Love unites the soul with Him who is all our hope. Faith is the satisfying evidence of things real though unseen; the substance and the attainment. Who or what shall separate the believing soul from the love of Christ? Who shall divorce love from faith in Him who is its object and its source?

CHARLES MARSHALL.—The deadly effects of schism in the church were early realized by George Fox and his companions, so that they could say, "We are not ignorant

of Satan's devices." Some who at first made common cause with them, under the influence of what Charles Marshall called "the earthly sensual wisdom of some loose-spirited men who had lost the Divine light and sense of the goings and leadings of the Almighty," gave themselves up to false imaginations and self-righteousness which landed them in fanaticism and allied them with the accuser of the brethren. Thus they forsook the sound practical sense which is ever in connection with true spirituality, charging those who maintained the spirit of a sound mind with having deserted the precious principles of truth. These deluded people became involved in thick clouds and mists of darkness, and exalted in rage and fury, the spirit of separation became so rife in them that the living professors of truth were shut out of their own Meeting-house and "exposed in the street to the view of the world." It was about the year 1670, that some faithful Friends made it an object of special collected prayer. Charles Marshall says:

"I very well remember the day that I received instructions of the Lord in a vision, concerning that people, wherein their work and downfall were shown unto me; so that a concern came on my soul to invite faithful Friends of Wiltshire to have a meeting on purpose to wait upon the Lord, in a deep concern of soul; and to cry to Him to appear for His name's sake and his people. And Friends did readily answer my desire, and we agreed upon such a meeting; and the first was in the town and place where the opposers designed to have laid waste the Quarterly Meeting of that county. When we were waiting upon the Lord, this was the cry of my soul amongst friends and brethren, 'O Lord! what wilt thou do for thy great name that is dishonored; thy heritage whom the enemy and the destroyer would now scatter? he would devour thy lambs, spoil and trample down thy vineyard, &c.' Thus we cried, in bowedness of spirit before the Lord, who heard from heaven, his holy habitation; and His power broke forth in a wonderful manner, tendering His people before Him. The majesty of His presence and glory of His power and heavenly wisdom, comforted and confirmed His servants that day; and Friends were opened to speak well of the name of the Lord, and the greatness of His power and appearance.

This meeting was then concluded to be continued and it was so for many years. Our wrestling therein prevailed with the Lord, who attended us with His heavenly power and presence; and we saw from that day the blasting of that spirit in all its undertakings, and the confirming of the Lord's heritage and people."

Of Charles Marshall it is recorded:

"He was of a peaceable spirit, making it his concern to keep up love, unity and concord, and, as occasion offered, frequently exhorting thereto. His demeanor was such, both in this and other respects, as made him an elder in the church that deserved double honor. He was no favorer of that spirit that endeavored to sow discord among brethren: no encourager of such as would be secretly lessening the esteem one of another."

In the blessed hour of approaching death, he said:

"I have loved the brotherhoood. I have sought the unity and peace of the church for these forty years, and to my great comfort, never did anything tending to the breach thereof."

At this solemn period he entrusted to some ministers the following message:

"I have two things that lie upon me to Friends, which I desire may be communicated to them. The first is, that they gather down into the immortal Seed and Word of Life in themselves, and be exercised in it before the Lord; and duly prize and set a right value upon the many outward and inward mercies, blessings and heavenly visitations that the Lord has eminently bestowed upon them since the morning of the day of His blessed visitation. Then shall they grow, and be preserved in a living freshness to Him, and the Lord will continue His mercies to them, and they shall not want His Divine, refreshing presence in their meetings together before him.

"The second thing is, that those Friends that the Lord hath given great estates unto, ought to cast their bread upon the waters, and do good therewith in their life-time, for those that are enjoyers of such things should see that they are good stewards thereof. O! the many poor families that such persons might be a help to; how easily might they with a little assist many a family to live in the world; and what a comfort would it be for such to see the fruits of their charity in their life-time!"

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LOST CREEK QUARTERLY MEETING, recently held at Maryville, is thankfully acknowledged to have been a season of Divine favor. A number of dear Friends from different parts were drawn together in the love of the Gospel. The meeting was held in the new house in which many of our readers have taken an interest. The solemnity continued through several successive occasions, —a considerable concourse being in attendance. The precious feeling realized, and the

prosperity of the church in East Tennessee impel the acknowledgment, Truly God is good to Israel."

MARRIED.

RIDGWAY—HIBBS.—At Pleasant Plain Meeting, Iowa, on the 17th of 4th mo., 1872, Thomas E. Ridgway, of Freeport, Ohio, to Mary Hibbs.

HOSKINS—HIBBS.—At the same time and place, Lewis Hoskins to Sarah G. Hibbs; members of Pleasant Plain Monthly Meeting. Both daughters of Valentine and Sarah Hibbs (the former deceased.)

DIED.

MURRAY.—At Flushing, N.Y., on the 6th of Fifth month, 1872, in the 71st year of her age, Mary A. Murray, widow of Lindley Murray (formerly of New York City); a member of New York Monthly Meeting.

ALDRICH—In Woonsocket, R. I., on the 9th of 4th mo., 1872, Charles E. Aldrich, (son of the late Dutee B. Aldrich,) in the 49th year of his age; a useful member of Smithfield Monthly Meeting. His end was peace.

COATE—On the 29th of 3d mo., 1872, Elizabeth Coate, widow of William Coate, in her 86th year; a member and Elder of Bloomfield Monthly Meeting, Indiana.

KELLY.—On the 21st of 10th mo., 1871, Mary Kelly, wife of Samuel Kelly, in the 64th year of her age; a member of Bloomfield Monthly Meeting, Ind.

WEEKS.—On the 15th of 4th mo., 1872, at the residence of her son in law, Thomas A. Estes, at Wheatland, N. Y., Susanna Weeks, in the 84th year of her age; an esteemed member of Rochester Monthly Meeting. Having early yielded her heart to the convicting and converting power of the Holy Spirit, she was enabled to bear the many vicissitudes and trials of life with Christian fortitude. In her last sickness she was often engaged in fervent prayer to Him who was still her support, and in giving counsel and advice to her children and grand children, and to all who were privileged to be with her, directing them so to live that they might meet in Heaven. Thus she passed away like a shock of corn fully ripe.

DURFEE.—On the 11th of 2d month, 1872, at the residence of his son, in Millville, N. J., Samuel Durfee, aged nearly 83 years; a member and Elder of Smyrna Monthly Meeting, New York. He had been a sojourner for several years, holding a minute of membership from his Monthly Meeting, and although advanced in age, his faculties continued bright, and he was active in good works, and very serviceable in keeping up the little meeting of Friends there, and will be greatly missed by them. It may be truly said of him that he came to his "grave in a full age, like as a shock of corn cometh in in his season."

WING.—At the residence of her widowed mother, on the 20th of 10th mo., 1871, Rachel Wing, in the 54th year of her age; a member of Ferrisburgh Monthly Meeting. In the dispensations of Providence it was her lot to pass about eleven years of her life mostly in suffering, and much of the time in confinement; but through the mercy of God in Christ Jesus she was enabled to endure it in meekness and patience, and as the end drew near, was favored with increasing confidence to behold the joyful state which awaited her, and longed to exchange the afflictions of time for the glory which should be and was revealed; at one time wishing to hear the hymn "Come sing to me of Heaven," and very near the last saying, "Open the doors! Open the doors wide and let the King of Glory come in," and in that sweet trusting state she closed her life of suffering for one, we have no doubt, of rest and blessedness.

HARVEY.—On the 25th of 2d month, 1872, Sarah, wife of William Harvey, in the 83d year of her age; a member of White Water Monthly Meeting, Richmond, Indiana.

WOOD.—On the 8th of 12th mo., 1871, Sarah Ann Wood, aged 74 years; a member of Greenwich Monthly Meeting, Huron Co., Ohio. From early life she ever evinced her love for the cause of truth by a diligent attendance of our religious meetings, and her daily walk and conversation characterized her as a follower of the blessed Saviour. During her last illness, though unable to converse, she manifested in an emphatic manner, that she saw nothing in her way, but was ready to go at the Master's call.

DARLINGTON.—On the evening of the 1st of 5th month, 1872, at the Cheyenne and Arapahoe Agency, Indian Territory, Brinton Darlington, U. S. Indian Agent, in the 79th year of his age; a member, and for many years an Elder of Bloomington Monthly Meeting, Iowa.

GENERAL MEETINGS will be held as follows: (*See Review of 18th inst.*)

At Honey Creek, Hardin Co., Iowa, on the 31st of Fifth month, at 10 A. M.

At Blue River Meeting-House, Washington Co., Ind., on the 1st of Sixth month, at 11 A. M.

At West Grove, Harrison Co., Ohio, on the 8th of Sixth month, at 2 P. M.

At Smithfield, Jefferson Co., Ohio, beginning on the 14th of Sixth month, at 7 P. M.

NOTICE.

Persons attending the General Meeting at Blue River will be returned by certificate at excursion rates over the Indianapolis and Vandalia Railroad from the Greencastle Junction.

THE INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held in the Committee Room of Arch Street Meeting-House, on Third-day, Fifth mo. 28th, 1872, at 3 o'clock P. M.

RICHD. CADBURY, *Secretary.*

# CORRESPONDENCE.

*Meeting at Summerfield, N. C.*

FIFTH MONTH 3d, 1872.

A few of the Yearly Meeting's Committee met a small company of disciples at Summerfield, and realized the blessed presence of the Master to own our gathering. The query of the dear Saviour to the blind men, "What will ye that I shall do unto you?" was remembered as being applicable, and a day in the courts of our God was felt to be better than a thousand, and the position of doorkeeper in the house of God rather to be chosen than to have a dwelling in the tents of wickedness.

Under the over-spreading of the canopy of love, many were tendered in desire for greater consecration to the service of their Divine Master, and many fervent prayers ascended; and the blessed Saviour was, as it were, vivid-

ransfigured before us in the brightness of glory, and a craving was felt that we ht heed His voice and be found building tabernacle to none other. In the eve- g the number in attendance increased, the confession of Simon Peter at the se of Cornelius, that God was no respecter persons, was brought to remembrance, we felt a comfortable evidence that as began to speak, the Holy Ghost fell on t little company of worshippers, baptizing by the one Spirit into the one body.

s the days progressed the meeting in- sed in size and interest, and we were im- ssively exhorted to let the same mind be s that was in Christ, and that we might pt Him as a perfect Saviour, being justi- by faith in His blood which cleanseth n all sin. The necessity of being born in was dwelt upon, and the futility of ch-work, or of putting new wine into old les, clearly shown, and the necessity of ful nurses insisted upon to facilitate the wth of the children when born into the gdom. In the evening the voice of prayer thanksgiving ascended from the altar of ny hearts, and we were reminded that if professed to have fellowship with Christ walked in darkness we lied and did not truth. But if we walked in the light as was in the light, we should have fellow- p one with another, and realize the cleans- power of the blood of Christ to free us n all sin. We were encouraged to add to faith all the other Christian virtues. On st-day united in the Scripture lessons with ny dear children. Two favored meetings e held. The query of the Philippian jailor, What shall I do to be saved?" was press- home, and the necessity of accepting heal- , though it may not come just according our anticipation; we may rest assured t it is Christ alone that can forgive sins. the afternoon both houses were again rly filled and the blessed invitation of the rit and the bride was lovingly extended ll, and in view of the great cloud of sur- nding witnesses all were exhorted to lay de every weight, and the sins which so ily beset, and run with patience the race before us, looking unto Jesus the Finisher less than the Author of complete faith. der the cementing influence of Heavenly e the meeting closed. On behalf of the mmittee,

ISHAM COX, *Clerk.*

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WHEN Xenophanes was called timorous cause he would not venture his money in a ne of dice, "I confess," said he, "I am eedingly timorous, for I dare not do an ill ng."

CHRISTIAN UNITY.

What do we mean by Christian unity? Every one feels that the phrase stands for something of the highest importance. It seems to represent an ideal toward which the whole body of Christians is working, and which, when fully attained, will be little short of the coming of the Kingdom of God.

Can any such significance belong simply to a mutual recognition among different sects; or even to the union of all sects into one universal church? Let us suppose the utmost accomplished in this way that any man could hope for. Suppose that every denomination of Christians recognized every other as brethren equal before the Lord; that Catholics and Greeks and Protestants of every name acknowledged each other as members of one family. Suppose, too, that the organism of the church were so adjusted that the waste and friction of the present denominational system no longer existed. That would be a great thing. Yet it would really make no radical difference in the lives of most men. We should not individually be brought much nearer to God, or our lives be made greatly sweeter, by such a change. It would be something; it is worth working and praying for. But when our Lord in those last hours with his disciples, uttered that prayer which St. John has recorded with its intensity of sacred aspiration, "that they may be one even as we are one," he was looking to something far higher than this.

It makes a very small part of the life of any one of us, what he thinks and feels towards the Baptists or the Presbyterians or the Roman Catholics, as such. But our disposition toward the men and women whom we daily meet is an immense part of our lives. And this is the field for the Christian unity that is real and vital. It is not a matter of denominations. It relates to one's townsmen and neighbors and household companions. It is in a disposition toward those of sympathy, of helpfulness, of active love, that we are to fulfil Christ's desire.

The body is not a mere aggregation of head and trunk and limbs. It is a million of particles, each inseparably blent with those adjoining it. So we are joined to the Church through our union with the people whom we daily meet. If we are Christians at all, our Christianity is acted out toward them. The man who is wholly absorbed in his own concerns may be honest and truthful and pure and brave, but he has not Christ's spirit. That spirit enters into the lives of other people, rejoices in their joy, sorrows with their sorrow, forgets itself in them, *mothers* them. The mother spirit is the spirit of Christ.

If, then, one would study the fact of

Christian unity, he should not in the first instance look at the action of church councils. Let him look rather at a company of Christian people who live in neighborhood and meet together as one church. How much do they sympathize with each other and help each other? One of them is struggling with business troubles that threaten to bring poverty upon him; do his wealthy brethren stand ready to help him? One is by nature coarse and disagreeable; are his faults borne with as members of a family learn to bear with one another? Some have wealth and cultivation and leisure; do they put their gifts at the service of the less fortunate, remembering Him who said, "Whosoever will be great among you, let him be your minister?" Does the rich woman send her carriage to the one who is sick and poor? If a young man falls into trouble through his own fault, can he go to those who are strong, knowing that he will find sympathy and friendly hands? If such a spirit does not exist in it, the church, be it ever so strong in numbers and wealth and position, however eloquent its preaching or large its charities, is false to its professions and to its Master. It is no true church. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

Where such a disposition does exist, it cannot be shut up within the religious society. In a dry forest, if you would kindle a fire, you may pile sticks together and light them, but the flame once started sweeps through everything. So Christian love gets its start where a few hearts are drawn together and warm each other; but, once ablaze, it catches everything near it. No man can love his fellow-Christians without loving all his fellow-men. Loving them, he will care for all that concerns them; he will instinctively seek not only to help them in goodness, but to comfort their troubles and increase their joy wherever he can do it. It is by such a temper that the world must be brought to Christ. There is little use in rousing men to "labor for the souls of others" as an isolated thing, apart from a warm personal regard for them. We must save men by loving them.

This is the Christian unity which is to be prayed for and labored for. It is something that should belong to the daily life of every one of us. It is that mystery and glory of love, symbolized by the sweetest of human experiences—the loss of self in others. Our life is a training in it, and we should be constantly rising from its lower stages to the higher ones. First as children we are taken into the lives of our parents. Then come personal friendships; and then, in the order of Nature, the perfect union of marriage. And then is given the sublime lesson of giving ourselves to others, not for the sweetness which their natures yield to us in return, but in Christ's spirit of pure disinterestedness. That is Christianity. When all the family of man shall have fully entered into this spirit, then will Christ's prayer be fulfilled "that they all may be one, as thou, Father art in me and I in thee."—*The Christian Union.*

### BATHING IN THE DEAD SEA.

Bathing in the Dead Sea produces as novel a sensation as if you found yourself suddenly endowed with wings, and emulating the feats of a tumbler-pigeon in mid-air. You become a clumsy float, a top-heavy buoy, a swollen cork, the instant you are in its waters; and arms, legs, and body are apparently endowed with the strangest qualities. It is as if heavy weights were affixed to each directly you attempt to move, and experienced swimmers fail in their best strokes, by reason of the unnatural buoyancy with which they have to contend. Your limbs are on the surface, and you cleave the air with your hands, the moment you try to swim; and the man who would be drowned as soon as he was out of his depth in any other sheet of water in the world, is the one best fitted for bathing in the Dead Sea. He cannot sink in it, let him do what he will. It is as if he were encased in life-belts, or sprawling on a feather bed. If he lean back and throw his feet up, it is exactly as if he were resting in a peculiarly well-stuffed easy-chair, with a leg-rest to match. He may fold his arms, turn on one side, lie flat upon his stomach or back, clasp his knees with both of his hands, or draw his toes and head together, in the same shape the human body would assume if crammed hastily into a jar with its extremities left out, and all with no more possibility of sinking than if he was in so much soft sand. Woe to him if he be tempted by these unusual facilities to stay long in the water with his head uncovered! The bare and rocky walls of the low-lying caldron which holds the Sea of Death reflect back the burning sun and concentrate its rays; and a *coup de soleil* will be the all but inevitable consequence of his imprudence. Two of our party entered the water, and remained in it some seconds before they re-covered their heads, and the result was severe shooting pains, sickness, and dizziness, which lasted until their immersion, an hour later, in the refreshing waters of the Jordan. Woe, too, to the inexperienced stranger, who, following his rule in other bathing, dips his head as well as his body into the Dead Sea. Inflamed eyes and nostrils, together with hair and beard laden with acrid salts, are among the

palties of his rashness; while if he tastes its waters, he becomes acquainted with a ater concentration of nastiness than had ered his imagination before. In buoyan- and bitterness the Sea of Sodom exceeded we had heard or read respecting it; in some other particulars our anticipa- ns were falsified surprisingly. We looked gloom, and we found brightness; we had agined turbid waters, and we found a lake uisitely clear and delicately blue; we ex- ted perfect silence and an unbroken waste, l we found the birds singing sweetly ong the tamarisks and oleanders, which ing up wherever a stream finds its way m the mountains to mingle with the mys- ious inland sea.—*Boston Journal of Chem- ry.*

## COMMENTARIES ON THE PSALMS.

One of the pleasing fruits of modern bibli- studies is found in the number of works ently placed within reach of the English dent in exposition of the Psalms. No one mmentator can do justice to that ancient lection of sacred lyrics, with its marvellous lness and almost romantic history. It is ht that the depth and sagacity of Calvin, vast scholarship of Ewald, Hupfeld, and Wette, the breadth of Bunsen, the spiritual ight of Delitzsch and Tholuck, should have en given to the work. Could the poetic sibility of Herder and, we may add, of lton, have been more fully turned in this ection, and could all these qualities have en combined in one man, we should have tting expositor of the songs that have filled heart and mouth of the church for nigh ree thousand years.

Of recent commentaries, English or in Eng- dress, we mention first that of J. J. Perowne (second edition, 2 vols., 8vo. ndon: 1870–1871.) It has many excellent its. The author is himself a scholar, and s used the abundant accumulations of the st recent German scholarship. But he s used them as a master and not as a slave. e various opinions are briefly recognized him in reaching his own decision; and all ammatical questions are sufficiently dis- ssed, and conveniently, too, being treated supplementary notes. His tendencies are her conservative than adventurous. He lines to give due weight to the general nsent of scholars, and in his accompanying nslation adheres even more closely to the glish version than we should feel bound to . Still, he is never hampered by authori- s. And the aspect of this commentary at impresses us most forcibly is the fairness th which it deals with difficulties and the glish good sense in general of its decisions. us, on the one hand, it makes an excellent vindication of the simplest interpretation of Psalm lxxxiv, 3. ("'Thine altars' is a poetical way of saying 'thy house.'") And on the other hand, in xix, 3, it follows (as we think) the Hebrew against not only our version, but such commentators as Delitzsch, and translates "there is no speech and no words; their voice is not heard." The author defends the imprecatory psalms, finds clear intimations of the hope of the future life, and unequivocally accepts all the New Testament interpretations of the Messianic psalms. With the exception of Psalm cx, he reckons these last as *typically* Messianic. With the difficult Psalms xvi and xl he deals discreetly and reverently. Thus he says of the former: "That we have here a prediction and moreover a *conscious* prediction, on the part of David, is distinctly affirmed by St. Peter speaking under the immediate inspiration of the Holy Ghost. * * But we may still allow a primary and lower reference to David himself, without lessening their prophetic import; in some parts even an exclusive reference." Mr. Perowne recognizes the titles as very ancient, and as having the presumption in their favor, but as sometimes inconsistent with the contents. To say that his exposition solves all the difficult passages is more than he would claim; and most independent scholars would at times differ from his decisions, while ascribing much weight to his judicious and judicial suggestions. If we were to offer a criticism, it would be that he often fails to sound the full depth of the questions and topics he raises. He is more eclectic than profound. His general methods and results remind us strongly of Alfords's, except that he has a more difficult path to tread. On the whole, if we were to fix any one commentary as likely to be most useful as a guide to the intelligent student in the study of the Psalms, we should incline to this.

Next to it, perhaps, we should put that of Delitzsch (T. & T. Clark, Edinburgh. 3 vols, 8vo.) The original German work we have long used, and with high satisfaction. Delitzsch is a man of great learning, thoroughly at home in Talmudic and Rabbinic studies, and perhaps biased a little by their influence in his interpretations. But his range is by no means exclusively in that direction. He is a thorough scholar, even to the minutiæ of grammar and all the intricacies of accentuation and punctuation. He is devout and spiritual, and the tone of his exposition reminds one of the best qualities of Olshausen. He is also a man of true genius. There is a sparkle running through his comments that not even a translation can extinguish. His good things are often better, because profounder, than the best things of Matthew Henry. It is the play of a rich imagination, and

not of fancy. Quotations, within our limits, cannot do justice to it. Even his titles are often picturesque. Thus Psalm viii, is: "The praise of the Creator's glory sung by the starry heavens to puny man." The author pays a good deal of attention to the rhythm and mechanical structure of the poetry. He, too, thinks that he finds in the Psalms the belief of a future life; and he classifies the Messianic psalms into the directly Messianic, the typically Messianic, and the typico-prophetically Messianic; to which he adds "indirectly eschatologically Messianic" and "eschatologically Jehovic," meaning by the last to indicate that the Redeemer is described as Jehovah. While Delitzch's commentary is a far richer work than Perowne's, bearing a remarkable stamp of genius and individuality, as well as of scholarship, that very individuality, perhaps, renders it less fitted to be the student's chief guide. But it is an invaluable companion and a work of rare ability.

Dr. Binnie's work on *The Psalms* (London. Pp. 400, 8vo.) is not a commentary, but a treatise on their "history, teachings, and use." He has made a free use of modern helps, including the commentaries already mentioned, and has given a thoughtful and valuable discussion of the three topics indicated. He inclines to be quite strongly conservative, maintaining the authenticity of all the titles. The Messianic Psalms are classified as directly, typically, and mystically Messianic; the third class including, we believe, only the sixteenth and the fortieth. We will not characterize the book minutely; but will only say, in general, that its discussion of the main topics it contemplates is a fruitful one, and that no intelligent reader can fail to be stimulated by it and more profoundly impressed with the deep significance and majestic power that are garnered up in those songs of the ages.

Barnes's *Notes on the Psalms* (Harpers, 3 vols., 12mo.) is a work of value in a different line. It is marked by those qualities which have made his "Notes on the New Testament" so useful and popular. He expended more labor upon it, apparently, than upon most of his other expositions, having been engaged upon it for twelve years. His critical helps were mostly of the older class, excepting Hengstenberg, Alexander, and De Wette. Rosenmueller would seem to have been his main guide. And, while his own critical scholarship cannot be rated highly, he commonly exhibits a wisdom in judging between diverse opinions and a good sense in seizing the scope, which often bring him, in difficult passages, into noticeable accord with the results of a profounder scholarship.

It would be easy to give many instances of this kind, as well as many other instances where a deeper knowledge of the langu would have improved his interpretat Mr. Barnes shows his independence anc general, his wisdom in the treatment of s psalms as the second, sixteenth, twenty- ond, and fortieth; and the more consp ously in that he here deviates so widely f Hengstenberg and Alexander, who might urally be expected to influence his opini In saying this, we do not intend to exp our assent to all his views in these cases. W we take into account all the desirable qu ties that mark this work—its perspicuousn its practicalness, its devout sympathy v the sacred themes, its honesty and fairness purpose, its freedom from heresies crotchets, and its general conformity to true intent and meaning of the Psalms— shall hardly err in saying that for use in f ilies and in preparation for the Sunday-sch it is not easy to mention a more useful ex sition than this.

Quite diverse from either of the preced is Dr. W. S. Plummer's *Studies in the B of Psalms*, (J. B. Lippincott & Co. Pp. 12 8vo.) Its value consists chiefly in its ab dant, devout, and often striking practical plications. In this respect it is truly ri As an interpretation, it will not prove es ially valuable. Even, here however, it r ders one good service—that of placing bef us the views of a great mass of a certain cl of expositors. All the English commentat the *Critici Sacri*, the opinions found in Poo "Synopsis," and the renderings in Walto "Polyglot," are here collected with pains king diligence, often to the very great c venience of the scholar, although without decisive effect. We value it for this quali as it represents an interesting line of the l tory of exposition not found in the more m ern commentaries; and, when nothing cr cal is at stake, it saves the handling of ma ponderous folios and octavos. It is a refre ing novelty to read at a glance not only wh Jarchi, the Septuagint, the Syriac, the V gate, the Chaldee, the Arabic, and Ethio say, and what the Genevan, Bishops', a Douay versions render, but what "Boothro Amesius, Calvin, Luther, Gill, Dimock, P rick, Ainsworth, Morison, Cobbin, Hen Scott, Clarke, Hengstenberg, Alexand Houbigant, Cocceius, Jebb, Venema, Lowth and many others have thought. It is co monly more a matter of curiosity than importance; but, when the curiosity is easily gratified, it becomes a pleasant aspe of theological and biblical history. In t respect we know of nothing so convenient always supposing it to be correct. Sometim the student is amused at the process and sult. Thus, in Psalm xvi, 2 ("My goodn extendeth not to thee,") after giving perha

a dozen different opinions (in which Hengtenberg and Alexander are not quite correctly represented), the author remarks that "none of these renderings teaches any dangerous doctrine;" but he gives another of his own, which also teaches no dangerous doctrine, but fails to coincide with the modern view. The main value of the volume consists, however, in the abundant lessons which are drawn from the text, and which, after deducting any that may be fanciful, contain a fruitful harvest of spiritual thought. In this respect we know of no work more fertile.—*Independent.*

### OLD NANNY'S FAITH, OR, "THE BRIGHT SIDE."

A servant of God was taken ill when far from home, and thus writes: "Just at the grey of the dawn in the morning, the fold of my tent parted, and a black face peered through. It was old Nanny, a colored woman. Looking tenderly at me, she said, "Massa, does ye see de bright side this morning?" "No, Nanny," said I, "it is not so bright as I wish it was." "Well, massa, I allers sees de bright side." "You do," said I, "may be you haven't had much trouble." "May be not," she said, and then went on to tell me in her simple, broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in the camp, without having heard from one of her kindred for years. "May be I ain't seen no trouble, massa." "But, Nanny," said I, "have you seen the bright side all the time?" "Allus, massa, allus." "Well, how did you do it?" "Dis is de way, massa; when I see great black clouds comin over," (and she waved her dark hand inside the tent, as though one might be settling down there,) "an pears like comin crushin down on me, den I jist whips aroun on de oder side, an I find de Lord Jesus dar, and den its all bright and clar. De bright side's allus war Jesus is, massa." "Well, Nanny," said I, "if you can do that, I think I ought to." "Pears like ye ought to, massa, an you's a preacher of de word of Jesus." She went away, I turned myself on my blanket, and said in my heart: "The Lord is my Shepherd; it is all right and well. Now, come fever or health, come death or life, come burial in the desert or in the church-yard at home, the Lord is my Shepherd." With this sweet peace of rest, God's care and love became very precious to me. I fell asleep; when I awoke I was in a perspiration; my fever was broken. Old Nanny's faith was the means of my being made whole.—*Times of Refreshing.*

THE fear of the Lord is the beginning of wisdom.

MOVING A CHIMNEY.—The Cabot Company, of Brunswick, Maine, in order to enlarge their cotton mill, moved their large smoke-stack chimney—78 feet high, 7 feet 9 inches square at base, and 5 feet square at top, containing more than 40,000 bricks, and weighing more than 100 tons—twenty feet, without rollers or balls or guys or braces to steady it—one of the greatest feats ever performed in the State. It was planned and carried out by the Company's Superintendent, not one of those engaged having ever witnessed the moving of such a body. It was accomplished by building such ways as are used in launching ships, surfaces planed, greased, chimney wedged up, and moved by two jack-screws in four and a half hours. The flues were disconnected from the boiler at 1 o'clock P. M., and 9½ o'clock, the same evening, the flues were again connected, fires going, and steam up.—*Bost. Jour. Chemistry.*

### THY WAY, NOT MINE.

Thy way, not mine, O Lord,
However dark it be;
Lead me by Thine own hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best;
Winding or straight, it matters not;
It leads me to Thy rest.

I dare not choose my lot;
I would not, if I might;
Choose Thou for me, my God,
So shall I walk aright.

The kingdom that I seek,
Is Thine: so let the way
That leads to it be Thine,
Else I must surely stray.

Choose Thou for me my friends,
My sickness or my health;
Choose thou my cares for me
My poverty or wealth.

Not mine, not mine the choice
In things or great or small;
Be Thou my Guide, my Strength,
My Wisdom, and my All.—BONAR.

### HEBREWS XII. 20, 21.

Father of peace and God of love!
We own Thy power to save,
That power by which our Shepherd rose
Victorious o'er the grave.
Him from the dead Thou brought'st again,
When by His sacred blood,
Confirmed and sealed forevermore,
The eternal cov'nant stood.

Oh may Thy Spirit seal our souls,
And mould them to Thy will,
That our weak hearts no more may stray,
But keep Thy precepts still;
That to perfection's sacred height
We nearer still may rise,
And all we think, and all we do,
Be pleasing in Thine eyes.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 20th inst.

GREAT BRITAIN.—The prospects of the Geneva arbitration, and the proposed supplemental article to the treaty of Washington, continue to be prominent topics of discussion by the press. The London journals of the 16th expressed some hope that the Senate would approve the suggestion of the supplement and thereby remove the differences now existing between England and America; but also a fear lest the exigencies of the approaching Presidential election may cause its disapproval. They also hinted that when the politicians on both sides shall have finished with the treaty, the *people* of the two countries will take it into consideration and effect a satisfactory settlement of the points at issue.

The steamer Tripoli, of the Cunard line, from Liverpool for Boston, went ashore on a rock near Carnsore Point, the southeastern extremity of Ireland, on the morning of the 17th inst. The crew and passengers were taken off by sailing vessels and carried to Wexford. The baggage of the passengers was also saved, but it was believed that the vessel would be a total loss.

FRANCE.—The Assembly has passed the bill constituting the court martial for the trial of Marshal Bazaine.

SPAIN.—The Cortes, on the 17th inst., after an animated discussion, rejected a resolution censuring the government for declaring Navarre, Lerida, Biscay and Catalonia in a state of siege during the recent movements of the Carlists in those provinces. A bill was passed on the 18th instant, providing for bringing the effective force of the regular army in Spain up to 80,000 men.

Accounts had been received at Madrid of an engagement near Manaria, and the defeat of the Carlists. It was reported in Paris from the Spanish frontier, through Carlist channels, that the government troops had been defeated near Bilbao. It is not known where Don Carlos is at present, but he is supposed to have left Spain. The Spanish government is reported to be dissatisfied with the course of the French authorities in not having prevented the escape of defeated Carlists into France. It is stated, however, that several of the leaders who had escaped have been arrested in France by the authorities.

Reports had been circulated of a coalition of the Republicans with the Carlists, but Castelar and two other Republican leaders have published a manifesto, repudiating Don Carlos, and declaring that the Republicans must prepare for a combat.

GERMANY.—The Reichstag (Parliament) has passed a resolution asking the government to submit for its action a draft of a law to regulate the license granted to religious orders, and provide for the punishment of all members of such organizations who are guilty of dangerous actions toward the State. The resolution is aimed more particularly at the Jesuits, who are especially mentioned as requiring restrictions.

JAPAN.—An imperial decree has abolished all the edicts directed against Christianity, which have been in force over three centuries. This course is not ascribed to any foreign interference, but is the voluntary act of a generous and enlightened sovereign, who desires to lead his people, as rapidly as is consistent with the radical changes involved, towards a civilization uniform with that of other nations. A number of native Christians, who, some months ago were deported from their homes near Nagasaki to a remote part of the empire, have, by special order of the Mikado, been returned to their respective villages and set at liberty. Additional particulars of the late conspiracy against the Mikado are said to have been discovered. The conspirators are said to have been of the anti-foreign party, retainers of the deposed Daimios, the object being to seize the Mikado, carry him back to Kioto the ancient capital of the empire, and thence dictate a new policy, including the expulsion or extermination of the foreigners. It is thought probable that the Imperial government will assume the debts of the deposed Daimios. Many of these possessed enormous incomes, and the sudden suspension of their financial powers has caused much embarrassment in some districts, which the proposed arrangement will lessen.

A frightful fire recently occurred in Yeddo, during a severe gale, destroying habitations covering a space of two by three miles, and rendering 30,000 persons homeless. The government opened the rice storehouses and fed all who applied. This fire has led the government to permit foreigners, under certain restrictions, to lease land in Yeddo, which will cause foreign capital to be invested for the improvement of the city. A new plan of the burnt district will be made, and only wider streets and more substantial buildings will be allowed.

CHINA.—The young emperor, now about 16 years of age, has been acknowledged to have attained his majority, and is about to be married. He signalized the anniversary of his accession by an amnesty to all except the chief criminals of the empire. Tseng-kwo-fan, Viceroy of Nankin, one of the most influential politicians of the empire, and long at the head of the Department of Foreign Affairs, died recently. He was a determined opponent of foreigners, and much of the obstructive policy of the empire is attributed to his influence.

ICELAND.—A vessel recently arrived at Copenhagen brought a report of a series of violent earthquake shocks at Hasvick on the 16th, 17th and 18th ult, by which twenty houses were destroyed and several persons injured, but no lives were lost.

DOMESTIC.—Forest fires have caused great destruction in Pike, Wayne and Monroe counties, Pennsylvania, and the adjoining counties of New York and New Jersey, consuming, besides the timber, a number of saw-mills and dwellings. The fires near Scranton, Pa., and along the Hudson in New York, have been extinguished by heavy rains.

General Howard reported to the Interior Department on the 27th ult., that he had spent some days at Camp Grant, Arizona, to inquire thoroughly into the difficulties with the Apache Indians at the spot considered their centre. Nearly 1,000 Aapaches are now on the reservation, and their conduct is good, scarcely any depredations having been committed in the vicinity for some time. The head chief promises to follow any trail of robbers that leads toward their reservation, as far as it can be discerned, to return property to the owners and give up the robbers; and though they may sometimes fail in such efforts, General Howard believes them sincere in their purpose. Lieut. Whitman, who has been acting as Indian Agent at that point, has pursued a course so upright, kind and wise, as to have won the entire confidence and regard of the Indians; and Gen. Howard feels sure that a patient and persistent effort will solve all the difficulties without war, and that the Indians themselves, if gently dealt with, will help to reduce to proper conduct the outlaws who will remain outside of the reservations and give trouble.

# FRIENDS' REVIEW.

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## THE FAMILY IN HEAVEN AND EARTH.

BY C. J. WESTLAKE.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. iii. 15, 16.

It is evident from this allusion of the Apostle Paul that he felt emboldened, from the realization of his own sonship in the family of God, to petition for his fellow-members that they might be strengthened with the power of the Holy Spirit; that Christ might dwell in their hearts; that they might be filled with the fulness of God.

How vast is the thought of this great family, this innumerable multitude, who unite with the Lord Jesus in calling God Father; this immense concourse and diversity of spirits, who are bound in the relationship of a family, forming one household of faith!

"All these children coming with sweetest reverence and deepest gratitude to drink of the Fountain and to worship, enter into a thrice blessed family life towards each other—a life strictly in God, and therefore in the eternity of His love and delights. . . Every child contributes his measure of love to the intercommunion of heaven and earth."

We could scarcely realize the unity and love which bind in one this heavenly household, had we not seen it illustrated, though but faintly, by the earthly family. It appears as though God had instituted the family bond for the express purpose of explaining His higher dealings and intentions towards us; that, by being earthly children, we might in measure comprehend what it is to be spiritual children; that, having felt the tenderness and care of a father's love, we might have a stronger sense of the blessedness of the Fatherhood of God; that, by being bound by the sweet tie of family love, we should feel what a strength of holy love should bind together all those, whether in heaven or on earth, named of Jesus Christ as one family.

Now, if we analyze the character and offices of the *spiritual* family on earth, how wonderfully are they typified by the outward or visible family. In this family, named of Christ, there are fathers who know Him who is from the beginning; young men who are strong in the Lord; and little children whose sins are forgiven for Jesus' sake, who know but little, yet confidingly believe. There are also mothers in Israel, and brothers and sisters in loving fellowship, and there are some in such close communion that they represent a still nearer and deeper relationship.

Then in this heavenly household we must not forget those who spiritually serve, typified by the servant. The faithful servant can realize a little the joy of Him who said, "I am among you as he that serveth;" while the master can appreciate in measure the longing of Christ our Head to bring order and love throughout his household.

In this family of God, the servant may do the Lord's will as perfectly as the master or ruler, and the babes in Christ may be even more perfect in praise than the strong men: they cried Hosanna in the temple, and Jesus alluded to praise as being "perfected" in them.

In our families here on earth, each member has some place or sphere to keep and to work in—so likewise is there a place for every member of the Church universal, or whole family of God.

Sons and daughters of the Lord Almighty! what solemn conditions does this relationship involve. "Love ye your enemies, and do good, . . . . and ye shall be the children of the Highest."—Luke vi. 35. "Blessed are the *peace-makers*, for they shall be called the children of God."—Matt. v. 9. "Ye are all the children of God by faith in Christ Jesus."—Gal. iii. 26. "While ye have the light, *believe in the light*, that ye may be children of the light." To be children of the light is a joyful reality! our life becomes a risen life, and our earthly course is heavenward: we do not judge as the world judges, and we can afford to give up all things, for all is ours in Christ Jesus.

Some Christians look too much upon religion as consisting only of discipline and self-sacrifice. Surrender of self and devotion to God, taking up our daily cross and denying ourselves, are indeed real and necessary conditions of the Christian life; but in living out these, we must keep in view the other more sunny portion of the heavenly path; we must not forget the *safety* of following Christ, the *peace* of devotion to Him, the *joy* of feeling a father's love, the *abiding pleasures* in our father's house, the *freedom* from the bondage of sin, and "the glorious liberty of the children of God." We must rejoice in the thought of our *high calling* in Christ, and count with thankfulness on the *inheritance* of the saints, even the partaking of the rivers of His pleasures for evermore. All this we can the more fully realize, if we bear in mind our position as members of the whole family of our Father in heaven. Oh the blessedness of belonging to that great family, of which some are triumphant in heaven, and some still militant on earth, but all one in Christ!

The substance of this blessedness is love. "God is love." The harmony of the earthly family is in proportion to the love that pervades and directs it; the spiritual family is all harmony, because the love of the Father, which casteth out fear, controls and unites it. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father."

God has predestinated us to be conformed to the image of His Son. He not only shows us a perfect example of what a son or child of His should be, but He has predestined us to this conformity, and therefore will not fail to mould us to it by His Holy Spirit, if we yield to His transforming power. So that instead of bearing only the earthly image, we may bear the heavenly image, to His praise and glory.

The love of the Father in Christ Jesus is freely shed abroad in the hearts of His often transgressing children. He "dealeth with us as with sons;" not only as the father chastening the son whom he loveth, but also as a father revealing his love to the son with whom he is grieved. We delight to show our love to our children when they have been good and obedient; and when they have greatly transgressed we also at times strive to please them, that their hearts may be softened into a sense of our love. So is the Fatherhood of God brought very near to our souls when, after transgressing and grieving His Holy Spirit, we feel His love subduing our hearts, His peace flowing over our spirits.

These visitations of love and mercy are extended to all, for, "like as a father pitieth his children, so the Lord pitieth them that fear Him."

As the greatest part of our joys on earth are connected with family life, it is a comforting thought that this family constitution does not end here, but is to be continued in greater perfectness forever.

The sin of our first parents caused the death of their spirits, and they lived in an earthly nature which we inherit from them. We feed on husks, far from our Father's house, miserable and in want; but from Jesus Christ we derive a new life. God is our Father, Heaven our home, we are brought into His family, our fellowship is eternal in Him; we feed on the bread of life.

We know what the joy of home is on earth, the love of home and the welcome of home; yet all this but faintly shadows the joy and the welcome that await the great family to the Father's Home. Let us see that "we are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God."

The oneness of our heavenly calling imparts unity and power to all our work. We are called in one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father; and in the atmosphere of our Father's house we in-breathe of this fulness even here.

But not until we have reached the mansion prepared for us above, shall we realize the true joy of children. There, amid the first created and everlasting glories, shall we feel the real power of the Head of a Family, when He who is Head over all shall look around upon all the members, and see them in living oneness with Himself, shall see His own image impressed on each, His own love burning in every heart, and His own Spirit guiding all that vast company of the redeemed

that surround His Throne.—*Friends' Quarterly Examiner.*

THE insertion of the following article is requested by a friend who is impressed with the powerful influence of example for evil. It may serve by contrast to revive the Apostle's injunction—Whether therefore ye eat or drink, do all to the glory of God :

SOCIAL WINE-DRINKING.

At an ecclesiastical convention, a discussion on temperance brought up the "wine question." A part of the clergy advocated its entire disuse, and a part took the other side. At length, an influential clergyman rose and made a vehement argument in favor of wine, denouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion, rose, and asked if it was allowable for him to speak. The chair having signified that he would be heard, he said :

"Mr. Moderator: It is not my purpose, in rising, to answer the learned argument you have just listened to. My object is more humble, and, I hope, more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here his son became dissipated; but after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized.

"Several years passed, when, the young man having completed his professional study, and being about to leave his father for the purpose of establishing himself in business, he was invited to dine with a neighboring clergyman, distinguished for his hospitality and social qualities. At this dinner, wine was introduced, and offered to this young man, and refused; pressed upon him, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong enough to overcome appetite, but could not resist ridicule; *he drank, and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave.*

"Mr. Moderator," continued the old man, with streaming eyes, "I am that father; and it was at the table of *the clergyman who has just taken his seat* that this token of hospitality *ruined the son* I shall never cease to mourn."

AND was the Ransom paid? It was: and paid
(What can exalt the bounty more?) for *you.*
—*Young.*

(From Friends' Quarterly Examiner.)

MEMBERSHIP IN THE SOCIETY OF FRIENDS.

BY JOHN S. ROWNTREE.

(Continued from page 628.)

It is a notable feature in our Lord's teaching how He holds up the childlike character for the imitation of His followers.* In connection with this teaching there is surely a blessed reflex influence on the elder members of a congregation, in having children sitting amongst them, during the hours of united worship, recognized as forming an integral and most important part of the Church. And not less happy is the effect on the children. If there is an elevating and an ennobling power on children in their consciousness of being citizens of a great empire;—if the knowledge that the highest office of the Church, the Christian ministry, is open to women equally with men, has had a marked effect on the female character amongst Friends, there must, we believe, have been a great power for good, on the youth of the Society, in the knowledge that from childhood they were its members—that they inherited its prestige—and that no limitation of age barred their taking part in its concerns, when qualified by the reception of the Heavenly anointing. Some have been called like Samuel of old, and James

*This aspect of the Saviour's teaching is strikingly brought out in a recent sermon by John Caird, D.D., before the University of Glasgow. He says: "In many passages of the New Testament, and especially in those parts of it which contain the record of our Lord's teaching, the character of childhood is represented as typical of the true Christian spirit, and its distinctive qualities and virtues are described as those which in mature life we should strive to retain or reproduce. 'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.' 'Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.' 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.' 'I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' The idea common to these and similar passages is, simply, that the noblest nature is that which is most childlike; that the highest saintliness is his who, amidst the exigencies and temptations of riper years, preserves in its freshness and simplicity the spirit of a little child.

"Nor is it difficult to see what the particular qualities are which lend moral attractiveness to childhood, and which constitute the child life the type of Christian goodness. There is, for instance, that which strikes us most obviously, its purity and innocence; the unstained freshness over which the shadow of evil has not yet crept; the mind that is yet a stranger to guilty knowledge, and dwells as in a sanctuary which no unhallowed step has ever crossed; the soft impressible heart which custom and selfish passion have not yet begun to harden; the conscience yet untroubled by any recollection of by-gone sins. There is, again, the sweet joyfulness and contentedness of childhood; its capacity of finding delight in simple pleasures, and extracting

Parnell of later times, to be preachers from their early days: a much larger number have been introduced into useful training in the mere secular duties of church life, as door-keepers, librarians, collectors of subscriptions. The influence of these things on the young women has probably been more marked even than on their brothers; and in England and America alike has qualified them for posts of administrative leadership when associated with Christians of other denominations.

These considerations seem conclusive in favor of the present usage, whereby Friends recognize their children as members of the Society from birth. But the question remains, how long should the connection thus formed exist, what should sunder it, what should be required to maintain it? When infancy has been succeeded by manhood, should not the bond entered into unconsciously, as regards one of the parties, be renewed and ratified afresh?

The days of infancy and childhood are soon passed. But too certainly, in spite of early training and all the influences of Christian education, will some choose evil and refuse good; and, as years pass, will depart further and further from the fold of Christ. Others will rise to manhood and womanhood, without having made a decided choice between allegiance to Christ or to the world. Shall the connection between such and the Church of their infancy continue?

In attempting to reply to this question, we are not aware that any specific directions in Holy Scripture can be adduced. We are, therefore, thrown back upon the teaching of experience. The apparent results of the various regulations now in force in different branches of the Christian Church, would seem to be the data from which a right conclusion is to be deduced. One qualification must be observed: that no system be approved, even if apparently successful, if it run counter to any of the underlying principles laid down by the Lord Jesus for the government of His Church.

The answer of the Society of Friends through its present arrangements to the question how long the connection between itself and its birthright members should subsist, we take to be somewhat as follows: Agreeably to that great object of Church association—mutual help—it seeks the help of its people from infancy; by giving counsel to parents in the training of their children; by inviting such children to join in congregational worship as soon as their years permit; and by making provision that every child has the opportunity of receiving a Christian education; experience having indicated that the education of the young is the most powerful means which a Church can employ for that edification, that building up, so insisted on by the inspired writers. In a word, then, the Society labors that the conditions under which its young people grow up may be those most favorable to their progress in the Divine life. But it knows full well that this desired result will not always follow. It is but too well assured that the work of grace will be frustrated in some hearts, and that not all who entered its fold in infancy will be found in the fold of Christ in the years of adult life. Nothing can be more explicit than the official declaration of the Society on this point.*

On attaining manhood and womanhood then, the Society, in effect, says to its young people, We do not attempt to say whether you are really Christ's or not. We urge you to be in no doubt on the subject yourselves. As a Society we have given you what help we have been able. If you desire, we shall gladly retain you as members on certain easily understood conditions: continued associa-

materials of unbounded happiness, in absolute independence of any stimulus of excited passion, from the commonest scenes and objects, and the simple routine of daily life. There is, once more, the absolute resignation and unquestioning trust in a love and care that fence it round as an atmosphere, the instinctive docility and reverence for an authority in which power is blended with sweetness, and severity itself takes the guise of love; there is the guileless unsuspectingness, the readiness to believe in human truth and goodness, the absence of cynicism or scepticism, the confidence in humanity which has not been sapped by worldly wisdom or rudely uprooted by the experience of ingratitude and falsehood. And, to name no other quality, there is that which suffuses and lends a double charm to all the other elements of the typical beauty of childhood—viz., that it is a beauty which, at first at least, and until sophisticating influences have all too soon begun to mar it, is absolutely free from self-consciousness; that with so much to attract, childhood is ignorant of the admiration it wins; that, transparent and open to its inmost depths, no undercurrent of self-reference can be detected in its actions; and that in its artless looks and words, in the simple gracefulness of its unrestrained movements, it recks as little of what men will think or say as a flower of the eye that gazes on its loveliness, or the summer brook of the ear that listens to its song."—*Christian Manliness*, pp. 7-9. Glasgow, 1871.

* "Although we recognize the children of our members as objects of our care, and partakers of the outward privileges of Christian fellowship, we would earnestly remind all that such recognition cannot constitute them members of the Lord's spiritual Israel. Nothing can effect this but the power of the Holy Spirit working repentance towards God and faith towards our Lord Jesus Christ; therefore let the words of our Divine Master have their due place with us all—'Ye must be born again.' May all our members become such on the ground of true convincement, and be prepared in their several places to bring forth fruit unto God."—*Doctrine and Discipline*, p. 144.

tion in public worship,* conformity to the requirements of Christian morality, and a general agreement in practice with Friends in those matters wherein they differ from other Christian professors, such as abstinence from swearing and fighting. Whilst asking for no subscription to a creed, we refer to the official exposition of doctrine and practice, as embodying the sentiments of the Society on the fundamental truths of the Christian faith. Those who seriously demur to this exposition will naturally retire from the community that issues it. Though wisely jealous of human creeds, the Society from its rise has not hesitated to separate by disownment members who publicly impugned, by speech or other overt action, vital truths, like the deity of Christ and His atonement for sin. It is apparent, then, that retention of membership in manhood and womanhood by those who acquire it at birth is not an act free from conditions. Many of those conditions are substantially the same as what would be required in all Protestant bodies possessing a system of Church discipline. The Methodists, the Congregationalists, and the Friends, would unite in separating from their respective communions members guilty of open immorality. The great difference between the denominations just named and the Friends is, that the latter require no declaration of faith from those who enter into Church membership in infancy. The expediency of asking for this profession of faith is the real question at issue.

Most would admit, certainly the writer is prepared to do so, that the asking for a profession of faith from a young man or woman has much to recommend it. The solemnity of the circumstance would often be deeply felt. In other Churches this has not seldom proved to be the case. There is a distinct personal fixing of responsibility in such an act that has proved, and would continue to prove, again and again, the crisis of the spiritual life. Yet in spite of these weighty considerations we believe it was not an accidental oversight in framing the economy of the Society of Friends that it has omitted to ask for this profession from those born within its communion. We apprehend the omission had its root in the deep sense entertained by our predecessors that religion is essentially a life; that this life is a hidden thing, very imperfectly expressed in spoken or written words, often hardly gauged by human agency of any sort. This life may be hindered in its progress by being subjected to human scrutiny, as the shooting seed is harmed when children turn up the earth to see if it be growing. So whilst there are cases in which the direct putting of the question, "Art thou at peace with God through Jesus Christ, and is thy judgment satisfied to remain in communion with those amongst whom thou wast born?" would be salutary from its very directness, there are many others—timid and sensitive natures—that would shrink from disclosing the secrets of their spiritual life, and who would be greatly harmed by being required to submit to a process of spiritual examination at the hands of their fellow-men. But if there be life, fruits will result in outward conduct that will be cognizable by all men. It seems to us that it was one of those things in which the early Friends were remarkably before their age, that they sought the outward bonds of fellowship in agreement in action, rather than in signified agreement in matters of opinion. We are aware that unity in practice sprung from unity in belief. Yet, recognizing this, the test given by Christ Himself for discovering false prophets was, "by their fruits ye shall know them." It was this principle, we believe, that lay at the foundation of the provisions affecting membership in the Society of Friends. It may often have been misapplied. Agreement in too many things may sometimes have been expected. Yet we submit that this endeavor to base membership on agreement in practice has been one of the strong features of the Friend system. The drift of thought amongst the other Churches now sets strongly in this direction. A further reason why Friends may have the more safely dispensed with asking for a formal profession of faith is, that their whole system is so eminently successful in stamping the sense of personal responsibility upon those who come under its influence.

(Conclusion next week.)

* The absence of subscription to a confession of faith amongst Friends makes their attendance of meetings for worship the most visible proof of their profession. If such attendance is persistently neglected, it is in most cases no kindness to individuals, nor advantage to the body, to retain them in membership.

## THE LOST BOY.

The editor of the Sandusky *Mirror* was formerly Warden of the Ohio Penitentiary. He gives the following as one of the incidents which occurred while he had the control of the institution:

"I had been a few months in charge of the prison, when my attention was attracted to, and a deep interest felt in the numerous boys and young men who were confined there, and permitted to work in the same shops with old and hardened convicts. The interest was increased on every evening as I saw them congregate in gangs, marching to their meals, and thence to their gloomy bedrooms, which are more like living sepulchres

with iron shrouds than sleeping apartments. These young men and boys being generally the shortest in height, brought up the rear of the companies, as they marched to the terrible 'lock-step,' and consequently more easily attracted attention. To see many youthful forms and bright countenances mingled with the old and hardened scoundrels, whose visage betokened vice, malice, and crime, was sickening to the soul. But there was one among the boys, a lad of about seventeen years of age, who had particularly attracted my attention; not from anything superior in his countenance or general appearance, but by the look of utter despair which ever sat upon his brow, and the silent, uncomplaining manner in which he submitted to all the hardships and degradations of prison life. He was often complained of by both officers and men, and I thought unnecessarily, for light and trivial offences against the rules of propriety, yet he had seldom any excuse or apology, and never denied a charge. He took the reprimand, and once the punishment, without a tear or murmur, almost as a matter of course, seeming thankful that it was no worse. He had evidently seen better days, and enjoyed the light of home, parents, and friends, if not the luxuries of life. But the light of hope seemed to have gone out,—his health was poor—his frame fragile,—and no fire beamed in his dark grey eyes. I thought, every night I saw him march to his gloomy bed, I would go to him and learn his history, but had so many duties to perform, so much to learn and do, that day after day passed, and I would neglect him, having merely learned that his name was Arthur Lamb, and that his crime was burglary and larceny, indicating a very bad boy for one so young! He had already been there a year and had two more to serve. He never could outlive the sentence inflicted. He felt it. He worked at stone-cutting on the State House, hence my opportunities for seeing him were less than though he worked in the prison-yard; still, his pale face haunted me day and night, and I resolved on the next Sabbath, as he came from Sabbath school, I would send for him and learn his history. It happened, however, that I was one day in a store, waiting the transaction of some business, and having picked up an old newspaper, I had read and reread it while delayed, until at last my eyes fell upon an advertisement of 'A Lost Boy. Information wanted of a boy named Arthur ——.' (I will not give his right name, for perhaps he is still living.) And then followed a description of the boy exactly corresponding to that of the young convict, Arthur Lamb.

"Then there was somebody cared for the poor boy, if indeed it was he: perhaps a mother, his father, his brothers and sisters, who were searching for him. The advertisement was a year old, yet I doubted not; and as soon as the convicts were locked up, I sent for Arthur Lamb. He came, as a matter of course, with the same uncomplaining face and hopeless gait, thinking, no doubt, that something had gone wrong, and had been laid to his charge.

"I was examining the convict's register, when I looked up, and there he stood, a perfect image of despair. I asked him his name. His reply was:—

"'Arthur.'

"'Arthur what?'

"'Arthur—Lamb,' said he, hesitatingly.

"'Have you a father or mother living?' I asked.

"His eyes brightened, his voice quivered, as he exclaimed,

"'Oh, have you heard from mother? Is she alive?'

"And then tears, which I had never seen him shed before, ran like great rain-drops down his cheeks.

"As he became calm from suspense, I told him that I had not heard from his mother, but that I had a paper I wished him to read. He took the advertisement, which I had cut from the paper, and as he read he exclaimed:—

"'That is me! That is me!'

"And again tears and sobs choked his utterance.

"I assured him the advertisement was all I could tell him about his parents, and that as it requested information, I desired to know what I should write in reply. The advertisement directed information to be sent to the *Christian Advocate*, New York.

"'Oh, do not write,' said he, 'it will break poor mother's heart.'

"I told him that I must write,—and that it would be a lighter blow to his mother's feelings to know where he was, than the terrible uncertainty that must haunt her day and night. So he consented, and taking him to my room, I drew from him in substance the following story:

"His father was a respectable mechanic in an interior town in the State of New York. At the holding of the State Agricultural Fair in his native town, he got acquainted with two strange boys older than himself, who persuaded him to run away from his home and go to the West. He foolishly consented, with high hopes of happy times, new scenes, and great fortune. They came as far as Cleveland, where they remained several days.

"One morning the other two boys came to his room early, and showed him a large amount of jewelry, which they had won at

cards during the night. Knowing that he needed funds to pay for his board, they pressed him to take some of it, for means to pay his landlord. But before he had disposed of any of it, they were all arrested for burglary, and as a portion of the property taken from the store which had been robbed was found in his possession, he too, was tried, convicted, and sentenced. He had no friends, no money, and dared not write home, so hope sank within him. He resigned himself to his fate, —never expecting to get out of prison or see his parents again.

"Upon inquiring of the two young convicts who came with him on the same charge, I learned what Arthur said was true, and that his only crime was keeping bad company, leaving his home, and unknowingly receiving stolen goods. Questioned separately, they all told the same story, and left no doubt in my mind of the boy's innocence.

"Full of compassion for the unfortunate little fellow, I sat down and wrote a full description of Arthur, his condition, and his history, as I obtained it from him, painting the horrors of the place, the hopelessness of his being reformed there,—even if guilty,— and the possibility of not living out his sentence, and described the process to be used to gain his pardon. This I sent according to the direction in the advertisement. But week after week passed, and no answer came. The boy daily inquired if I had heard from his mother, until at last hope, long deferred, made his heart sick, and again he drooped and pined.

"At length a letter came. Such a letter! It was from the Rev. Dr. Bellows, of New York. He had been absent in a distant city, but the moment this good man read the letter he responded. The father of the boy had become almost insane on account of his son's long, mysterious absence; he had left his former place of residence, and moved from city to city, and from town to town, and travelled up and down the country, seeking the lost and loved. He had spent the most of his handsome fortune; his wife, the boy's mother, was on the brink of the grave, pining for her first-born, and would not be comforted. They then lived in a western city, whither they had gone in hope of finding or forgetting their boy, or that a change of scene might assuage their grief. He thanked me for my letter, which he had sent to the father, and promised his assistance to secure the convict's pardon.

"This news I gave to Arthur; he seemed pained and pleased; hope and fear, joy and grief filled his heart alternately, but from then his eyes beamed brighter, his step was lighter, and hope seemed to dance in every nerve.

"Days passed, and at last a man came to the prison, rushed frantically into the office, and demanded to see his boy.

"'My boy! my boy! oh, let me see him!'

"The clerk, who knew nothing of the matter, calmly asked him for the name of his son.

"'Arthur ———.'

"'No such name on our books; your son cannot be here.'

"'He is here; show him to me. Here, sir, is your own letter. Why do you mock me?'

"The clerk looked over the letter, saw at once that Arthur Lamb was the convict wanted, and rang the bell for the messenger.

"'There is the warden, sir; it was his letter you showed.'

"The old man embraced me and wept like a child. A thousand times he thanked me, and in the name of his wife heaped blessings on my head. But the rattling of the great door, and the grating sound of its hinges, indicated the approach of Arthur, and I conducted the excited parent into a parlor. I then left his son to his embrace. Such a half shriek and agonizing groan as the old man gave when he beheld the altered countenance of his boy, as he stood clad in the degrading stripes, and holding a convict's cap in his hand, I never heard before. I have seen many similar scenes since, and have become inured to them, but this one seemed as if it would burst my brain. I drew up and signed a petition for the pardon of the young convict, and such a deep and favorable impression did the letter I wrote in answer to the advertisement have upon the directors, that they readily joined in the petition. Governor Wood was easily prevailed upon in such a case, and pardon was granted.

"Need I describe the old man's joy? How he laughed and wept, walked and ran, all impatient to see his son set free! When the lad came out in citizen's dress, the aged parent was too full for utterance. He hugged the released convict to his bosom and kissed him,—wept and prayed. Grasping my hand, he tendered me his farm, his gold watch,— anything that I would take.

"Pained at the thought of pecuniary reward, I took the old man's arm in mine, and his boy by the hand, and escorted them to the gate, literally bowing them away.

"I never saw them more; but the young man is doing well, and long may he live to reward the filial affection of his parents.

"This case may be but one among a hundred, where the innocence of the convict is certain,—but even where the guilt is clear, there should be pity for youth, and some proper means taken to win them to the paths of rectitude and honor."—*Press of J. S. Tillinghast.*

KEEP THE HEART ALIVE.—The longer I live, the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new friendship every day; to increase my circle of intimates—these are very different affairs. But I find that it conduces to my mental health and happiness to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very short of what I was once wont to dream of; it may not supply the place of what I have known, felt and tasted; but it is better than nothing. It seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and, till we shall be all spiritual, this is alike our duty and our interest.—*The Moravian.*

# FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 1, 1872.

JOHN CROOK.—The following instructive narrative, bearing date nearly two centuries ago, has been offered to us for publication, and although familiar to us from childhood, it may perhaps be profitably revived. Do we not sometimes meet with ministers possessed with fluent utterance, who, without waiting for the renewings of life, seem to speak from the ghost of a departed gift? There are many stratagems of the enemy to mar the Lord's work. Next, perhaps, to the withholding of required service, may be the temptation to serve unbidden, and to multiply words beyond the power and commission which only can make them of any value in the work of Him who

"Needeth not
Either man's work or his own gifts."

Thus a very short message is given in a long discourse, so diluted as to be extremely vapid and tiresome. The speaker is inflated with the sound of his own voice, and beguiled perhaps into the idea that he is really possessed of a large gift.

The venerable William Jackson, in an assembly characterized by great excitement and spiritual pride, rose meekly, and with indescribable sweetness uttered these words: "The prayer of my heart has been in this meeting: Lord, keep me humble, keep me little, keep me low." He that is chiefest among the disciples will find great safety in a continual recurrence to the nothingness of self. Truly, he can have nothing that he has not received. The highly gifted apostle who could do all things through Christ strengthening him, from his heart acknowledged: "I can of my own self do nothing."

John Crook, one of the earliest and most distinguished ministers among the people called Quakers, was remarkable on many accounts, especially during the violent persecution of that people in the reign of Charles II., a large share whereof fell to this man. It was observable that his gift in the ministry was such that he frequently, in those times of great affliction, while free from imprisonment, continued his declaration in public meetings for upwards of three hours, during the whole of which, such an increasing degree of authority attended as to convince many of his auditory that nothing short of a Divine commission could produce the baptizing effects attending his ministry, in consequence whereof many were joined to the Society he was a member of, through his labors, and became ornaments thereof. He outlived those days of dark intolerance some years, much beloved from a remembrance of his past services and sufferings for the noble cause of religion, and frequently appeared in the meetings of his friends in very long testimonies of sound doctrine and pleasing expressions, but some deeply exercised minds among his friends observed with concern that energy of melting virtue that accompanied his gospel labors in former times to their great consolation, was now very little, if at all, felt to attend his ministry.

Two of those weighty elders, from a sense of duty, when they found their minds suitably qualified, waited on him, and with all the tenderness and deference due to his age, experience, and great worth, communicated their fears on this head, and intimated a wish that he would look at this matter, and seek that gracious Being whose service he had been so effectually engaged in for many years, and with such remarkable success, for his blessed counsel on this subject, and, at a suitable time, favor them with the result of his deliberation on what they had laid before him. He received their communications with great meekness, and after some weeks waited on them in a broken and tender frame of mind, letting them know, with many tears, their brotherly conduct towards him was a kindness that he should never forget, and that, on deep thoughtfulness on the matter referred to him, he found there was ample cause for it, and he looked on them as messengers of love from his Great Master to warn him of his dangerous situation; and related how he had now found he had gradually and imperceptibly slipped off, in these times of public tranquillity, from receiving his ministry through

that pure, unmixed channel he had formerly received it from. The spring of the ministry, said he, during the fiery trials of persecution, flowed so copiously through him, that he found little labor to come at it, but in these latter days of the church's tranquillity, he from the love he felt for the cause, delivered words as they occurred to him in the public assemblies.

John Crook was a convert of George Fox, by whom he was greatly beloved. The humility with which he received the exhortation of his Friends as an excellent oil is very touching. It should be added that he meekly kept silence in the assemblies of the Lord's people until he was led to speak in brokenness of spirit, mindful both of his openings and his limitations, and his Friends could thankfully rejoice that the excellency of the power was of God and not of himself. He was an illustrious man, and favored instrument in the early days of the Society, saying, very near his end (which was in 1699): "He hath made with me an everlasting covenant, ordered in all things and sure."

Two months before his death, he penned a remarkable and instructive document, a few sentiments from which may here be introduced:

"I have seen much in my days, and I always observed that the fear of the Lord God proved the best portion, and those that walked in it were the only happy people, both in this life while they continued faithful, and when they come to die, though they meet with many hardships in their passage. By experience I can speak it, that the ways of holiness afford more true comfort and peace to the upright soul than the greatest pleasures this world can afford. * * * Dear children, be in love with holiness; make it your companion and those that walk in it. You may find buddings of it from an holy seed in your hearts; as you mind the inner man the light will manifest the stirrings after God which I felt from my tender years, although I understood them not so plainly. * * * I advise you to keep a pure conscience both towards God and man; for if that be defiled, hypocrisy and formality will deprive you of all comfortable feeling of God's presence, and then deadness and dryness will be your miserable portion. * * *

"Watch to the light and its discoveries of good and evil, that you may not be ignorant of Satan's devices, so that the net will be spread in vain in the sight of the bird, for watchfulness will make you in love with a retired estate; and the more truly and perfectly any man knows and understands himself, the better discerning will such have of other men; as in the beginning, when deep silence of all flesh was more in use, the spirit of discerning was more common and quicker than since it hath been neglected. Therefore, be sure you spend some time at convenient seasons in waiting upon God in silence, though it be displeasing to the flesh: for I have had more comfort and confirmation in the truth in my inward retiring in silence than from all the words I have heard from others, though I have often been refreshed by them also. * * *

Be always mindful of your latter end, and live as you would die, not knowing how soon your days may be finished in this world; and while you do live in it, despise not the chastenings of the Lord, whatever they be he is pleased to visit you withal, but embrace them as messengers of peace to your soul."

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MEMOIR OF THOMAS PUMPHREY, FOR TWENTY-SEVEN YEARS SUPERINTENDENT OF ACKWORTH SCHOOL. BY JOHN FORD. Pp. 348.

This is an instructive biography of a man of singular purity of character, who filled the responsible position of principal of the largest educational establishment among Friends in England. Under his supervision the school, always a reliable one, became elevated in its religious grade. It is worthy of note that fifty years ago the late Joseph John Gurney, becoming deeply interested in this institution, said: "I am of opinion that the minds of the boys are not properly cultivated on the subject of religion—they are remarkably *sheltered from evil*, but do not appear to me to be positively led to good." The writer of the memoir says: "At his suggestion, a Bible, formerly given to each child on leaving school, was furnished to each on entering. The scholars cordially accepted his proposal to undertake to study the Scriptures preparatory to an examination by himself at the close of the year. The children received, every one, a copy of the Bible. "Well thumbed were these copies at the year's end," says J. J. Gurney in his autobiography. "The children took their Bibles to bed with them, read them by the early morning light, pored over them at leisure hours during the day, and especially on First-days. The teachers rendered them their best assistance, a knowledge of the subject increased, and with it good; and when I visited them, at the close of twelve months, the whole aspect of affairs was changed." Under such auspices, Thomas Pumphrey entered as a pupil, the institution in which he was to

perform so important a life-work as superintendent and as a richly endowed minister of the Gospel. The reformation so favorably commenced was subsequently carried on with holy zeal by T. Pumphrey, to the glory of his Divine Master, and to the spiritual advancement of his juvenile contemporaries. It is not contemplated to review at length the volume before us; we content ourselves with transcribing passages from letters to two of his children:

TO HIS ELDEST SON (SINCE DECEASED.)

1st mo. 18, 1847.

I awoke before it was light this morning, and lying awake some time, thou, my beloved son, wast brought to my remembrance under a very solemn feeling of religious exercise and parental affection; and during the day, in and out of meetings, thou hast been remarkably present with me. I have been introduced into a lively feeling of sympathy with thee in thy present circumstances, and under those temptations to which, at thy age, and in the situation of an apprentice, surrounded by many young persons of considerable variety of dispositions and character, thou art exposed. It has felt very endearing to be thus brought into feeling with thee, and to be enabled in the fulness of a father's love to pour out my prayers on thy behalf, with a sense of Divine acceptance, from the persuasion that they were mingled with the sweet incense of a Saviour's intercession. Perhaps, my dear boy, thou mayst be feeling a somewhat increased pressure of the enemy's power; the lust of the eye, the lust of the flesh, and the pride of life, with some or other of those various beguilements, with which Satan continually lies in wait to deceive. I do not desire for thee exemption from temptation, because it is the common lot of humanity, and I know it would be a vain desire; but I pray for thee that under them, thou mayst utterly distrust thyself, and lay hold of Him upon whom help hath been and still is laid. The name of the Lord is a strong tower, into which the believing soul may flee, and will assuredly be safe. I do not doubt that in reading this letter thou wilt find it sweet, and perhaps strengthening to have thy father's sympathy and prayers; but they are as nothing and vanity compared with the continual sympathy and all-availing intercession of that gracious Saviour, who is touched with a feeling of all thy infirmities and temptations, and is as able as He is willing to succor thee.

Oh! that thou mayst bow under the mighty power of God in the day of thy visitation; that thy heart may be thoroughly changed, that the new birth may be experienced, and a living faith be thine, in place of an evil heart of unbelief. Do not deceive thyself by thinking that a kind, cheerful, amiable disposition, (a good measure of which I am thankful thou possesses) is a renewed heart; they may exist without it, and may even be made a snare of the enemy, and given thee as a reed to lean on, instead of the Lord's rod and staff, which alone can truly comfort thee. Therefore bow low, endure the humbling baptisms of the Spirit. Dwell alone and keep silence, having thy mouth in the dust, that is, waiting in patience and fervency of spirit on the Lord, in deep self-abasement: cherish great tenderness of conscience, walking in the light which makes manifest, yielding to the voice which reproves, and submitting to the Divine hand that guides. "Keep thyself pure," for the true fear of the Lord is clean: be very tender of the secret visitations of the Lord's spirit and power, and obey His constraining influences. When thou art puzzled either as it regards doctrine or practice, wait in patience till light makes clear; he that believeth doth not make haste, it is not safe to doubt merely because we cannot understand; in natural things many things are plain to the mature understanding which in time past have been incomprehensible, and we are still constrained to believe much in regard to what we can handle and examine, which the most acute philosopher cannot at all explain, how much more may we not then expect to have slowly to learn, and how much in simple faith to receive, in regard to those spiritual realities, which eye hath not seen, nor ear heard, nor the heart conceived; which even the angels desire to look into, and which are only revealed and can be only revealed by the Spirit. Avoid a disputatious, controversial spirit; it is too generally the offspring and the sin of pride, so that Christian humility seldom flourishes in the atmosphere in which this spirit exists. Be careful of the books thou reads; do not allow them to be merely harmless, let them be directly profitable, either in natural or spiritual knowledge.

Thus have I conveyed to thee a little of the loving travail of my soul, for thee, my beloved George. May God preserve thee by His power, guide thee by His hand, teach thee by His Spirit, and make thee, for His dear Son's sake, His own through time and eternity, is the present prayer of

Thy tenderly affectionate Father,

THOMAS PUMPHREY.

DURING THE FIRST VACATION.

ACKWORTH SCHOOL, 8th mo. 12th, 1847.

My dear Anna:—I have very little leisure for writing to thee to-day, but as thou art an

observer of days and times, I incline to salute thee with my affectionate, best wishes for thee on thy entrance upon thy twentieth year, leaving thy teens! if we find conduct and character warrant it, we shall be fain to regard thee as "a woman grown," on thy return. Well, my love, as I am not wont to wish "many happy returns," because the number is in the hands of One who wisely and beneficently orders all things; and the happiness depends upon the interior self more than upon external circumstances, I will just tell thee what I do wish, and that with parental fervency, that thou mayst be a Christian; evidencing by thy daily walk, the fruits of the Spirit, thus showing that religion with thee is not an empty name, but a powerful regulating principle. True, vital, heartfelt religion is all pervading; it enters into the very minutiæ of life, it restrains our tongues not only from anger and more flagrant evil speaking, but from foolish, unprofitable talk; it regulates our dress and our thoughts about dress; it controls our pleasures, forbidding us to seek all unlawful gratifications by unlawfulness: how excellently well does W. Penn treat this subject in "No Cross, No Crown." It limits our expenses upon ourselves, and pours forth a stream of benevolence towards others; it curtails our desires and expands our hearts; it forbids us to walk in the way of evil, for the Lord's sake, and it enables us to run in the way of His commandments, for the love we bear Him. And this love is always the reflection and reaction of His love to us, not that we first loved Him, but He first loved us. But time and space would fail to tell all the restraining and constraining power of vital christianity. May thy religion, my beloved daughter, and mine, be of this practical character, because "if you love me, keep my commandments," is an injunction of our Lord. * *

YEARLY MEETINGS.—The Yearly Meeting of *New York* commenced on Sixth-day the 31st ultimo; that of Dublin on the 4th, and *London* on the 22d ultimo. Of these we hope to give accounts in due season. *New England Y. M.* is to meet on First-day, the 16th inst. *Canada Y. M.* on Sixth-day, the 28th inst.

It was formerly felt and said with much satisfaction and comfort, that Friends everywhere were one people. Thus was it with the Catholic Church when the disciples, without any sectarian distinction, were first called Christians. May this oneness in Christ, now that the churches bearing our name are multiplied, be more and more known in fulness, and the good time be hastened when they shall all eat the same spiritual meat and drink the same spiritual drink, being refreshed with draughts from the same spiritual Rock that followed Israel, unitedly praying unto the Father: Lead us unto the Rock that is higher than we; and realizing the apostle's declaration, "THAT ROCK IS CHRIST."

ERRATUM.—The signature of the letter on page 606 in No. 38, should be Wm. Hockett, not Wm. B. Hockett.

## MARRIED.

COMFORT—WISTAR.—On the 16th of Fifth Month, at Friends' Meeting-house, Germantown, Howard Comfort to Susan F., daughter of the late Thomas Wistar, Jr.

## DIED.

COFFIN.—On the 28th of 2d mo., 1872, of small pox, Leander Coffin, in the 16th year of his age; a member of Walnut Ridge Monthly Meeting, Ind.

LAMB.—On the 9th of 4th mo., 1872, Miriam, widow of Stephen Lamb, in her 88th year; a member of Walnut Ridge Monthly Meeting, Ind. She was greatly beloved.

LITTLE.—On the 13th of 4th mo., 1872, Martha L. Little, wife of Horace Little, and daughter of James and Hannah Siler, in the 33d year of her age; a member of Bloomfield Monthly Meeting, Indiana. Friendship, cheerfulness, kindness and trust were beautifully blended in her character, and an assurance was granted of an entrance into the mansions of the redeemed.

JOHNSON.—At Lynn, Mass., on the 23d of 12th mo., 1871, Martha Hussey, wife of Samuel Johnson, aged nearly 62 years; a member of Salem Monthly Meeting. Habitually cheerful, sympathizing and self-denying, she was, through the grace given her, enabled from early life to adorn the do trine of God her Saviour, and concerned to promote his cause in the earth. Her friends have the comforting evidence, that, through Him who hath loved us and given Himself for us, an entrance has been ministered unto her abundantly into his presence where is fulness of joy.

HARNED.—On the 15th of 1st month, 1872, Ruth, wife of John S. Harned, and daughter of Robert and Rebecca Green, in her 71st year; a member of Blue River Monthly Meeting, Washington County, Ind. This dear friend was prevented by feeble health, from mingling largely with society or her friends, away from home, but being possessed of a meek and quiet spirit, seasoned with divine grace, her life was a bright example of Christian patience and fortitude. As her bodily strength failed, her spiritual life deepened, and her lips often bore comforting testimony to her friends of her companionship with Christ.

SMALL.—Near Carthage, Indiana, on the 11th of 4th mo., 1872, Abraham Small, in the 84th year of his age. He was one of the few Friends who formed the first "settlement" in what is now Carthage Monthly Meeting. Making a judicious selection of a home and improving it diligently, he was found ever ready and willing to lend a helping hand to such as followed him in search of new homes. His last expressions were of a sweet sense of peace with

God and man, and of triumphant faith in Christ as his Redeemer.

MOTT.—On the 1st of 3d mo., 1872, Rhoda C. Mott, aged 84 years; a valued member and Elder of Greenwich Monthly Meeting, Ohio. Our dear friend had long borne a faithful testimony for Jesus by manifesting the fruit of His spirit in her daily walk and steady maintenance of the Truth which is ancient and new. She desired her love given to the Church, saying she was ready to go, but willing patiently to wait the Master's time.

LEWIS.—At her residence, in Lyon Co., Kansas, on the 2d of 4th mo., 1872, Nancy, wife of William P. Lewis and daughter of Daniel and Ann Beals, in her 29th year; a member and overseer of Cottonwood Monthly Meeting. She was much concerned for the salvation of those who were dear to her, and the consolation remains that her peace was made and that she was accepted in the Beloved.

LEIGHTON.—On the 29th of 2d month, 1872, Ephraim Leighton, aged 77 years; a beloved Elder of Weare Monthly Meeting, N. H. Fully ripe for the kingdom.

COATE.—At his residence in Miami County, Ohio, on the 6th of Fifth month, 1872, Jonathan C. Coate, in the 58th year of his age; an esteemed Elder and member of Union Monthly Meeting, Ohio. This dear Friend has left consoling evidence of his preparation for the great change, through faith in the all-atoning blood of Jesus Christ that cleanseth from sin.

JOHNSON.—At her residence, in Plymouth, Ashtabula Co., Ohio, on the 19th of 4th mo., 1872, Anna, wife of Eliphalet Johnson, aged 76 years; a member of Salem Monthly Meeting, Ohio. Of a retiring disposition, her quiet unassuming labors in her Heavenly Master's cause were to the honor of His name, and the comfort and encouragement of her fellow pilgrims. It may truly be said she was one of the meek of the earth, and her close triumphant.

COX.—At his residence, in Randolph Co., N. C., on the 9th of 5th mo., 1872, Thomas Cox, in the 72d year of his age; a beloved member and Elder of Holly Spring Monthly Meeting. Under declining health for over nine months he mourned the loss of his dear wife Nancy Cox. During the last week he was prostrated with severe pain, which he bore with much patience and Christian fortitude. Being favored to make a satisfactory adjustment of his outward affairs, he said: "I have no further concern about the things of this world." Being asked about his future prospects, he saw nothing in his way, and expressed a hope that all would be well. And we trust he is accounted worthy to obtain that world and the resurrection from the dead, where they neither marry nor are given in marriage, neither can they die any more.

TWELFTH STREET FIRST-DAY SCHOOL.

The closing exercises for the term will take place on First day, 6th mo. 2d. Parents and interested Friends are cordially invited to be present.

GENERAL MEETINGS.

A General Meeting will be held at Salem, Iowa, commencing on Sixth-day, 6th mo. 14th, 1872. On behalf of a committee appointed by Salem Quarterly Meeting, JONATHAN OZBUN.

GENERAL MEETINGS will be held as follows: (*See Review of 25th ult.*)

At West Grove, Harrison Co., Ohio, on the 8th of Sixth month, at 2 P. M.

At Smithfield, Jefferson Co., Ohio, beginning on the 14th of Sixth month, at 7 P. M.

For Friends' Review.

BOOK NOTICE.

"*The Polynesian Slave Trade—Its Character and Tendencies, with reasons adduced for its total and immediate Prohibition.* By T. Harvey. *Leeds*, 1872:"

We have recently noticed a pamphlet portraying the horrors of a new African Slave Trade on the East coast; and are now constrained to call attention to yet another revival of this barbarous inhumanity among the islands of Polynesia. We all know, from various measures of personal experience, that "the human heart is deceitful above all things, and desperately wicked;" but without similar narrations to these it might be difficult to realize the depths of wickedness into which men are sometimes plunged.

This pamphlet states that the New Hebrides group is in process of depopulation by the man-hunters, and that its evidence is based upon testimony of the most credible character, among other, that of Bishop Pattison, who himself afterwards fell a victim to the wickedness of these worse than savages, indirectly, in the following manner: "If the captains can't get men easily, they dress themselves as missionaries, parsons, or in bishop's robes, and as soon as their flock of hearers are gathered together, they are surprised, driven into the ships, and sent off to the plantations. A 'bishop' of this sort had been to the island on which the real Bishop Pattison was killed but a few days before," and the islanders in revenge determined to serve all bishops with poisoned arrows. Many are the ruses practiced upon the simple savages, to induce them to go aboard the trading vessels. One of these was to paint the trader like the Bishop's schooner, the "Southern Cross," and tell the natives that the Bishop was on board with his leg broken, and they must come off to him. Another device was to promise them a pleasure trip to some familiar island. A planter at Coro Tonga, Fiji islands, makes oath that he witnessed the crew of an English barque, who had decoyed a number of natives on board, stationed in the canoes, around their vessel, fire-arms in hand, to shoot down any who might attempt to return to the shore. Most of the islanders, however, managed to escape, and while swimming landward in groups, were ruthlessly fired on from a small cannon on the barque, and a number of them killed and wounded.

In one respect, this commerce in human beings differs from the African Slave Trade. Its victims are nominally carried off, not as property "in fee," but for a term of years, often not more than two or three. Not only,

however, is this done, as has been seen, without the consent of its victims, who are thus virtually enslaved, but as in the case of the Chinese coolies on Cuba and the Chinchas, the temptation is all the greater to work them to death in the short period of their apprenticeship. "On Futuna, in the batches that have been taken away and returned, the deaths have been *one* in *seven*, greatly more than double that which it would have been had they remained on their own island." A missionary on the island of Nguna says: "this traffic cannot, from its very nature, be carried on without taking husbands from wives, and wives from their husbands, parents from their children, and children from their parents; and thus breaking up all family relationships, fostering vice, and reducing the population." Another on the island of Janna, says: "The general effect on the native population is absolutely ruinous!" The effect upon the abducted men themselves is very bad, generally destructive to good character. Moreover, whalers and other vessels, touching at the islands for supplies, now find the natives will not come on board through fear, and that it is unsafe for them to land, and should they be wrecked, their "lives must go for those stolen." The evidence adduced bears dates from 1869 to the present year, and show the whole result of this iniquitous trade to be most pernicious, and characterized by most of the worst features of the African Slave Trade. Grievous as it seems that in this day of breaking bonds, the offscouring of the earth should still be permitted thus heavily to oppress the weak, and thwart the efforts to civilize and christianize the "islands of the sea," it is yet comforting to find their iniquities so fully and zealously exposed to light by good men. Nor can we doubt that our kindred and ancestral nation, whose wandering sons seem chiefly those engaged in perpetrating these monstrous crimes, will take such steps as will lead to their suppression, and the condign punishment of the guilty, upon whom shall fall the anathema pronounced in Habakkuk upon "him that buildeth a town with blood, and stablisheth a city by iniquity."

P. C. G.

## "FROM PORTABLE EVIDENCE."

If we bring to the investigation of Scripture a haughty and self-sufficient spirit, we shall be little likely to form a just estimate of its contents. It is a marked and peculiar feature of the Christian system,—and one which strongly indicates the wisdom of its Contriver—that God hides the secrets of His love from "the wise and prudent" (that is from those who account themselves such) and reveals them unto "babes." "The meek will he guide in judgment; and the meek will he teach his way." Let the humble man study the Scriptures in the remembrance of his own ignorance. Let him, as a matter of course, expect difficulties—knots which he cannot untie—just as every sound philosopher expects them in his investigation of nature. Let him remember that the whole scheme of Christianity professes to be ordained of God, and to be revealed to man, for *practical purposes*. Let him in his perusal of the book, honestly endeavor to apply its contents to these its professed ends. Above all, under a sense of his weakness and liability to error, let him fervently pray God to correct and enlighten his understanding and to assist him in his search after truth. What will be the consequence?

I believe it will inevitably be this—that the more he becomes acquainted with the Scriptures, the clearer will be his view of their beauty, their harmony and their strength; and the more deeply will he therefore be impressed with the belief that they are the oracles of God.

J. J. Gurney.

## OUR ATMOSPHERE.

BY S. R. ASBURY.

In Colossians ii. 6, St. Paul writes; "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." This expression must be a figurative one; but to what can it refer? What is there that we can at the same time take into ourselves, and yet be taken into and enveloped by it?

There is only one element that could have suggested this figure to the mind of the Apostle—the atmosphere; and the more we think of this in connection with the text, the more shall we perceive its appropriateness to represent some of the most fundamental relations we sustain to our Lord and Saviour.

The atmosphere is the vital element in which we live and move and have our being. By receiving it into ourselves, we are nourished and strengthened; by resting in it, we are supported; when it is mingled with injurious elements, we languish; when deprived of it, we die.

When a human being is born into this scene of trial and sorrow, his first act is to breathe; that is, to expand the lungs and allow the surrounding air to enter into them, and thus be brought into connection with the more proximate source of life in the blood. If this act does not take place, the child never has any true personal existence. He has never been really born into the world. He has never become a member of the community of men. If at any time the

action of the lungs is obstructed, so that the man ceases to receive the air into his body, he no longer lives. The beginning and end of his earthly existence are thus due to the atmosphere, and throughout the course of his life his vigor will generally depend on the amount of pure air he obtains.

So the conscious spiritual life of man begins when he first receives Christ into his heart by faith. He may have been instructed concerning the Saviour from the earliest dawn of his intelligence; he may, as he grew older, have accepted intellectually the whole truth concerning the blessed Redeemer; he may have gone through the outward forms of rendering Him worship as the Son of God; but he cannot be said to have commenced his spiritual life until he has entered by faith into the closest communion with Christ.

As the first act of breathing, though in some respects the most important, is only the first of a long series of inhalations, so in the believer's reception of Christ. This does not take place once for all. The act of trust must be repeated day by day, and as the spiritual being expands, so will the draughts of the Saviour's love be more copious, the confidence in Him be more perfect and exclusive.

And as, sometimes, when our interest is greatly excited, our lungs fail to make complete inhalations, and it becomes necessary to draw a fuller breath, so our attention is liable to be absorbed by some earthly pursuit, and we fail to receive the Saviour day by day. Then we need to put forth a special effort, that we may recover our lost strength by renewing our communion with Christ. But our religious exercises may be rendered impure and inoperative by unholy motives. Then, like a corrupt atmosphere, they give no nourishment to our inner life, but tend rather to induce coldness and decay.

The atmosphere is further not only the element we receive into ourselves, but that also in which we walk. It exerts an influence on every part of our frame, and presses on the whole body of an adult with a weight of about fourteen tons. It has been ascertained by experiment that the thigh and arm bones are kept in their sockets by the pressure of the air.

In like manner the relation of the Lord Jesus to our souls is one of all-embracing support. By Him our spiritual powers are kept together and compacted by that which every joint supplieth. By Him Christianity is reduced to a grand simplicity. However abstruse and contradictory the schemes of theologians may be, true religion is reduced in practice to the single point of fidelity to Christ. The philosopher may fly on the wings of thought into the lofty but barren regions of speculation, but the Christian is kept down to earth by the abiding pressure of his duty to Christ. However he may long to betake himself to scenes more tranquil and less obnoxious to his tastes and feelings than this work-a-day world, so full of human folly and misery, he yet takes up willingly and bears patiently the cross of Christian self-denial. The love of Christ constrains him, not suddenly and violently, but, like the atmosphere, with a gentle, all-pervading pressure, so that he consents cheerfully to spend and be spent in the Master's service, saying with the Apostle, "For me to live is Christ."

The pressure of the atmosphere is not only from above, but from below. It not only knits together our bodily frame, but it buoys it up and protects it from the effects of the attraction of gravitation. Without it we should be drawn to the earth with irresistible force. As it is, the air permits only such an attraction as is conducive to manly vigor. We are still liable to fall, but we are not crushed to the earth. We cannot fly through the air like the birds, or float in it as the fishes in the sea, but with proper care and watchfulness we can hold ourselves erect and walk through it without serious hindrance. We are not delivered from the necessity of effort, but are enabled to accomplish by the effort all that is required of us as men.

In this respect also how close is the analogy with our Lord Jesus Christ! We not only receive Him into our hearts by faith; we not only feel the continual pressure of obligation to Him resting upon us and keeping us in our allotted sphere, but we also feel His everlasting arms beneath us, supporting us amid all the trials and difficulties of our earthly course. Were it not for His pervading influence about us and within us, our natural gravitation on earth would drag us down with such force as to crush out our spiritual life. We are not raised beyond the reach of earthly interests,—we are still to live in the world,—but as disciples of Christ we are buoyed up amid its downward tendencies. Notwithstanding our liability to fall, we may in Him walk in rectitude and maintain our course steadfastly to the end. As, then, we have received Christ Jesus the Lord into our hearts, so let us walk in Him as our spiritual atmosphere.—*Christian Banner.*

## GOD'S FOOTPRINTS.

A French infidel setting out to cross the great desert, engaged as his guide a poor Arab. The guide was a Mohammedan, and though poor and ignorant, and the devotee of a false religion, he was true to the faith he professed. Seven times a day, no matter

where the travelers were, or how engaged, or whatever obstacles might oppose, the Moslem put all aside, and devoutly kneeling upon the burning sands, offered up his prayers and thanksgiving to "Allah, and Mohammed his prophet."

Day after day the Frenchman witnessed the devotions of the guide, with a mingling of contempt and pity for what he deemed the infatuation of the poor man, and at last sneeringly said to him, "Why do you offer prayers to a being you have never seen? How do you know that there is a God at all?" The Arab was at first too much surprised to speak; but presently fixing his calm eyes upon the scoffer, he said reprovingly: "How do I know that there is a God? How did I know that a man instead of a camel passed us last night, while we were sleeping in our tent? Did I not know by his *foot-print* in the sand? Even so," pointing as he spoke, to the glorious orb of day that rode in meridian splendor above their heads, "*that is the foot-print of a God!* It is not the handiwork of such as you and I who cannot even gaze at its brightness for one moment, still less handle or create it; but it was formed by a Being who must be infinite in resources, as He is wonderful in design and execution. *He it is that I worship*, and I know that He *exists*, though I have never seen Him."—*Am. Messenger.*

How to Become a Drunkard.—Every man is in danger of becoming a drunkard who is in the habit of drinking ardent spirits on any of the following occasions: 1. When he is warm. 2. When he is cold. 3. When he is wet. 4. When he is dry. 5. When he is dull. 6. When he is lively. 7. When he travels. 8. When he is at home. 9. When he is in company. 10. When he is alone. 11. When he is at work. 12. When he is idle. 13. Before meals. 14. After meals. 15. When he gets up. 16. When he goes to bed. 17. On holidays. 18. On public occasions. 19. On any day; or, 20, on any occasion.—*Christian Neighbor.*

## "WAITING FOR THE ADOPTION."

(Rom. viii., 23.)

Waiting amid the shadows
For the blushing of the dawn,
Waiting amid the darkness
For the sunlight of the morn:
Waiting, because th' appointed age
Has not told out its years,—
Waiting, because a groaning earth
Has not wept all its tears.

Toil-worn and very weary,—
For the waiting time is long,—
Leaning upon the promise,—
For the Promiser is strong.

Waiting, because some straying sheep
Are on the mountains still,
They must be sought, and found, and saved,
It is the Father's will.

Waiting, 'mid cruel taunting
From many scorning foe,—
Chilled by the bitter night winds
The lamp of faith burns low:
Waiting, because a patient God
Is pitiful and kind,—
The seeking shepherd may not leave
One halting lamb behind.

Waiting, 'mid angry billows,
For the breaking of the light,—
Heart sick, and sad, and fretful
With toiling all the night!
Waiting, because the Master stands
To watch the rising tide,
And He would have us cast the net
Upon the other side.

Waiting, while skies still blacken
With storm-clouds hanging low,
Eyes fail with looking upward
To find the emerald bow.
Waiting, because the Master's eye
Is on the ripening grain,
Th' impatient sickle must be stayed,
Waiting the "latter rain."

Waiting with hands still busy,
Chiding the tears that fall,
Stopping sometimes to listen,
If haply *He* should call.
Waiting, because the mighty stream,
Flows on with ceaseless tide;
There's room within the palace halls,
The open door stands wide.

Beguiling waiting hours,
With rapturous thought of home,
Breathing a yearning whisper,
"When will the Master come?"

* * * * *

Hark! get thee to the mountains,
There is sound of distant song,
The Bridegroom King is coming,
For his bride *has waited long!*

*British Herald.*

## *Quarterly Meetings in Sixth month*, 1872.

(*Taken from New York Pocket Almanac.*)

| | | |
|---|---|---|
| 6th mo. | 1st. | Whitewater, Indiana Y. M. |
| | " | Union, Western Y. M. |
| | " | Hesper, Kansas Y. M. |
| | 6th. | Falmouth, New England Y. M. |
| | " | Dunnings' Creek, Baltimore Y. M. |
| | 8th | Spiceland, Indiana Y. M. |
| | " | Richland, Western Y. M. |
| | " | Cottonwood, Kansas Y. M. |
| | 12th | Le Ray, New York Y. M. |
| | 13th | Haddonfield, Philada. Y. M. |
| | 15th | Pelham, Canada Y. M. |
| | " | Yonge St., Canada Y. M. |
| | " | South River, Iowa Y. M. |
| | " | Westfield, Indiana Y. M. |
| | " | Northern, Indiana Y. M. |
| | " | Spring River, Kansas Y. M. |
| | 17th | Baltimore, Baltimore Y. M. |
| | 22d | West Lake, Canada Y. M. |
| | " | Wabash, Indiana Y. M. |
| | 26th | Scipio, New York Y. M. |
| | 29th | Honey Creek, Iowa Y. M. |

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 28th ult.

GREAT BRITAIN.—In the House of Commons, on the 27th, Sir Stafford Northcote, a member of the commission which negotiated the Washington treaty, stated in reply to inquiries, that he understood when at Washington that the indirect claims were not to be presented. He declined to enter into details. Disraeli asked whether it was true that the American Senate had adopted the supplemental article to the treaty; whether that article had been modified; what was the nature of the modification; whether Parliament would be permitted to sanction the article, and whether the negotiations would be completed in time for the British representatives to appear at the next meeting of the Board of Arbitration. Gladstone replied that the government had been officially informed that the Senate had agreed to the new article; amendments thereto had just been received, and were under consideration by the Cabinet. The remaining inquiries could not be answered, because the business was unfinished. The English reply respecting the modifications of the article would be dispatched by cable, and no time would be lost in settling the matter.

The London journals of the 27th commented at some length upon the result of the Senate's deliberations. The *Times* considered it as justifying England, in the eyes of the world, in her position relative to the indirect claims. The *Telegraph* said: "America has proved that she prefers justice to national vanity. The love of honest dealing and mutual conciliation exhibited by both England and America, promise well for the future of the world." The effect of the news upon the money market was seen in an advance of the prices of American securities.

The steamship Baltimore, of the North German Lloyd's line, from Baltimore for Bremen, after having stopped at Southampton, on the 22d, came into collision with a Spanish steamer, about midnight, when off Hastings, and had a large hole stove in the side. The water poured in and extinguished the fires, but not until the steamer had been run upon the rocks, which prevented its sinking. The passengers and crew were rescued by the coast guards, and the vessel was afterwards hauled off and towed into dock for repairs. The other steamer was uninjured.

On the 28th, some excitement was caused in the House of Commons by a protest from Thomas Hughes against horse-racing and the usual adjournment of Parliament for the annual race known as the Derby, occurring on the 29th. Gladstone having moved an adjournment to the 30th, Hughes opposed the motion, pointing out that they had adjourned only two hours on "Ascension day," for Divine worship, and now proposed to adjourn twenty-four hours for the Derby. He declared it incompatible with the dignity of Parliament to recognize horse-racing, and denounced the system of gambling connected therewith. The motion for adjournment was carried by a vote of 212 to 58.

FRANCE.—An exciting debate occurred in the Assembly on the 21st and 22d, on a motion to question the government as to its intention relative to the war contracts. A member having previously made serious charges of corruption against the late imperial administration, Rouher, one of the ex-Ministers of the Empire, replied, defending the ex-Minister of War. Other speakers, among whom was Gambetta, strongly denounced the Empire, and the whole discussion, with the disposition shown by the people who heard, was regarded as having given a serious blow to the hopes of its friends.

Rochefort and several others convicted of participation in the Communist revolt in Paris, and exiled to New Caledonia, were to sail on the 24th.

The committee of inquiry on capitulations censure the commander at Strasburg for the surrender of that city. A letter from the ex-Emperor, addressed to the generals of the French army, is published, in which he declares himself responsible for the surrender at Sedan, saying that the army fought heroically with an enemy double its strength, and that after 14,000 had been killed or wounded, seeing that the contest was merely one of desperation, he exercised his sovereign right and unfurled the flag of truce, as even the immolation of 60,000 men could not possibly save France.

SPAIN.—The Ministry under Sagasta resigned on the 23d, in consequence of the publicity given to the documents relating to the secret service funds. It is said that a considerable amount of those funds was used to influence the recent elections for members of the Cortes. Admiral Topete consented to undertake the formation of a new Ministry, in which it was understood he would himself be Minister of War, but with the expectation that Marshal Serrano would soon succeed him in that office. Serrano is at present commanding the forces operating against the Carlists. He has offered a full pardon to all insurgents who voluntarily surrender to the authorities, and it is said large numbers in Biscay have availed themselves of the offer. Fresh bands, however, continued to appear in some quarters, small in numbers, but active in severing railroad and telegraphic communications.

JAPAN.—A correspondent of the N. Y. *Tribune* gives some details of the recent destructive fire in Yeddo, which occurred on the 3d of Fourth month. The place of its origin being nearly isolated from other buildings by walls and moats, little fear was felt at first; but a violent wind carried sparks and embers to a great distance, kindling many places at once. In about two hours, a space two miles long and averaging half a mile in breadth, was completely laid waste, over 5,000 edifices were destroyed and 20,000 persons rendered homeless. The correspondent highly commends the energy shown both in the efforts to check the fire and the subsequent speedy erection of temporary shelter for the sufferers, and the surprisingly orderly behavior of the people. The authorities declare that not a single case of theft during the fire was brought to their notice, and that the city, during the following night and the next few days, was more quiet than ordinarily. The entire pecuniary loss was estimated at over $1,500,000; eight persons were killed, and 50 badly wounded.

DOMESTIC.—The action of the Senate upon the proposition relative to a supplement to the treaty of Washington, is understood to amount to an affirmative opinion on the propriety of making a treaty, the principle of which shall be that no claims for indirect damages shall be presented by the United States to the Geneva Board, England agreeing not to bring any similar claims against this country, if at any future time placed in circumstances such as those in which these claims originated. The vote on the adoption of the proposal is said to have been 42 yeas to 9 nays; the subject having been considered in Executive session, the proceedings in which are not officially published. The additional treaty, made, will require ratification by the Senate.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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(From Friends' Quarterly Examiner.)

## EMBERSHIP IN THE SOCIETY OF FRIENDS.

BY JOHN S. ROWNTREE.

(Concluded from page 645.)

We turn now towards the more definite ob-...ctions against making membership depend-...t on personal application. Each application ...ould have to be referred to a committee, ...ho would seek an interview with the indi-...dual making it, and would endeavor to form ...judgment from the character of such inter-...ew. The best of men are often imperfect ...dges of the spiritual condition of others, ...d we should anticipate that the committees ...pointed to confer with applicants would ...equently err in their judgments; that a ...od deal of wheat would be rejected by this ...clesiastical sieve, whilst some chaff might ...ss.* Does not the experience of other bodies warrant this apprehension? Is it even necessary to go beyond the experience of Friends' own committees for visiting those who do apply for membership, to anticipate that numerous difficulties would present, when so much larger a number of applications than at present would have to be dealt with? How frequently does the report of a committee on an application for membership depend on whether there be on that committee any one having spiritual and mental affinities with the person visited. We should anticipate that two classes of persons would frequently fail in their applications for admission into membership—one, the simple and the timid, having little power of expression on religious topics; the other, men of great force and marked individuality of character, who might express themselves unconventionally. There was one tribe in Israel defective in its power of pronouncing a certain test word, and now there are tribes amongst the divisions of human mind that seem to have an insurmountable inaptitude in the pronunciation of theological formulas. Yet what an incalculable loss it would be if that variety of character were diminished which now, within certain limits, characterizes Friends and is partly due at least to the absence of subscription to creeds verbal or written. Nor would it be only on matters of doctrine and spiritual experience that the difficulties we have indicated would arise. Difference of practice would be almost certain to spring up between different meetings in regard to points of conduct. In congregations where total abstinence principles are strongly in the ascendant it is pretty certain that this would be made a test of fitness for membership, whilst in others the matter would not be mooted. What then would be the effect on those whose

* "The attempt which has been made by most ...ristian sects to separate the true members of the ...urch from the attenders of public worship, to any ...eater extent than that which we have indicated ... *e.*, by excluding from congregational member-...ip those whose conduct *proved them* to be un-...rthy] has, we believe, no warrant in the New ...stament Scriptures, and we look upon the result as a failure. We should feel a grave objection to calling upon young persons, at a given age, to make a request to be considered members, if they desired to be so; for we believe that a sieve of that description would let go much of the wheat, and retain much of the chaff."—WILLIAM TANNER, *The Friend*, xviii. p. 3.

applications for membership might be declined, and on those who did not make such application, and so severed their tie to the Society? Would it be more or less helpful than existing arrangements? Less helpful, I cannot doubt, in the majority of instances. To the extent that this might be the case would the Society cease to discharge its function of affording help to those within its influence. To the large class who might be halting between two opinions, the severance of the tie joining them to an outward Church would, we anticipate, be the last weight in the scale determining them for the world and not for Christ. Some would, no doubt, continue to attend meetings occasionally. The position of these borderers is not a favorable one for growth in the Divine life. It has been said such might still, in degree, be under the oversight of Friends. In practice we fear this would amount to very little. The degree of oversight now exercised over the attenders of meetings is but slight. Of the thousand attenders of meetings in Yorkshire only three per cent. join the Society annually: the larger part of this class die as they have lived, borderers only.

The weight of these objections will be variously assessed by different readers. Some will recall circumstances that have come under their own observation, justifying the anticipation of such difficulties. Others will hold that the value of the end to be attained out-weighs hypothetical objections. But it is not needful to confine our attention to apparent or anticipated objections applying to the proposal before us. Let us look round, and see if the working of existing institutions can assist our judgment. Is the visible standard of holiness of life higher in those Churches where membership is dependent upon personal application and profession of faith in Christ than it is amongst Friends? It is a question for individual consideration rather than dogmatic assertion; but the author has no hesitation in expressing his own judgment that there is nothing in such a comparison indicative of any peculiar advantage in the system of personal application. Low as the tone of spiritual life may be amongst Friends, compared with what could be desired, yet, in proportion to their numbers, we believe no other body can be credited with more of fruit-bearing in matters of obvious piety and holiness of life. Again, referring to the two classes of persons who constitute the Society at the present time, those who have entered it by birth, and those who have entered by personal application, it would be invidious to draw a comparison between the average type of Christian character in the two classes. But no objection can be taken to the inquiry whether the one class or the other contribute the largest proportionat number of delinquents to the books of ou Monthly Meetings. I have no general i formation; but in the district where th author resides the proportionate number resignations of membership and disownment during the last thirty years, has been co siderably larger from those who have joine Friends through convincement than fro those who have been united through birt So far as this single instance goes, it does n point to stability of Christian character as b ing specially associated with a personal a plication for membership. The same co clusion has been come to by some who ha had opportunity of tracing the history considerable bodies of men, consisting bot of those who have been Friends from birt and those who have been educated as suc and have subsequently joined the Society.

Probably the most pronounced attem that has been made of latter time to draw strong line of demarcation between believe and others is that made by the Brethre Has the attempt been attended with suc success as to invite its repetition? Has secured unity of faith and absence from i ternal dissension? If there be any eviden drawn from palpable and tangible facts, i dicative that the making personal applicatio for membership is a highly desirable thi in its effect on the character of Christian co munities, it has not come under the write notice.

In the inquiry we are engaged in it is d sirable to gather whatever evidence may e ist that shall assist us in reasoning from t known to the unknown, even if it seem first sight rather foreign to the subject. this connection the working of Meetings Ministers and Elders amongst Friends ma be worthy of consideration. These meetin are eminently based upon the principle of restrictive membership. Probably few a rangements, civil or religious, in this countr are more elaborate in their machinery th that which is required for the appointment Elders. A similar remark applies in degr to the recording of Ministers. What is t outcome of this elaborate machinery? Val able and favored as Meetings of Ministers a Elders may often be, personal observati and the opinions of others lead the writer the conclusion that, comparing Meetings Ministers and Elders, Monthly, Quarter and Yearly, with the Monthly, Quarter and Yearly Meetings, open to the whole bod the latter are far more edifying than t former.* If such be the case, the inferen

* May not the want of power in Meetings of M isters and Elders result chiefly from two caus (1) the lack of young people in their compositi (2) because they so imperfectly fulfil that object

o far as it goes, is again unfavorable to the olicy of a restrictive membership.

But over and beyond all these considera-ions drawn from the practical working of cclesiastical machinery amongst Friends and thers, it should never be lost sight of, that ere it possible to secure the formation of a hurch entirely constituted of living mem-ers, it would not long remain so. Amongst he first company who received part in the hristian ministry and apostleship* was udas; from amongst the company whom he Holy Ghost had made overseers of the hurch at Ephesus, the Apostle foresaw that orrupt men would arise;† the Epistles to he Seven Churches in the Revelation indi-ate much of mixture in those communities. eaping over long centuries all illustrating he same truth, how much of the earthly ele-ent showed itself in the first generation of riends—the names of James Naylor, John errott, George Keith, recall troubles for hich birthright membership cannot be made nswerable. The same experience was re-eated on a larger scale in the gathering of he first Methodists.‡ Doubtless it was to repare his Church for this ever-recurring ory of spiritual defection, that the Lord esus likened the kingdom of Heaven to a eld sown with good seed in which tares prang up. How significant is the zeal of he servants who would have gathered up the res! How has past experience illustrated he deep wisdom of the Saviour's words: Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest."*

The instance of Christian discipline afford-ed by 1. Cor. v., shows that this teaching was not directed against the excision of open and notorious offenders from the Church. We ap-prehend the great danger of rooting up the wheat is in the endeavor to discriminate by human, and therefore finite, instruments be-fore the fruits, whether of piety or sin, have become palpable.

Reviewing the whole subject, we are brought to the conclusion that the present plan of the Society of Friends in conferring Church membership at birth is not opposed to the inspired teaching bearing upon the condition in which infants enter upon life. It has been shown that the system, or ab-sence of system, by which no profession of faith is asked for from those entering man-hood and womanhood, is defensible on vari-ous grounds. It has been shown that this absence of profession does not imply a mem-bership without conditions. It has been free-ly conceded that such a change of arrange-ment as would require a definite profession of faith in Christ and an application for membership, would probably secure some ad-vantages not now possessed—but the pre-sumption amounts almost to a certainty that with these we should lose some very real benefits that the Society now enjoys, and that we should call up many very serious evils. Incidentally it has been shown that the chil-dren of Friends have been deemed to belong to the Society from its rise. The experience of Friends in the admission of members on their own application, and of existing institu-tions within the Society based on a restrictive membership, as well as the example of other Christian communities, appear in various ways to be unfavorable to the proposal of making membership dependent on personal application. Ecclesiastical history, through sixty generations, demonstrates that no per-fectly pure Church, visible as such to man, ever existed upon earth. The words of Christ Himself preclude our looking for wheat un-mixed with tares. They strongly caution us against any attempting to gather tares that may uproot wheat.

These considerations are to the writer de-cisive against what is termed the abolition of birthright membership amongst Friends. It is a conclusion different from what he once held. This personal matter may be dismissed with the single remark that the change of view has not been lightly made. The reader will judge whether the reasons for the change are adequate.

One further question remains. If the

---

urch association, the imparting of mutual help? every extension of the Redeemer's kingdom on large scale it will be found that the young have d a large share. "Old men for counsel, young en for war." Where counsel only is represented, e tendency is very strong for war against sin to come simply defensive.

The early years of a person's ministry are natu-lly those in which the experience and counsel of ler brethren and sisters would be most valuable; t this is just the time when the Meetings of inisters and Elders are not open to him. Hence e lack of mutual help. The young miss the sdom of age, the old the zeal of youth.

We should anticipate the working of the same inciples, leading to like results, in the ordinary eetings for discipline, if admission to them was ndered more difficult than it now is.

*Acts i. 17.

†Acts xx. 30.

‡In the course of three months, John Wesley entions that seventy-six persons withdrew from e of his societies in the North of England. Du-ng the same period sixty-four were expelled, viz. Two for cursing and swearing; two for habitual bbath-breaking; seventeen for drunkenness; o for retailing spirituous liquors; three for arrelling and brawling; one for beating his wife; ree for wilful habitual lying; four for railing and il speaking; one for idleness and laziness; twen-nine for lightness and carelessness.—Southey's *fe of Wesley*, i. p. 303.

* Matt. xiii. 24–30.

grounds for altering the practice of Friends in relation to their membership, in the direction of making it more restrictive, are insufficient, is any other change possible or desirable? We think it is, and that the true policy will be found in the opposite direction. The care bestowed during the last forty years in the education of the children of non-members by the establishment of schools and the opening to them of others from which they were formerly excluded, the opening of the Society's marriage ceremonial to the same class of persons, and the appointment of committees charged with their special care and oversight, have proved very useful in some localities in softening down the line of demarcation between members and others. We should rejoice to see this line of action extended, and that more effort were used to develop a healthy congregational fellowship in each meeting akin to that which existed in former times;* still, as then, retaining a marked difference in the attitude of the body towards those who had been disowned for overt acts not compatible with the Christian life, until such acts had been condoned by confession and amendment of life.

In the instance of the Ethiopian eunuch,† amongst others, we see how the early Church opened its arms to converts in the first stages of Christian experience. We need a simple flexible machinery, having its mainspring and motive power in love to Christ and His people, that shall bring the Church's help to those who are in the outer courts, it may be, both of the earthly and the heavenly temple. A Church so laboring is twice blessed. It is blessed in the help thus given to those who are weak and out of the way, and it is blessed in the increase of Christian fellowship amongst its own spiritually-minded members through their baptism into unity of spirit, when engaged in this branch of their Master's service. In an early page of this article the desire for more of Christian fellowship was referred to as one of the objects which some hope to obtain in larger measure through a restricted system of membership.

* Whilst, for the reasons already stated, we object to making membership dependent on personal application, we can suppose much benefit might result to the children of Friends from the paying of pastoral visits to them on attaining their majority. At so marked an epoch in life it would seem as fitting for the Church to convey a message of its love and solicitude to its members as it is on the occasions of their removal from one locality to another, when Monthly Meetings do make appointments to visit on the receipt of certificates. Possibly some very simple arrangement of this character might secure many of the benefits other bodies reap from the rite of Confirmation, whilst escaping the very real evils sometimes resulting from it.

† Acts viii. 37.

Christian communion, like earthly friendship, is a thing so delicate and subtle in its manifestations, that its direct pursuit often fails. It is often but feebly felt in the most select companies of even saintly persons, assembled without a distinct object; but it is largely enjoyed by fellow-laborers and fellow-sufferers, whose hearts are warmed by love to Christ, and who seek in their service or their suffering the glory of His name.

For Friends' Review.

## THE WM. FORSTER HOME AT FRIENDSVILLE

To such as have extended sympathy to their friends in the South whose opportunities for improvement have been less than their own, it will probably be interesting to learn that the success of the William Forster Home, one of the lesser institutions lately founded in that region, is no longer doubtful.

Reports from a committee lately visiting Friendsville, East Tennessee, are filled with cheering accounts of the advancement of the work.

The house purchased nearly two years ago in an unfinished state has been completed, it is capable of giving comfortable accommodation to twelve boarders, and has been filled throughout the school term just closed. Improvement in the pupils is strongly marked, they have made rapid advances in the domestic arts. Their intellectual and moral culture reflect much credit on those entrusted therewith, and above all, the tone of Christian love and gentleness pervading the household constrained to the acknowledgment that nothing less than the blessing of the Lord could have produced such favorable results.

Although the earlier steps of the undertaking were retarded by discouragements, it is most gratifying now to be able to state that the advantages held out for the education and home training of young women are more and more valued by those to whom they are offered, and an earnest desire to promote the cause by warm approval and material support was expressed in many quarters. Nor were promises the only evidence of appreciation, friends of the neighborhood have largely aided in the support of a teacher the past year, and indications are favorable that this will do more in the future. But they are not yet able to assume the charge of the Home, which must for a time depend on the gratuity of its generous supporters.

Some additions to the building, such as wash-house, wood-shed, &c., were considered necessary; the possession of a lot adjoining the ground already purchased, appeared important to the welfare of the family, and fencing and fencing were needed to put the premises in the order required by a mo

omestead. Although the amount in the reasury is quite inadequate to the expenses f another year, the committee ventured to ay plans for the accomplishment of the above mprovements, humbly believing that the favor, without which the institution could not hus have prospered, is an earnest of blessng yet to come, and that it is the design of he Great Husbandman to harvest the ingathring with large increase. E.

## NDIAN DEPARTMENT.

### REPORT OF WICHITA AGENCY.

Fourth month 9th, 1872.

The boarding-school has been continued uccessfully since it opened in Eleventh onth last, and the number of pupils has radually increased from fourteen at the eginning to thirty-six now on the roll. uring the whole time the average attendnce has been a high per centage, and now he average, with our present number of cholars, is thirty-one. With three exceptons, all the pupils were wholly unacquaintd with the English language, and these hree spoke only broken sentences imperfecty. The commencement was made by giving nstructions from the charts, a few of which, ith some elementary books, I purchased at awrence, Kansas, a part was furnished by hiladelphia Friends, and others, with some aluable books, &c., were furnished by Superntendent Hoag. From the first, the scholars ppeared anxious to learn, taking great inerest in their lessons, and this interest still ontinues. One class of four in number now eads well in "Wilson's First Reader," and ther similar books of easy sentences. Anther class of eight reads nearly as well, and wo classes of six children are reading with nore or less facility. The others are, nearly ithout an exception, making commendable rogress. Nearly the whole school can count pon the numeral chart to one hundred, or pon the numeral frame by 2s, 3s, 4s, s, &c., rapidly, and most of them can reite the multiplication table to twelve times welve readily. They can also name from n old faded map all the natural divisions of he globe, the principal islands and seas and ther things of interest. I could mention ther things, such as drawing, writing, &c., ut what I have stated will convey some idea f the cheering nature of this school. This is he only school we have yet opened. There re two teachers who have been engaged ost of the time it has been in operation, and rom the nature of the school and the desire f the children to learn, they are both fully ccupied. Thomas C. Battey, from Iowa, nd Alfred Standing, recently from Iowa, but formerly from England, are both teachers of experience, and are zealously interested in the school, and have the confidence of the scholars.

Material is now prepared, nearly to completion, for a school I intend opening for the children of the Wichitas, Wacoes, Tawacanies and Keechies. This school-house is intended for a day-school, and will be ready for occupancy in a short time,—I hope not later than the 1st of next month. The Waco, Tawacanie and Keechie villages are nearly contiguous, and that of the Wichitas about a mile distant. I intend erecting the school-house on a central spot, to be convenient for them all. The house will be 20 by 40 feet, one story, and is intended to be the commencement of something more extensive. From our experience and observation, I am now of the opinion that day schools will have to give place to those for boarding the children.

Such religious labor has been imparted to the scholars by the teachers and others as occasion offered, but there has been no regularly organized system of religious instruction. The schools are dismissed on Sixth-day evening of every week, and they return to their villages, where they remain over First-day. There are circumstances which seem to make this arrangement necessary in the present cramped condition of our accommodations.

Meetings for worship are held regularly on First-day mornings at 11 o'clock, and they are attended pretty generally by several of our employés, and not unfrequently quite a number of them assemble with us. We mostly, when thus assembled, have the company of a few Indians. Dr. Tomlinson paid us a religious visit about the first of the year, and in addition to attending our regular meeting on First-day morning, he held others for the employés and Indians. Those for employés were fully attended, and that for Indians was attended by several of their people, but a large number of them being away on their winter's hunt, the meeting held for them was comparatively small. His visit was acceptable in our isolated condition, and the occasion encouraging and comforting.

A Scripture class meets at 10 o'clock previous to our First-day morning meeting, which is attended by the teachers and several others of the employés, in which a chapter or a designated lesson is read, and historical or other interesting matter connected with the lesson elicited. These readings are regularly continued.

For a few weeks past, I have held meetings on First-day afternoons with the Caddo Indians, at the lodge of their Chief, for the purpose of reading to them from the Holy

Scriptures, and imparting to them such information and instruction as is presented, for their enlightenment in the truths therein set forth, and the attention manifested on these occasions is encouraging. Such meetings, I am led to believe, cannot but be attended with good results when conducted upon the simple grounds of Christian benevolence. It is my aim to extend this mode of instruction until all our Indians can have the advantage of thus meeting together, trusting they may be led on, step by step, until they become more and more acquainted with the blessed fruits of the Christian religion.

Last First-day afternoon, my wife and I were accompanied by Cyrus and Phebe Cook, who are now living here, and at the close of the meeting the Caddo Chief made some interesting remarks about what had been read and explained to him; and he said they needed a meeting-house—that the lodge we met in was small, and not a satisfactory meeting-place. He was informed that we were sensible of his wants, and desirous to have better accommodations for them; but the weather would soon be warmer, when we could meet out of doors, and for the present it was impracticable to build a suitable meeting-house; and with some other remarks our interesting interview ended.

Cyrus and Phebe Cook have been with us about a week, and have entered upon their duties with energy, and seem much interested in the labor before them. Cyrus I have placed at the Waco farm, to endeavor to encourage these Indians in farming, and to look into their wants, with a view to bettering their condition, and interesting them in industrial pursuits and things pertaining to a civilized life. His wife is engaged at the Agency in sewing and making garments for the children at the school, and for others who are needy. Phebe is a Minister. They are members of Richland Monthly Meeting, Indiana, and Phebe has appeared among us to our satisfaction and comfort.

We have been rather short of farm hands and implements for driving on our farming operations, which are somewhat backward, as rapidly as I could desire, but our work is now being prosecuted with vigor and I think our crops will all be in the ground in good time. At the Agency I have had about 40 acres of new ground broken and sowed with oats, and it is now being fenced. The oats are up and look well, and I expect them to be enclosed in a few days. We have also about 10 acres nearly enclosed for a garden, &c., for the purpose of raising vegetables for the Agency and school, and I intend to plant some rice, sorghum, &c., in the same inclosure. Black Beaver, a Delaware Indian, is farming a field of about 250 acres. He has some white laborers, but a large amount o his work is done by Indians. His farming is progressing creditably. Reuben Elliott, with one man, is at the Caddo farm, of about 150 acres, assisting the Caddos in preparing their field for planting, and the Indians are working encouragingly. They have divided the field, parcelling it out to different lodges o families, and they are there with their ponies plowing, and with R. Elliott's assistance and encouragement, will plant and cultivate al this land, I have no doubt, well. For the Caddo Chief we have broken about 20 acres of new land, and I have sent one man to assist him and two or three Indians he has with him, in splitting rails and fencing it.

Some other Caddo Indians have small lots of from 5 to 15 acres they cultivate, who require some assistance from us. These do not include several families of the same tribe who are located on the Canadian River, and one band south of the Washita, and engaged in farming and stock raising quite extensively. Toshawa and Asa-hab-it, Comanche Indians with their bands, who have recently been attached to this agency, are desirous of having some improvements made on land they have selected for a home, about six or seven miles from the agency, near the Washita River, and I have arranged to have some land broken and fenced for them, and we are preparing materials for building a house for each of these chiefs.

Our saw mill is in complete running order and doing good execution in cutting lumber for building houses, fencing, &c. The grain mill has also been in use for grinding corn for the agency, and a considerable quantity has been ground for the Indians. This mill also does its work perfectly. Connected with the mills are workshops for carpenters, wheelwrights, &c., and by the aid of circular saws run by the engine, the work of these mechanics is greatly facilitated.

I had hoped to be able to leave the agency in time to attend our Yearly Meeting next week, but circumstances are such just now that prudence, at least, demands my presence here. Our general labor is now progressing so satisfactorily that I think nothing would suffer materially by my absence on that account, but the Indians of the plains are about holding what is called their "Medicine Council," and at these councils they decide upon future movements. Some of the Indians of this agency appear of late to have gained some influence over the restless and roving bands, and my presence is needed here when the course of the latter seems doubtful. If they settle down peacefully, and particularly if we induce the head men to go to Washington, which I think looks probable, I shall then feel a

berty to visit my native city and the dear iends we have there.

Sincerely thy friend,
JONATHAN RICHARDS,
*U. S. Indian Agent.*

THE following testimonial to the worth of gent Darlington, whose death has already een noticed in our columns, will interest any of our readers:

WASHINGTON, D. C, May 16th, 1872.

*Sir*,—Your letter of the 5th inst., conveyg the sad intelligence of the death of Agent rinton Darlington, on the 1st of the present onth, has been received. Your testimony s to the faithful manner in which Mr. Darngton has performed the difficult duties of e Upper Arkansas Agency, meets the entire ncurrence of this office, and in his death, e Indian Department loses a devoted and onest public servant. Your action in the mporary transfer of Agent Miles to meet e immediate requirements of the service at id Agency, has the approval of this office.

Very respectfully, &c.,
F. A. WALKER,
*Commissioner.*

Enoch Hoag, Supt. Ind. Affairs, Lawrence, ansas.

## LAINNESS AND PECULIARITY TWO DISTINCT TESTIMONIES.

It is of great importance to the establishent of the body in the everlasting truth, hat we "hold fast the form of sound words." n this world of change and of imperfection, is true, there is but little chance that the ure spirit of any original meaning will be etained with accuracy in the popular mind. ven the great theological terms which lie at he foundation of the Christian doctrine, are ariously construed by different sects, so as to ecome bones of contention, and rocks of tumbling, rather than the common fundaental stones upon which men shall build like. But it is for those who desire to look eeper and see more clearly than the worn nd dimmed surface of meanings,—which trikes every eye at first sight,—to expose hanges and corruptions, and invite a return o the original ground from which men have iverged.

The early Friends had a testimony to bear, mongst other evils of their day, against the xtravagant indulgence in the excesses of ashion in dress, costliness in furniture, houses, quipages, and everything that pandered to he vanity of the human creature. PLAINESS OF DRESS is a phrase which had not hen come into use. It might have been emloyed at times in the common sense of simlicity, but as a testimony it was merely comprised in the sweeping witness borne by the Society in favor of humility and modesty in all things. It was a truly Scriptural witness, enjoined by our blessed Redeemer when He queried, "And why take ye thought for raiment?" "Is not the life more than meat, and the body than raiment?" And by the apostle, when he declaimed against "costly array," and bade women adorn themselves with "shamefacedness and sobriety, and, as becometh women professing godliness, with good works." The same witness is borne by the spirit to the converted heart, but is not at all limited to simplicity of apparel, extending alike to every manifestation of self in the form of vanity. It applies to the apostolic age as well as to ours, to all ages and to all countries, and is not limited to a local and contemporary form of dress, but as testified to by George and Margaret Fox and Robert Barclay, is felt by all who accept the truth of the Gospel in its purity and spirituality. We would commend to all the instructive language of Barclay's Apology upon this truly Scriptural duty, in section of the chapter on "Salutations and Recreations," where the author treats it in full.

The opinion held by many Friends of our day, that it is impossible to dress with simplicity and avoid plunging into fashion, without adhering to a certain form, is the only link between this testimony and that of more recent origin, to

PECULIARITY OF DRESS, very often called a "plain dress," more correctly, "the dress of a Friend;" though even that would be only partially appropriate, because the form has varied much in different generations and localities. To this it cannot be said the Scriptures call all believers; nor the Spirit either, inasmuch as the "mind of Truth" leads some into one form and some into another, and the same garb is worn by others whom Friends cannot think grounded in the Truth at all; others, again, being convinced that forms, in religious things, in themselves have an evil tendency, and that simplicity can well be recognized and applied by every heart, especially if strengthened and encouraged thereto by the fatherly counsel of the church. This was the view of the subject taken by that "mother in Israel," Margaret Fox, in a letter recently revived, in which she foresaw and testified against a dependence upon forms in dress as in other things. It must be admitted, however, that the uniform dress has advantages, not merely as a hedge to deter from public appearance in unchristian practices and places, but also, especially in the case of women, to present a more conspicuous testimony to the world against the extreme excesses of fashion. No serious person can contemplate the extrava-

gance of fashionable dress, either in its display or its cost, or the wasteful amount of time, thought and labor bestowed upon it, without lamenting the folly of it. And so deeply rooted is the habit with worldly people that it does seem to demand some startling reminder that simplicity and homeliness of apparel are possibilities, which may be enough to warrant great oddity, as a loud denunciation of so great excess of vanity.

Whatever our convictions may be, however, as to the value of this eccentricity of raiment, we should abandon the error of confusing *plainness* of dress with *peculiarity* of dress. The two are quite distinct. The first is an obligation, enjoined in the Scriptures of Truth and by the founders of our Society. The second is a custom insensibly introduced since, growing out of the other, but not inseparable from it, never yet established by incorporation into the book of Discipline, and yet by many considered quite as expressive as the more ancient testimony of the standing of a member in the church; carried by some to the extreme of a rite, (similar to that of baptism in other sects,) without which a Friend cannot properly participate in the affairs of the Society; by others it is regarded as mingling with good, much ritual danger of substituting an outer form for a safe reliance on the spirit of Truth, which "makes free indeed." We should at least beware lest elevating a mooted usage into the importance of a doctrine, or still worse, into an object almost of adoration, we thus divide the homage of the heart, or waste it upon something which is only a private obligation upon some consciences, as a sacrifice called for of them, but not laid upon the church at large.

P. C. G.

# FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 8, 1872.

DISCIPLES FIRST CALLED CHRISTIANS.—It is sad to reflect that the most worthy name by which the disciples are called is now blasphemed by perhaps the entire population of the city where it was first given as a collective epithet to the followers of the Lord Jesus. The late earthquake in Syria destroyed the Christians' last edifice for worship, and we believe the professors, once numerous, are now extinct. The learned and pious Adam Clarke dissents from those who hold that this epithet was given in derision. In discussing this question he says:

"If the name was given by Divine appointment, it is most likely that Saul and Barnabas were directed to give it: and that, therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character. Before this time the Jewish converts were simply called among themselves, *disciples*, *i. e.*, scholars, *believers*, *saints*, the *Church* or *Assembly*: and by their enemies, *Nazarenes*, *Galileans*, the *men of this way or sect*; and perhaps by other names which are not come down to us. They considered themselves as one *family*; hence the appellation of *brethren* was frequent among them. It was the design of God to make all who believe of one *heart* and one *soul*, that they might consider him as their father, and even live and love like children of the same household.

A *Christian*, therefore, is the highest character which any human being can bear upon earth, and to receive it from God, as those appear to have done, how glorious the title!"

The church at Antioch was the first Gentile Church, and was organized by what we may call *lay* instrumentality, immediately after the death of Stephen, a striking illustration of the adage, "the blood of the martyrs is the seed of the Church."

A "*plant of renown*" sprang up in the metropolis of Syria. The Saints at Jerusalem rejoiced at the tidings, and sent Barnabas, a man full of the Holy Ghost and of faith, who, finding the field of labor very prolific, went to Tarsus to secure the services of the young man whose name was Saul, who but lately destroyed those who called on the name of Christ at Jerusalem [Acts ix., 21.] now "not a whit behind the very chiefest apostle." These two eminent preachers of the Gospel of Grace and Truth assembled a whole year with the Church, which had been so remarkably gathered by the instrumentality of unordained preachers of various nationalities, (some of them Africans,) who were comforted and edified in that distant land by their powerful ministry. Prophets also came from Jerusalem to Antioch with the testimony of Jesus respecting things to come. Thus one of the earliest acts of the infant Church was to send into Judea temporal aid for a famine of which they were supernaturally forewarned.

There is little, certainly, in this narration to sustain the dogma of apostolic succession as held by Roman and Anglican churches. The rational statement of the doctrine is well expressed by Archbishop Whately: "The

true apostolic succession is to be found in the regularly constituted ministry of *any* Christian Church." In this case the Church was edified by the ministry of many who preached the word in the Spirit's demonstration, although not qualified by any human ordination. Dean Alford, of the Church of England, with noticeable candor, says:

"The Lord was pleased here to keep the apostles at Jerusalem and to send forth private individuals to preach the Gospel elsewhere, to show that He was not dependent upon ecclesiastical office, or the power and dignity given to certain men, for the dispersion of His Gospel, but that He had made every Christian to be a declarer of, and missionary for, His Gospel, at His own proper time, and in His own way."

The ancient metropolis of Syria, "beautiful for situation," and the central point for the diffusion of Christianity among the Gentiles, maintained for several centuries a high rank in the Christian world. It was the seat of numerous councils, a famed school of theology and a Patriarchate; but has been the scene of lamentable defection from the pure faith, and of melancholy disaster. Having been graffed into the true vine from which the natural branches had been rejected, this could only stand by faith—an impressive warning being thus extended: "Take heed lest He also spare not thee." Eight or nine times almost utterly ruined by as many earthquakes; the one of A. D. 526 destroyed not less than 270,000 persons, and the recent one has almost depopulated it. The present miserable town, earthquake-riven, and covering less than one-sixth of its former area, no church, no worshipper of the Lord Jesus left for a succession, or a seed, humbles us as we reflect that "the disciples were first called Christians at Antioch."

PLAINNESS AND MODERATION.—These words describe an important testimony of the Society of Friends, set forth in its authorized documents from time to time, in its earlier years, in words so sound, Scriptural and unsectarian as to be applicable to the humble, self-denying disciples in all times. The position of our wise and conscientious members has been and is consistent and tenable, and by the declarations issued during all the centuries of our existence, it is evident that it was never intended to confound *plainness* with the *binding of burdens* or with the inexorable tyranny of any fashion.

It is proposed to furnish next week the advices of London Yearly Meeting on this subject, from 1675 to 1825 (inclusive,) showing the constant predominance of the "spirit of a sound mind." Strength and largeness of mind and catholicity of spirit will enable to discriminate between the broad platform of immutable principle and the narrower and less durable one of conventional usage.

TENNESSEE.—A valued correspondent informs us that the new meeting-house at Maryville, to which many readers of the *Review* contributed, is completed, being built of brick 35x30 feet, and capable of seating comfortably from 400 to 600 persons. Lost Creek Quarterly Meeting was held for the first time at Maryville on the 11th and 12th ultimo. It was largely attended. The business meeting was a time of refreshing from the presence of the Lord. The same testimony was borne respecting four meetings on First-day, which were numerously attended; the additional accommodation of a large Presbyterian meeting-house being kindly furnished on the occasion. The Quarterly meeting at Friendsville, held on the following Seventh and First-days, was attended by 700 or 800 persons, besides three or four hundred in the neighboring grove—people gathering in from the surrounding country. At Friendsville, Friends have a new meeting-house still incomplete for lack of funds. The satisfactory working of the WM. FORSTER HOME is a cause for thankfulness. The bringing together of this truly Christian family of girls and young women will be a bond of union, and will tend to an extension of love and sympathy, and a wider dissemination of the instruction they may have received at the Home.

WILLIAM ROBINSON.—By letters received from this dear friend, we learn of his safe and happy arrival at home after a favorable voyage of less than ten days, having sailed from New York on the 27th of Fourth month last. He writes, "How very precious is the bond which, I feel, unites me to many, very many dearly beloved friends in your

great city! Surely it is one of our dear Lord's own binding, in which we may rejoice with thankfulness as an evidence of His love and goodness to us. Truly, I feel deeply humbled in looking back over these four months and recalling the loving faithfulness of our good Shepherd to a very unworthy little one of His flock. How wonderfully were all His promises verified, so that way was made where there had seemed no way, darkness was made light, and crooked things straight. It was the Lord's doing, and is marvellous in my eyes. May He so bless the work, that His word may indeed "prosper in the thing whereto He sent it."

THE SOUTHERN WORKMAN.—This is the title of a Monthly (of which the fifth number lies before us) edited at Hampton, Va., by S. C. Armstrong, long and favorably known as a friend of the freed people. It spreads before its readers an appropriate selection of matter adapted to its object.

It contains a notice of a National Convention at New Orleans of the colored people of the United States—of the Hampton Normal School, (a most important institution,) etc. The annual subscription is $1 *in advance.* To clergymen and teachers, 70 cents *in advance.* It is handsomely illustrated with engravings.

SURREY COUNTY MEETING HOUSE.—Received since last acknowledgment, from T. C., $6.

ERRATUM.—New England Yearly Meeting commences on *Seventh-day*, the 15th inst., at 9 A. M. It *formerly* commenced with the meeting for worship on First-day. The Meeting of Ministers and Elders now occurs on Sixth-day.

PENOLOGY.—A Baltimore paper records the proceedings of the *Prisoners' Aid Association of Maryland.* We extract briefly from the valuable report of the Managers. At the request of the Association, Governor Whyte has appointed Francis Kirby and G. S. Griffith Commissioners to attend the International Prison Congress about to be held in England.

EXTRACTS FROM REPORTS.

*The Duties*

are in two distinct departments: First, to labor in the criminal institutions of the State, to rescue the prisoners and convicts from a life of ignorance and vice, and to reform them by teaching them the worth of their immortal souls and the happiness to be derived from lives of virtue, honesty, industry and self-respect. Secondly, to work for the temporal and spiritual benefit of the poor in Bayview Asylum and in all the county almshouses.

*Plans and Purposes.*

Vice is the enemy against which we battle, and therefore it is a study to adopt the best measures and pursue the most systematic plans of assault

1. To search out the juvenile offenders who are committed for trial, to rescue them from the contact of a prison, and save them by placing them under wholesome control, with such influences and means necessary for their reformation and moral growth.

2. To extend a kind hand to such prisoners as are arrested on a charge or suspicion of crime, or, as sometimes is the case, through the malice of others; to give them such counsel as such case may demand, and in such ways as their helpless circumstances may require.

3. To give encouragement to the prisoners and convicts who are willing to reform, and at the expiration of their sentence to give them temporary shelter; to obtain employment for them, or if desired, to furnish them with the necessary clothing and transportation to reach their friends at a distance, or to places where they may earn an honest livelihood.

4. To ameliorate the condition of the poor in all the almshouses throughout the State, especially in the most neglected institutions, and to furnish them the Gospel, that most potent relief to suffering souls.

5. To make discreet suggestions to the proper authorities, to improve the discipline and the government of the inmates in the criminal and humane institutions we visit, when and where it is found to be expedient.

*The Necessity of Labor in Prison Reform.*

*Idleness* is the tempter of virtue, and *idle brains and hands* the working tools of Satan. We need not go far away to learn that reform will not commence or continue without application of labor. Still, serious objections have been made by some of our citizens to the manufacture of articles in the State prison, or to inaugurate any system of work. To meet this objection we will state that the whole number of convicts in the United States is estimated at about 15,000, a fact which shows that so small a number could never injure the wide-spread communities of trade. Moreover, the objection will be of still less weight when we consider that it has long been the custom with dealers to *go to Massachusetts* to make their purchases of shoes, furniture, tin ware, and other available productions, which are *made in the State prisons.*

Two years ago the Legislature of Maryland made an appropriation of $30,000 for improvements in the penitentiary, to construct new buildings and to repair the old departments of the institution. This amount was most judiciously expended by the Board of Directors for the desired object. The workshops were enlarged, thus obtaining room necessary to employ all the inmates who are physically able to work. The indolence suffered to exist among many of the convicts was disgusting and a sinful waste of time. This, however, was no fault of the Board of Directors or of the Warden. The room and tools for labor were inadequate to the number of inmates, who, with proper facilities, could have been put to work. With the increased opportunities for labor, and under the excellent administration of Gen. J. W. Horn, we believe that this institution will be almost, if not entirely, self-supporting, and thereby rid the State of a heavy tax. We would not be content with this should

the system interfere with the reformation of the criminals, which we regard as of the highest importance. On the contrary, it will give them habits of industry, and inspire them with the hope and encourage them with the prospect that when they shall be discharged from their terms of sentence they will have acquired the means of earning an honest livelihood.

That penal institutions can be made profitable is no longer an experiment. Examples both eminent and encouraging are before us. The Hon. Gideon Haynes, Warden of the Massachusetts State Prison, in the annual report for 1870, furnishes the following satisfactory results. He says:

*Receipts for the Year.*

Our receipts for the year, with stock on hand, were $149,047.41, and our expenses, $122,265.72, leaving a clear profit of $26,781 69. The following is the pecuniary result of the last four years:

| | |
|---|---|
| Profit in 1867, . . . . . | $22 346.16 |
| Profit in 1868, . . . . . | 27,646 49 |
| Profit in 1869, . . . . . | 28,556.05 |
| Profit in 1870, . . . . . | 26,781.69 |
| Total in four years, . . . | $105,330.39 |

It was a favorite maxim with Howard, "*Make men diligent and they will be honest.*" In her labors to reform the women in Newgate Prison, Mrs. Fry's first efforts were directed to the introduction of industrial labor. A female officer or forewoman was engaged and paid to teach the women needle work in the jail at Edinburgh. From Prison documents approved by the New York Prison Association: "The ranks of criminals are recruited chiefly from the class of persons who have no regular business. More than eighty per cent. of our imprisoned population belong to this class, which shows to what an extent the want of a trade is an occasion of crime."

That enlightened prison reformer, Col. Montesinos, of Spain, who introduced into his great prison at Valencia, averaging a thousand inmates, no less than forty-three distinct trades (among them printing), allowed each man to choose the trade he would learn, at the same time encouraging his industry by allowing to him for himself from one-third to one-half of the earnings of his labor. And what was the result? A prison administration conducted mainly through correct sub-officers; a prison wholly self-supporting; prisoners diligent, contented, cheerful, obedient; disciplinary punishments almost unknown; and recommittals brought down from fifty per cent., the proportion to which they had risen previous to his incumbency, to zero, for during the last three years of his administration, not a man came back who had been in the prison before.

* * * * *

In answer to the question, "What is the chief prevention of crime?" the report says: "Increase the forces an hundred fold to save the children. Train the children to sober habits, useful employments and true piety. Untrained children are the roots of the cancer that devours society," and then gives a number of statistics to substantiate the answer. In regard to the female department of the work it says: "This is actively carried on through the co-operation of Mrs. Doll. Miss Sallie Guest, by the use of the melodeon and her sweet singing, has rendered very acceptable service to the prisoners in the Baltimore City jail. Miss Foster has served especially in the female Sunday school of the penitentiary, and Mrs. Williams has been active in securing homes for discharged prisoners. The attention paid discharged female convicts from the penitentiary has been followed by the most satisfactory results.

Copious extracts might be given, but these must suffice. The subject were not easily exhausted, and its importance, considered in reference to humanity, civilization and Christianity, has a strong claim on the earnest thoughtfulness of every good citizen.

MARRIED.

WISTAR—DORLAND.—On the 28th of Fifth mo., 1872, at an appointed meeting held at Friends' Meeting-house, Minneapolis, Minnesota, Bartholomew Wistar, son of B. Wyatt and Annabella C. Wistar, of Philadelphia, both deceased, to May Dorland, daughter of John F., and Mary A. Dorland, of Wellington, Prince Edward County, Ontario.

DIED.

COLLINS.—On the 7th of 5th month, 1872, of a short illness, Percival Collins, son of the late Isaac Collins, in the 41st year of his age; a member of the Western District Monthly Meeting, Phila. His last hours were all peace. Almost his last words were, "My *trust* is in the *mercy* of God, through Christ Jesus our Lord."

POPE.—Suddenly on the 27th of Fourth month, 1872, Isaiah Pope, in the 67th year of his age.

COOK.—On the 29th of Seventh month, 1871, Jane Cook, widow of Daniel Cook, in the 90th year of her age.

WEBB.—On the 9th of Second month, 1872, Stephen Webb, Jr.

HAMBLIN.—On the 29th of Third month, 1872, Lydia, widow of Allen Hamblin.

These four Friends were all members of Windham Monthly Meeting, Maine.

WING.—At their residence in Chicago, on the 17th of Fourth month, 1872, Mary S., wife of Abraham R. Wing, in the 60th year of her age; a member of Chicago Monthly Meeting. Though confined to her bed only a short time, she had for several months been in failing health; always cheerful and uncomplaining, which was a remarkable feature in her Christian life. Clear of fault-finding, or unkind criticisms of others in any way. A few days before her death she spoke to the family very comfortingly and most cheerfully of the prospect. The last and closing moments of her life were beautiful—so trusting and peaceful. At one time she said, "Happy! happy! happy!" and only a few minutes before the close she uttered: "Home! home! home!" and, after a pause, "Take me, loving Saviour, in thy arms to the shining shore"—and then quietly ceasing to breathe she passed away.

MENDENHALL.—On the 15th of Fourth month, 1872, at the residence of his father, near Georgetown, Ill., Ellis Monroe, son of Richard and Louisa Mendenhall, aged 18 years and 6 days; a member of Vermillion Monthly Meeting. Accidentally thrown from a wagon and caught between the wheel and a tree, he was fearfully mangled, and died in about nine hours. He was favored to retain his reason perfectly until within a few minutes of his departure, and bore his suffering, though intense, with unmurmuring calmness. Though the summons came as a "thief in the night," yet he appeared to be resigned to obey the call of the messenger.

GENERAL MEETINGS.

GENERAL MEETINGS will be held as follows: (*See Review of 1st inst.*)

At Smithfield, Jefferson Co., Ohio, beginning on the 14th of Sixth month, at 7 P. M.

At Salem, Iowa, on the 14th of Sixth month.

# CORRESPONDENCE.

[*New York Yearly Meeting.*]

*Dear Friend Wm. J. Allinson:*—Our Yearly Meeting assembled at the usual time Sixth-day morning. Ministers in attendance from other Yearly Meetings: Lindley M. Hoag and Ruth C. Hall, from Iowa; Lydia P. Stover, from Canada; Elizabeth L. Comstock and Phebe B. Hathaway, from Ohio; Deborah C. Thomas, from Baltimore.

Epistles received and read from all the Yearly Meetings except Philadelphia, and committee appointed to prepare replies.

The meeting being informed by the one from Indiana that they had received the approbation of the other Yearly Meetings, they had directed the new Yearly Meeting in Kansas to be opened in 10th mo. next, and invited us to appoint a committee to attend the opening, a committee was therefore appointed to nominate a committee, and the Epistle Committee directed to prepare an epistle to the new Yearly Meeting.

*Afternoon.*—Same clerks re-appointed as last year.

A case of difficulty in LeRay Quarterly Meeting was taken up and a committee of inquiry appointed. Trustees' of Murray Fund report read. The proposition for a General Conference, made by Western Yearly Meeting, was again considered and approved, to be held in New York in 11th mo. next, and a Nominating Committee appointed to present names for our delegation, to be composed of men and women.

*Seventh-day morning.*—Report of committee having charge of Union Springs school made a satisfactory showing. The institution has been self-sustaining.

Report of Standing Committee on Peace was well received by the meeting, and the funds called for promptly appropriated.

The afternoon was given up to a public meeting in the interest of First-day schools, under the direction of the Yearly Meeting's Committee, which was very large. It adjourned to the evening, when another session was held of very great interest.

Crowded public meetings held First-day morning and afternoon, and one in the evening, appointed by D. C. Thomas.

Second-day morning the meeting is to meet in joint session to receive the minutes of epresenta tive Meeting, which includes the work of the Freedmen and Indians. In great haste, affectionately R. L. M.

64 CALDE DE MATAMORAS, MATAMORAS, MEXICO,
5th Mo. 11, 1872.

*Esteemed Friend Wm. J. Allinson:*—Since writing my last it may be said of our city "without were fightings, within were fears." The dread sound of riflery and sight of marching divisions have shown us the horrors of war brought close home to our feelings and almost to our very doors. The expectation of an open bombardment caused a very general evacuation on the part of strangers, though we have been busily preparing peace tracts in our rooms without intermission, and owing to rigid passport rules have been in Brownsville less than usual. Having been assured by resident friends that the construction of our rooms and use of Rio Grande water were the chief causes of the repeated attacks of illness, and the increase of attendance at our First-day school making more room necessary, caused us to think it best to remove again to larger rooms adjoining our former home and opening into the same yard. This gives us a room 25x20 ft., well lighted by three pairs of folding doors, mostly of glass, with lights and ventilators above, to use exclusively for our schools and meetings for other purposes. We have planned to open a school for Protestant children, and hope to complete arrangements shortly for this purpose. We cannot attempt to teach Spanish scholars in addition to our other duties, nor would we feel competent to teach them, as of course our Spanish is very broken. We, however, can find a teacher, and probably nearly enough paying scholars to open a school, if some friends will pay the tuition of some poor Protestant children. We have four girls in great need of education and without means, with whose condition we are personally acquainted, and another family receiving instruction at home by members of the family who may wish to join us, but as all but the youngest child are girls, and the husband hiding from the conscription officers, they are unable to pay. If some Friends with abundant means are willing to aid in this way to educate some Spanish-Mexican girls, who otherwise must grow up without instruction, even in elementary branches, we believe they would accomplish a permanent good, and realize how blessed it is to give. Our book and tract work continues active; a boy who had been selling for us before the large box arrived, became so dishonest that we were obliged to dismiss him, and for a week we had no boy to sell for us, though two stands in the market were kept supplied. Since, however, a nearly pure son of Guatimozin, thus far perfectly honest,

has been selling, in every part of Matamoras, tracts and books, including Bibles and Testaments, so that we have been enabled to spread printed truths with increased energy. The cost of this colportage has been borne by the sales, and we hope to have much to re-apply when the sales are finished. The attractive children's 18mo. tracts are all gone, and the 16mo. series are rapidly being distributed, as well as other issues.

The attack upon Matamoras resulting in the retreat of the revolutionary party, Gen. Ceballos left the city a few days since in pursuit, with nearly all of the government troops. During the two days of fighting west of the city the forces and commanding officers had passed us frequently, as this street was used for all such purposes between the headquarters in the city and the Monterey gate of the city walls. We were surprised on the morning of his departure, to see our street occupied by a passing crowd of females, pure daughters of Anahuac, shabbily dressed, wearing the broad Mexican sombreros, or hats, not used by the females of Tamaulipas, and carrying gourd-shell canteens and small packs of clothing. These had come with the soldiers from Vera Cruz, and the soldiers refused to march onward without them. This gave us a stern view of the immorality of war and its degrading influences. One of these and two men that were murdered in the same struggle were found in the Rio Grande next morning. Besides those passing our street, several passed in company with the soldiers and baggage wagons in Calle de Bravo. In being made the unwilling spectators of such scenes, the degradation of the sons of Guatimozin has been made painfully manifest. We have not seen a single white soldier, except the officers, in all the government troops. The conscripted city troops are of all classes. We hope that Matamoras will be left undisturbed for a time at least, though we are under strict military rule, and can only secure daily passports to any point beyond the fortifications. The war is supported largely by forced loans, which are generally never expected to be paid. The seizure of horses paralyzed some companies, until a few were returned by public order. Provisions from the country rose in price, and water was twenty-five cents per barrel, those using carts much higher. By the willing hands and benevolent hearts of those from whom we expected no assistance, our meeting room has been fitted up and partially seated, so that the former parlor of Gen. Palacios resounds to the words of the Prince of Peace, read by an interesting company of Spanish-Mexicans, who give diligent attention to our broken remarks. The beautifully lighted office of the Bible agency for Tamaulipas, and the prospective office for Peace Publications for Spanish America, was a few months since one of the chief rooms of the military commander of the line of the Rio del Bravo, (Mexican name of the Rio Grande.) After a diligent search we could find no other suitable rooms with cistern water in this part of the city. Friends who will be willing to educate the girls we have mentioned, in elementary branches, can forward funds to R. L Murray, or to us, at Brownsville, in P. O. orders on that office. Anticipating such donations we shall admit them into the school at first. We will give full reports to those who will send the funds.

Truly thy friend,

SAMUEL A. PURDIE.

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(*Chicago Relief.*)

CHICAGO, 4TH MO. 12TH, 1872.

*William J. Allinson—My dear Friend:*—*Friends' Review* of 1st month 27th contained a report of our Relief Committee from commencement of work in Tenth month to First month last, showing at that time a cash balance on hand of $2110.20 and about $500 worth of goods, provisions, &c. Herewith I send report from that time to first of present (4th) month.

Soon after our report in First month the call for relief very much increased and became rather more pressing than previously, and continued so throughout First and Second months, so that at times we shuddered at the thought that unless new supplies were soon sent, our work must stop, and that too at the most trying time of winter. Several times our funds and goods were about exhausted when the suffering was severe, and the importunities, though mostly modestly made, were nevertheless pressing. But we were being mercifully cared for, as on each occasion, before the "measure" was entirely run out, we were made to rejoice by the reception of fresh remittances, mostly from our friends in Philadelphia. In the meantime, as our report shows, we were also receiving numerous packages of clothing from different points, and a nice little stock of about $500 worth of goods from the Cincinnati Chicago Relief Committee, which were very acceptable and quite a help to us.

The nine bales of blankets sent us by Philadelphia Friends, which they received from England, were very nice, and nothing in all our supplies gave so much comfort and satisfaction. A few of them we sold, and invested the proceeds in a cheaper quality of blankets, for a class of person who would not take care of and appreciate so good an article.

We were notified in latter part of last Twelfth month that Friends in London had

shipped us about £200 worth of warm winter dress goods. As yet they have not come to hand, and we fear they are either lost at sea, or detained by carelessness or some other cause in the custom house at New York or Boston. Neither have we received bills of lading for them, therefore cannot tell by what vessel they were shipped, or what port they would arrive at. Our friend Benjamin Tatham of New York is kindly endeavoring to trace them up for us.*

By the report it will be noticed we have sent some goods to Wisconsin and Michigan fire sufferers. We had hoped the wants in those sections had been well supplied, as the proclamations of the Governors of those states led us to believe was the case, and I so wrote many of our friends both in America and England who had inquired after them. And only a few weeks ago incidentally learned that on the outskirts of the burned district there was still a good deal of destitution.

I immediately wrote to two Christian ladies, one at Marinette, Wisconsin, and the other at Escanaba, Michigan, who were highly recommended to us, and had been engaged in this work in the outer districts all winter. Replies were very soon received from them such as induced us to purchase and send at once about $250 worth of suitable goods to each of them. We have since had letters from them acknowledging receipt of the goods, being highly pleased and grateful for them. One says she had "already made up packages for about fifty families," (goods in only two or three days before,) which was quick work.

Our English Friends, as well as some in Philadelphia, have all along seemed concerned about the Wisconsin and Michigan people. It therefore affords us great pleasnre to report satisfactory attention and good service rendered in that direction.

On the 20th of 3rd month, by letter from Joseph Lester Godlee, we received remittance from our dear Friends in London of £480, amounting in our currency to $2524.56, which is particularly acceptable just now, enabling us to assist a class of destitute worthy families who are making every possible effort to get started in little homes of their own, either by renting, or putting rude tenements on their own ground, which will be a great relief, many of them having been huddled together in uncomfortable unwholesome little rooms all winter, or separated and scattered around, very often under trying exposure.

While the responsibilities and the work have fallen on only a very few of us, making it at times seem somewhat onerous, we feel thankful that we have thus far been favored to get along with it to good satisfaction, and while we yielded ourselves willing instruments in dispensing the bounty so liberally sent us by our friends, we trust we have been spiritually blessed. For in ministering to the sufferings and necessities, the result of such a terrible calamity, I believe the effect has been and invariably will be, either to tender or harden our hearts. How deplorable if the latter should be the condition of any who are now or have been engaged in this work.

The Bibles and Testaments sent, also those obtained here, were very gratefully received by many we found who had lost that treasure also by the fire. The five large reference Bibles sent us from Philadelphia were fully appreciated.

Affectionately thy friend,

JOSEPH JONES.

P. S.—In our former report we failed to mention that the first shipment to us of about half a car load of provisions from Richmond, Indiana, came under the special care of our friend Oliver White, who kindly remained with us a short time to assist us. This notice, though seemingly at a late hour, I deem due to him, as well as those who sent the supplies.

J. J.

*Report of Executive Committee of Friends' Relief Association of Chicago.*

CHICAGO, 4th Month 1st, 1872.

Since our last report we have received from Friends and others the following goods, viz:—From Friends of Garfield, Ohio, two barrels of clothing; from Martha S. Shotwell of Rahway, New Jersey, one box of clothing, quilts and comforters; from Friends of Providence, R. I., one box of clothing; from Sarah Lathrop and others, of Vermont, one box and one barrel of clothing; from Friends of Philadelphia, six boxes of clothing and comforters; from Friends of England, nine bales (450 pairs) blankets; from parties in Muscatine, Iowa, one box of clothing and bed clothes; from Friends in Salem, Indiana, one box clothing; from Cincinnati Relief Committee, one large box dry goods and five boxes boots and shoes; from Young Men's Christian Association of this city, eight barrels and three boxes of clothing and bedding; from the Ladies Christian Union of this city, several packages of clothing, &c.

From Friends of Philadelphia, the following Bibles and Testaments: 5 Reference Bibles, 25 School Bibles, 50 Testaments and Psalms, 12 mo. 50 Testaments and Psalms, 24 mo.

From American Bible Society agency here, through letter from Augustus Taber, 50 School Bibles, 50 small Testaments.

From a kind young lady of Chicago, 1 dozen German and American Bibles.

Besides the distribution of these goods, we have manufactured and distributed, since our last report, forty five comforters, making in all two hundred and sixty four, also over fifty quilts.

The whole number of families assisted since our last report is eight hundred and eighty-five, mak-

*At a later date, a letter from Benjamin Tatham states that the English goods, (five cases) were found in Boston Custom House, and sent en route to Chicago.

ing in all about fourteen hundred, or about seven thousand persons.

TREASURER'S REPORT.

| | | |
|---|---|---|
| Amount on hand from last year, | | $2110 20 |
| Rec'd of Enoch Beard of Iowa, | | 1.00 |
| " " Daniel A. Heaton, Ohioville, N. Y. | | 16.50 |
| " " Thomas Wetherell, Wilmington, O. | | 8.50 |
| " " W. H. Chase, Union Springs, N. Y. | | 50 00 |
| " " Friends of Whitewater Quarterly Meeting, per Parvin Wright, Richmond, Indiana, | | 200.00 |
| " " Penrose Chaplin | | 5.00 |
| " " W. H. Hoyt, | | 5.00 |
| " " Friends of Philad'a, | $1500.00 | |
| " " " " | 1000.00 | 3525.00 |
| " " " " " | 1025.00 | |
| " " Blankets and other goods sold or exchanged | | 110.46 |
| " " Rebate on freight, | | 5 37 |
| " " Friends of London, England, by letter from Joseph Lester Godlee, | | 2524.56 |
| | | $8561.59 |

CASH PAID OUT.

| | | |
|---|---|---|
| To various persons in small sums, | | 513.10 |
| " Expense account, | | 105.27 |
| " Fuel, | | 40.00 |
| " Furniture, | | 15.00 |
| " Provisions, | | 50.14 |
| " Wages to assistants in the work, | | 179 50 |
| " Merchandize, | | 4773.65 |
| " Merchandize sent to Michigan and Wisconsin, 3d mo. 29. | | 496.55 |
| " Balance on hand 4th mo. 1st, 1872. | | 2388 38 |
| | | $8561.59 |

JOSEPH JONES, Treasurer.

The most pressing want for winter goods being chiefly supplied, we were fully united, early in Third month, in discontinuing the further purchase of goods for distribution, believing the funds then on hand, or which might afterward be received, could be used to much better advantage in assisting in the payment of tax, rent, building small tenements, and various other matters of necessity which money alone could procure.

We have under our care now quite a number of widows, as well as other persons, and families, who must have further assistance in this way or suffer sadly.

We have stopped the expense of wages, each member of the committee as well as one or two of our former visitors, agreeing to visit and investigate, free of charge, such new or old cases as may from time to time need attention, and report to the treasurer the amount of aid proper (if any) to be given.

On behalf of the committee,

JOSEPH JONES, Chairman.

W. B. WICKERSHAM, Secretary.

Selected.

## UNSEEN PURPOSES.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17.

This world is full of suffering: along the mournful air
The notes of sad complaining are ringing everywhere;
Love shieldeth not her idols from death's unsparing darts,
And the whole wide earth is teeming with crushed and broken hearts.

Yet, were no clouds of sorrow around our pathway driven,
This world would be a paradise—we would not dream of heaven!
The erring heart to purify, is sent the chastening rod,
To discipline the spirit and draw it nigh to God.

We are bid to bow in meekness to the loss of those we love,
And are pointed to the mercy of a Providence above,
To raise the heart to Heaven with a meek and holy trust,
And silence its repinings that have bowed it to the dust.

We may not *see* the purpose why our hearts are pierced and riven,
Yet with a faith undoubting, let us still look up to Heaven!

This life is full of trial, yet we know that One above
Looks ever down upon us with a sympathizing love,
And pitieth our infirmities, though others may deride;
For the heart has not a sorrow by which He was not tried.

O! let us then be patient, be meek, and murmur not,
Though clouds, and gloom, and shadow, surround our earthly lot;
And when the heart repineth, think of that Holy One,
Who meekly bore and suffered, to win for us a crown!

We know that life hath mysteries; for God hath not designed
To shed His great omniscience on the lowly, finite mind;
And when the soul is ransomed, and the fount of life unsealed,
The mind shall grasp infinity, and all will be revealed.

Then let us place the anchor of our confidence and trust
On the might of the Creator, the Omnipotent and Just!
Whose will we may not question, nor the hidden motive tell,
Yet rest in the assurance, that "He doeth all things well."

Selected for Friends' Review.

## A VOICE FROM HEAVEN.

I shine in the light of God;
His likeness stamps my brow;
Though the valley of death my feet have trod
And I reign in glory now!

No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath roll'd and left its stain.

I have reach'd the joys of heaven:
I am one of the sainted band;
For my head a crown of gold is given,
And a harp is in my hand.

I have learn'd the song they sing,
Whom Jesus has set free,
And the glorious walls of heaven still ring
With my new-born melody.

No sin, no grief, no pain;
Safe in my happy home;
My fears all fled, my doubts all slain,
My hour of triumph 's come!

Oh! friends of mortal years,
The trusted and the true!
Ye are watching still in the valley of tears,
But I wait to welcome you.

Do I forget? oh, no!
For memory's golden chain,
Shall bind *my* heart to the hearts below,
Till they meet to touch again.

Each link is strong and bright:
And love's electric flame,
Flows freely down like a river of light,
To the world from whence I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war,
And the storms of conflict die!

Then why should your tears run down,
And your hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 4th inst.

GREAT BRITAIN.—Later advices than those given last week indicate the probable failure of the attempt to reconcile the conflicting views of the two Governments respecting the presentation of claims for indirect damages, to the Geneva tribunal. The London *Observer* stated on the 1st inst., that the Cabinet had had under consideration the last communication from the American Government but that no solution was reached likely to lead to an agreement. It is understood at Washington that the modification made by the Senate in the proposed supplemental article of the treaty is unsatisfactory to the British government. The exact character of that modification has not been made public. It is said, that the President and Senate consider that they have made all the concessions compatible with national honor, and that unless England accepts these concessions as sufficient, the supplementary negotiations must fail. The next meeting of the arbitrators at Geneva was fixed for the 15th instant, but they have power then to adjourn to such a day as they may think proper, if they desire to await further action by the governments. It is said that a failure to agree on the question of the Alabama claims will not necessarily endanger the settlement of the other matters included in the treaty and submitted to separate arbitration.

In the House of Lords, on the 31st, the Earl of Derby urged the government to produce the text of the supplemental article to the treaty, with the Senate amendments, as the House needed an understanding of the position of the negotiation; but Earl Granville declined to comply, as the negotiations had not been brought to a close. He also declined to answer inquiries whether the government would proceed with arbitration if the indirect claims were not withdrawn, and what instructions had been given to the British representatives at Geneva. In the House of Commons, Gladstone promised to give satisfactory answers after Congress should have adjourned. On the 3d, he said, that owing to the postponement of that adjournment, he could not yet make a full explanation, but he declared that the supplemental article did not leave the subject of indirect claims, present or future, open for misunderstanding hereafter. He gave some account of preceding negotiations, and said the suggestion was made that England should draft an additional article whereby she was to make certain agreements for the future, and the United States was to undertake not to press the indirect claims. This suggestion was accepted and acted on, and the difficulty which has since arisen, did not touch the main point. Dissatisfaction was expressed by some members, who considered that the agreement did not amount to a complete withdrawal of the obnoxious claims; and a notice was given in both Houses of a motion for an address to the Queen, asking that Great Britain withdraw from the arbitration unless the indirect claims be abandoned by the United States.

SPAIN—At the session of the Cortes on the 30th ult., Admiral Topete, President of the Council, stated that the Ministry recognized the validity of the convention made by Marshal Serrano with the insurgents in Biscay, pardoning those who voluntarily surrender. Upon this Zorilla moved a vote of censure upon Serrano, which does not appear to have been acted upon. Topete had requested the Opposition not to question the government relative to Serrano's course, but a member proceeded to do so as soon as the excitement caused by Zorilla's motion had died away. The President of the Cortes refused to answer, and the deputy insisting, the President declared the action insulting to him, and withdrew from the Chamber, which then became a scene of general tumult. Great excitement is said to have been caused by Serrano's course, and it was thought probable that not only he, but the other new Ministers, would resign; but later accounts reported that the excitement had subsided, and a better feeling prevailed.

MEXICO.—A dispatch of the 2d from Matamoras announced that Trevino, the insurgent commander at Monterey, being hemmed in between two bodies of government troops, from Saltillo and Camargo, attempted to evacuate the place, when he was attacked and defeated, losing the greater part of his men and material, but himself escaping. This puts the government in possession of the entire road from the frontier to the capital.

DOMESTIC.—The statement of the public debt for the 1st inst. showed a total debt of $2 295,833,523.97; cash in the Treasury, $102,316,145.03; leaving a balance of debt of $2,193,517,378.94. The decrease during the past month is $4,226,661 78, and since Third month 1st, 1872, it is $351,942 881.07.

At a meeting held in Philadelphia on the 4th inst., on behalf of the sufferers by the fire at Somerset, Pa., on the 9th ult., it was stated that the burnt district comprised about 30 acres, including most of the business portion of the town; that the fire spread over this space in less than an hour, and the people were unable to save any of their personal effects; that the total loss is estimated at $700,000, of which only one-seventh was insured; and that up to that time, only $18,000 had been received from abroad for the relief of those thus rendered destitute. It is hoped that further aid will be given.

CONGRESS.—Both Houses had passed a resolution fixing the 3d inst. for adjournment, but on the 1st they rescinded it, and adopted one extending the time to the 10th. An Amnesty bill has passed both Houses and been signed by the President, removing political disabilities on account of participation in the rebellion, from all persons except members of the 36th and 37th Congresses, officers in the judicial, military and naval service of the United States, heads of departments and foreign ministers of the United States. A Tariff and Tax bill, arranged by a committee of conference, after a prolonged discussion, has also passed both Houses.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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From Advices of London Yearly Meeting.

### PLAINNESS AND MODERATION.

It is much upon us to put Friends in remembrance to keep to the ancient testimony, truth begat in our hearts in the beginning, against the spirit of this world; for which many have suffered cruel mockings, beating, stoning, &c., particularly as to the corrupt fashions, dealings, and language of the world, their over-reachings and vain jestings; that the cross of Christ in all things may be kept to, which preserves Friends blameless, and honors the Lord's name and truth in the earth. 1675.

It is our tender and Christian advice that Friends take care to keep to truth and plainness, in language, habit, deportment, and behaviour; that the simplicity of truth in these things may not wear out or be lost in our days, nor in those of our posterity; and to avoid pride and immodesty in apparel, and all vain and superfluous fashions of the world. 1691.

This meeting, under a deep sense that pride, and the vain customs and fashions of the world prevail over some of our profession, particularly in the excess of apparel and furniture, doth earnestly recommend, that all who make profession with us take care to be exemplary in what they wear, and what they use, so as to avoid the vain customs of the world, and all extravagance in color and fashion; and keep themselves, in respect thereof, spotless and blameless, adorning their profession in all modesty and sobriety: and that all parents be watchful over their children, and careful not to suffer them to get up into pride and excess, but keep them to that decent plainness which becomes the people of God; that their children may not be exposed to ruin by their parent's neglect. 1703.

Let all be examples to their children, in wisdom, moderation, and plainness in language and habit; and not examples only, but also restrain them from anything that might be to their hurt, either inwardly or outwardly; neither providing for them costly and gaudy attire unbecoming godliness, nor letting them have money to gratify themselves therein. 1709.

We exhort all such as are professors of the truth, faithfully to obey the same, in keeping to the cross of our Lord Jesus Christ, and to the several testimonies thereof; so that none may despise the day of small things, or turn aside from the plainness, simplicity, and life of the truth, into the words, ways, customs, and fashions of the world, which are vain, and will perish with the using; God having redeemed His people out of the same, through His righteous judgments in their inward parts: knowing, that whatsoever hath been condemned, and overturned thereby, is never to be built up again, by any who are lovers of the truth as it is in Jesus. 1712.

Advised, that all Friends, both male and female, be careful that their adorning be that "of a meek and quiet spirit, which is in the sight of God of great price;" even as the holy men and women of old, professing godliness, were adorned. O, that our young men and women would follow their example! but to our great grief we find too many of our young men, instead of observing that gos-

pel exhortation to be sober-minded, have given way to lightness and vanity; the pernicious effects whereof have led them into pride, and such extravagances as those who are not of our profession observe, as marks of declension from our primitive plainness. And O, that our young women, likewise, would cease from all unseemly and immodest appearance in their apparel! Certainly both males and females who take such undue measures, fly from the Cross of Christ; and if they do not repent and return, they will thereby suffer great loss. 1715.

Forasmuch as a true Christian practice, and every branch of it, is the fruit and effect of the inward sanctification of the heart, by the Spirit of Christ, for which we are frequently to wait on Him in all humility and lowliness of mind; we tenderly advise, that everything tending to obstruct, or divert the minds of children, or those of more advanced years, from this good exercise, may be carefully avoided and taken out of the way. And it being evident, that the glory and vanity of the world, and the pleasures and diversions of it, are of this nature and tendency; we therefore advise that all parents and masters, in the first place, be good examples to their children and families, in an humble and circumspect walking, and with all plainness of habit and speech; and also, that they be very careful not to indulge their children in the use and practice of things contrary thereunto. For we are sensible that, by such habits, of how little moment soever some may think them, the tender minds of children, while very young, being lifted up, and drawn aside from the simplicity of the truth, a foundation is early laid for those undue liberties, so justly complained of; for a love and delight in such things, imprudently indulged at first, grows up with them, and becomes strengthened more and more into confirmed habits; and thus some have become enemies to the Cross of Christ, and forsaken and opposed the way of truth; which possibly might have been prevented by parents doing their duty, in being good examples, and not cherishing the seeds of vanity and folly in their children, but, on the contrary, prudently discouraging every appearance of evil in them: which necessary duty we earnestly recommend to their serious consideration and practice. 1735.

It is also our concern to exhort all Friends, both men and women, to watch against the growing sin of pride, and to beware of adorning themselves in a manner disagreeable to the plainness and simplicity of the truth we make profession of. O, that they would duly consider that reproof which the Lord, by the mouth of His prophet, pronounced against the haughty daughters of Zion, where he describes even the particularities of their dressings and ornaments, so displeasing to the Lord, and drawing down his judgments upon them!

"I will," saith the Apostle Paul, "that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold or pearls, or costly array; but, which becometh women professing godliness, with good works:" plainly shewing, that such adornings are contrary to the profession of godliness. The Apostle Peter also is very full in his exhortations on this subject: "Whose adorning," saith he, "let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner, in the old time, the holy women also who trusted in God, adorned themselves:" plainly intimating, that those who of old were holy, and did trust in God, placed not their delight in such ornaments. O, that ye would weigh and consider these things! "Let your moderation be known unto all men," and, "grieve not the Holy Spirit of God;" but, be ye followers of Him, as dear children; walking "circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." 1739.

The example of our blessed Saviour and His followers, and of virtuous and holy men in all ages, ought to make a due impression on every considerate mind; and especially on such as have had the advantage of an education in a plainness agreeable to such example.

Let not any such as degenerate in these respects excuse their own weakness, under a pretence of the misconduct of some, who have appeared outwardly plain; an objection of very little weight: for did they rightly consider, they would clearly see, that the very reason why deceivers sometimes put on plain apparel, is, because true men have been accustomed to wear it. We also tenderly advise, that Friends take heed, especially those who should be exemplary to others under their care, that they exercise plainness of speech without respect of persons, in all their converse among men; and not balk their testimony by a cowardly compliance, varying their language according to their company: a practice of very ill example to our observing youth, and rendering those who use it contemptible, and looked upon as a kind of hypocrites, even by those with whom they so comply. 1743.

It is a matter of exceeding grief and concern to many of the faithful among us, to observe how far that exemplary plainness of habit, speech, and deportment, which distin-

guished our forefathers, and for which they patiently underwent reproach and contradiction, is now departed from by too many under our name. A declension from the simplicity of truth herein, hath been, and we fear is, attended with pernicious consequences, in opening the way of some, the more easily and unobservedly, to attend the places of public resort, for the exercise of sports, plays, and other hurtful and destructive diversions of the age; from which truth taught our faithful elders, and still teaches us, wholly to refrain; and indeed the Christian gravity of their lives and actions carried with it a severe reproof, and manifest opposition to the wantonness and levity of such dangerous and sinful pastimes.

Wherefore, we beseech you, be not deceived, nor led aside by false notions of imaginary pleasures, to partake of works of darkness, but "watch and be sober," and, as becometh children of the light and of the day, "abstain from all appearance of evil." 1753.

We find it necessary to remind you, that our worthy ancestors, having their eye directed towards an enduring inheritance, and their affections established upon things above, sought not after greatness in this world; but passed the time of their sojourning here in fear, and in great simplicity of heart, as well as of outward demeanor; endeavoring thereby to reach the Divine witness in every mind, and promote the love of truth and righteousness amongst mankind.

In minds thus bent upon seeking a more glorious inheritance than temporals can afford, the love of this world had little influence. They were shining examples of temperance, justice and truth. A defection from this simplicity of heart and heavenly-mindedness, into the love and pursuit of this fading world, hath obviously prevailed with too many amongst us, and produced the fruits of pride and ambition. These have brought in many wants, from which the simplicity and integrity of our ancestors preserved them. To satisfy these wants, divers have been excited to enter into a larger extension of trade and commerce, than they had stock and ability to conduct. Vain ambition, and evil emulation, have led into higher living, and greater expenses, than their income would admit. Reduced by these means in their circumstances, yet unwilling to lessen their appearance in the world, they have made use of indirect methods to procure a temporary support, which have ended in failures and bankruptcies.

This lamentable defection in some under our name, hath occasioned great reproach, and grievous suffering in the property of many, almost to the ruin of individuals, who placed more confidence in them on account of the self denying profession they made to the world. 1767.

Now, dear Friends, we would mention one subject which at this time has been under our notice; a caution to all, to use moderation in their manner of living; and in this way to seek relief from the increasing expense of the times in which we live, rather than by engaging in more extensive, and often hazardous schemes in trade. By these latter means the mind becomes encumbered, and unfitted for religious service, yea, often for religious thought, and for breathing daily after the spiritual riches, which are to be enjoyed in close communion with God. And let us beseech you to consider, how distant from the state which endeavors to stand resigned to give up all, if required, is that state which indulges itself in ease to the full extent of its power, or is endeavoring by multiplied adventures in trade, to acquire that power which it covets for the purpose of worldly enjoyment. 1810.

A fear has prevailed amongst us, at this time, that not a few elder Friends, and even some who take part in our discipline, have not been sufficiently exemplary with regard to plainness: particularly in the furniture of their houses. It seems, therefore, right to caution all against giving way, in this respect, to the varying, and often costly, fashions of the age. Though it is a weakness which does not seem to savor so much of personal pride, as does vain attire, yet it bespeaks a mind engaged with trifles, and a fondness for show which is inconsistent with the Christian character; and it disqualifies for duly advising such as may rush into further degrees of extravagance. 1809.

Moderation in personal and domestic expense, every way becomes the followers of a Saviour, who was "lowly in heart." We are therefore engaged to press it upon our young Friends, just setting out in life, to beware of needless expense in the furniture of their houses, and in their general domestic habits. Even those who think their property may entitle them to abundance or to elegance, by indulging in costly habits are setting but an ill example to those of more contracted means; and as we are too apt to copy that which coincides with our natural disposition, our want of circumspection may prove an incitement to extravagance in others, and prompt them to use exertions for supporting an appearance, which may divert them from the true business of life,—the daily study to be approved in the sight of God. 1812.

The love of the world operates in various ways to turn us aside from the path of holiness. We believe that it leads many to gratify themselves in dress and language, in a way inconsistent with Christian simplicity. We

are convinced that this departure from our well-known testimony, is an inlet to greater temptations, and we believe that where this salutary restraint is found to be irksome, a desire to throw it off tends to retard the spiritual growth. We therefore affectionately intreat those who may be thus disposed, that they would consider well the motives for their conduct, and reflect whether by this unwillingness to take up the cross to their natural inclinations, they are not so far declining to become the disciples of Christ. 1820.

It ought to be the frequent concern of every one who professes the name of Christ, by watchfulness unto prayer, (a duty often enjoined, but which cannot be too deeply impressed,) to follow the example of our blessed Saviour, and to obey His sacred precepts. If thus concerned he will be anxious by an honest examination to ascertain, whether, by a daily course of self-denial, he is evincing his sense of the marvellous love displayed by the coming in the flesh, and as a sacrifice for sin, of the Son of God, who is "the Light of the world."

We are persuaded, beloved Friends, that if these solemn subjects have their due place in the mind, you will become fearful lest the love of the world should dispossess you of the love of God. In this day of comparative outward ease, and of exemption from great suffering in the support of our views of the pure and spiritual nature of the Gospel, it especially behooves us to be on our guard that we be not gradually drawn aside from the simplicity of the truth as it is in Jesus. It is upon this principle of simplicity that our testimony to plainness in speech, behaviour, and apparel rests. And, believing as we do, that nothing ought to be esteemed little, that forms a part of our Christian duty, we would exhort all our members to an entire consistency on these points. But we would remind you, dear Friends, that this simplicity includes something more; and that it is also incumbent upon us to consider, whether we are not in danger of following the vain fashions of the world in the decoration of our houses; and whether, whilst given to hospitality, we are sufficiently careful to observe due moderation in our manner of living. 1825.

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Condensed Statistics of the Chicago Fire.—The total area burned over in the city, including streets, was 2,124 acres, or very nearly three and one-third square miles. The number of buildings destroyed was 17,450; of persons rendered homeless, 98,500; of these over 250 lost their lives during the conflagration. The following are the footings of the losses: Improvements (buildings, etc.), $53,000,000; produce, etc., $5,262,500; manufactures, $13,255,000; other business property, $65,445,000; personal effects, $58,710,000; miscellaneous, $378,000; total, $196,000,000. Deducting salvage, say $4,000,000, leaves a real loss of $192,000,000. Depreciation on real estate, $88,000,000; loss to business, $10,000,000; total loss, $290,000,000. Total amount insured, about $100,000,000; of which is collectable, say $40,000,000. The contributions for the relief of the sufferers footed up to a total of about $3,500,000; of this sum England stands credited for $858,600, besides paying all her insurance losses in full.

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OF THE FATHER, THE SON AND THE SPIRIT—ONE GOD.

We have already dwelt on the attributes of God the Father, and on those of his only-begotten Son, who is one with Him. But the Scriptures make known to us a third Divine Agent—the Holy Spirit of truth and righteousness—who illuminates, converts, and purifies the souls of men.

When our Saviour was about to quit this lower world, He commanded His disciples to go and teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" from which expressions we learn that these servants of God were to baptize their converts into that faith, of which the Father, the Son, and the Spirit are the inseparable objects. Now since it cannot for a moment be imagined that a mere attribute or influence could be presented to us, as a joint object of our faith with the Father and the Son, this passage must be regarded as containing a clear evidence of the personality of the Spirit.

The same doctrine appears to have been adverted to by our Saviour, when he spoke of the Holy Ghost as of one against whom it is unpardonable to blaspheme. Again, our Lord repeatedly describes him as the Comforter or *Paraclete* of his people. "When the Comforter is come, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness and of judgment." In all these passages the Spirit is described under a personal title, and as exercising personal attributes. On the same principle we find that it was the Holy Ghost to whom Ananias and Sapphira *lied* and whom they conspired to *tempt*. He it who said, "Separate *me* Barnabas and Saul for the work whereunto I have called them;" "who *forbad* Paul to preach the Word in Asia;" "to whom it *seemed good* not to burden the Gentiles with Jewish ceremonies;"

"who *divides* to *every man* spiritual gifts according to his *will*;" "whom we are commanded not to *grieve*;" "and to whom our bodies are to be consecrated as a living *temple*."

While the Holy Ghost is thus represented to us in Scripture, under a personal character, the attributes ascribed to him, are plainly those of the Deity himself. God is a Spirit. Invisible and spiritual in His nature, He fills His own works; He exercises over them an unseen and powerful influence; He dwells and operates in the hearts of men. Nor can we deny the truth of the converse of such a proposition. The Spirit who fills the works of the Almighty, who exercises over them an unseen, yet powerful influence, who dwells and operates in the hearts of men, is GOD. "THE LORD IS THAT SPIRIT."

The union of the Father, the Son, and the Spirit in the work of *Creation*, is conspicuously marked in the book of Genesis as compared with the declarations of the New Testament. When God the Father spake and it was done,—when he said, "Let there be light," and there was light—He created by His *Word*. And at the same time, "the *Spirit* of God moved on the face of the waters." It was therefore in His true and appropriate character that Jehovah spake when He said, "Let us make man in OUR image, after our likeness." The same union in the work of *Redemption*, was memorably displayed, when the Spirit descended like a dove, and lighted on the head of Jesus, while the voice of the Father was heard, saying, "This is my beloved Son in whom I am well pleased." "The grace of the LORD JESUS CHRIST," said Paul, "and the love of GOD, and the communion of the HOLY GHOST, be with you all, amen."

There is no passage, however, which throws more light on this subject than the following: "Howbeit" (said Jesus) "when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore, said I, that he shall take of mine and shew it unto you." Here the Spirit is spoken of as the guide and teacher of the Lord's people, who applies to their understandings and hearts the doctrine of Christ —administers to them of His love and grace—and thus glorifies the Son, by whom he is commissioned. On the other hand, the mercies of the Son are identified with those of the Father, to whom he is himself subordinate, and from the boundless depths of whose compassion, springs the whole mighty system ordained for man's salvation.

Behold, then, the goodly order of truth. The Son is *of* the Father—the only-begotten of God. The Holy Spirit is the Father's and the Son's. The Father *sends* the Son. The Father and the Son *send* the Holy Spirit. Nor can it be denied that in the economy of grace and salvation, they have severally distinct offices which the sacred writers never confuse. The Father originates and elects. The Son mediates and atones. The Holy Spirit regenerates and sanctifies.

While, however, the Scriptures afford us abundant evidence that the Father is God, that the Son is God, and that the Holy Spirit is God, and plainly indicate their order and their respective offices, there is nothing in the sacred volume which in the least degree supports the notion that the Father, the Son, and the Spirit, are separate Deities. So blasphemous and absurd an opinion has probably never been entertained, even for a moment, by any serious reader of the Bible; for it is abhorent from the whole scope and meaning of the book. That sacred writers ascribe to the Father, the Son, and the Spirit respectively, the names and the attributes of the *only true God*—the immutable Jehovah; and at the same time, the doctrine that "there is no other God but he," is not only clearly declared, but is presumed and understood in every page, and almost in every verse, of the sacred volume.

What, then, is the conclusion to which a comprehensive view of Scriptural truth inevitably leads? It is that the Father, the Son, and the Holy Spirit are essentially and eternally ONE.

The distinction to which the Scriptures bear testimony as subsisting in the Deity, is so far from undermining the doctrine of His oneness, that it imparts to that doctrine a fresh energy and a peculiar glory. Certain it is, that where the unity of God is admitted, and this distinction is nevertheless denied, as among the Mahometans and modern Jews, religion loses much of its practical influence and vital power. Yet while the Christian rejoices in the distinct characters and offices of the Father, the Son, and the Spirit, so graciously revealed to us for our instruction and edification, he probably never finds his soul bowed down with so deep a reverence or filled with so pure a delight, as when he contemplates the Almighty as an ineffable glory—an incommunicable name—an infinite and incomprehensible UNITY.

We must now apply these remarks to the argument before us. Were that union and distinction in the Divine nature, which is so plainly declared in Scripture, contrary to reason—that is, *naturally impossible*—we should be driven to the conclusion, that the Bible is so far from being the book of God.

that it can be ascribed only to ignorant and erring man. But God is an infinite and unsearcheable Being, and the least degree of reflection may suffice to satisfy us that there is nothing which reason can disprove in the doctrine of Scripture, that in a certain respect He is THREE, and in another respect, ONE.

Yet that doctrine is *beyond* reason—far out of the reach of our intellectual powers; and this is the very ground on which we hail it as another internal evidence of the Divine origin of the Holy Scripture. While it bears upon us with a native strength and harmony which plainly indicate its truth, and while, when rightly understood, it is found to be full of unutterable blessings for our fallen race, it relates to the unfathomable secrets of the Divine nature, and could not possibly have been discovered by the unassisted discernment of man. To whom, then, can we ascribe the revelation of this doctrine, but to the Supreme Being Himself?

It is not, however, to the fact of its revelation only, but also to the manner in which it is revealed, that we may safely make our appeal. The Father, the Son, and the Spirit are presented to us in the Scriptures as severally God, and as the distinct objects of our faith; and at the same time we are perpetually reminded by the sacred writers that God is ONE. Yet these writers offer no apology whatsoever for this apparent diversity of statement; nor do they make the slightest attempt to explain the mode in which these truths consist. The most mysterious of all doctrines is revealed in their writings with a perfect simplicity; and on the apparent presumption, that no doubts could be entertained, and no casuistry exercised, on the subject.

How different would have been the case, had the Scriptures been written by some of those theological speculators, who have since handled the same subject, in their own wisdom and strength. What scholastic refinements, what apologies for apparent difficulties, what nice distinctions, what extraordinary terms, would have been imposed on their readers?

In the Bible all is simple, powerful, and practical. While enough is hidden to humble us under a sense of our own ignorance, enough is revealed to direct our faith and to regulate our conduct; and the very mode in which the light shines upon us, affords a substantial evidence that it is the light of heaven.

Thus various and satisfactory are the evidences which the Bible, *considered alone*, contains of its Divine authority. Of the particular points which have now been offered to the attention of the reader, and which, after all, are only a selection of evidences, each may fairly be deemed conclusive independently of the others.

Let the inquirer after truth reflect on the general excellence of Scripture; on the moral and spiritual energy which pervades the book; on the concentrated wisdom of a multitude of its particular texts, on the vigor aad usefulness of its larger parts, and on the harmony of the mighty whole; more especially let him compare the types of the Old Testament with the great Antitype of the Gospel; and let him observe the figurative application even of real characters and historical facts recorded in Scripture—all teeming with lessons of Christian doctrine and spiritual religion.

Or let him direct his attention to the agreement between many of the prophecies of Scripture, and the history contained in the same book, and particularly between the predictions respecting Christ, and the narratives of the four evangelists; and let him observe that while the prophecy and the history are precisely matched, the prophecy could not possibly have occasioned the history, or the history the prophecy.

Or let him examine the revelation made in Scripture, of the natural and moral attributes of God our Father; his spirituality, eternity, omnipotence, wisdom, omniscience, and omnipresence; his holiness, justice, equity, long-suffering, goodness, and love—a revelation which throws into the shade all the speculations of philosophers respecting the nature of the Deity, and which irresistibly recommends itself, as of Divine origin, to every candid and serious mind.

Or let him compare the attributes of God with his moral law as it is unfolded in the Bible; let him dwell on the harmony which subsists between them; let him mark the perfection of that law, and the peculiarity of some of its features; and especially let him observe the standard which it proclaims, and the motives which it calls into action.

Or let him observe the exact correspondence of the moral law in its full development, with the example of our Lord Jesus Christ; let him examine the proofs afforded by the gospels themselves that this example was real; and then let him meditate on the strength and beauty of its several parts, and on the originality and Divine excellence of the whole.

Or let him contemplate the Saviour of mankind in that more extensive view which comprehends His whole nature, character and history—His eternal preexistence, His creative power, His incarnation, His miracles, His atoning death, His resurrection, His ascension, His reign of glory, and His predicted return on the day of judgment. More especially let him reflect on that wondrous

combination in Christ of Deity and humanity, which qualifies Him for all His gracious offices, as a Mediator, a Priest, a King, a Judge, and a Redeemer.

Or, lastly, let him dwell on the personal attributes and gracious operations of the Holy Ghost, the Sanctifier; on the distinct character and offices of the Father, the Son, and the Spirit, in the economy of grace and salvation; on their harmony of design and operation both in creation and in redemption; and above all, on their absolute and unchangeable oneness in the glorious Godhead.

To whichsoever of these points in our argument we direct our attention, we can scarcely fail to find in it (if our search be deliberate and sincere) something which will constrain the inference, that the Holy Scriptures were given by inspiration of God.

But the evidences of Christianity in general, and this branch of them in particular, are cumulative. While each article in the series of proofs has its own force, it adds to the cogency of all the others. This fact depends on a general principle, of the truth of which a slight degree of reflection will be sufficient to convince us. If a certain proposition is clearly supported by a single testimony, the proof is so far satisfactory; but when a second testimony is produced, we have not only the insulated force of each, but the correspondence between the two affords a distinct additional evidence that we are deceived by neither. Again, when a third testimony is added, the same effect is produced in a still greater degree, and behold we have "a threefold cord not quickly broken!" The comparison is a just one; three threads have severally their own force, but when twisted together, they produce a cord, of which the strength is far superior to the mere sum of their original forces.

But in an argument like the present, where the series of proofs consists of *numerous* distinct particulars, every one of which possesses an inherent validity, the accumulated force of the whole becomes irresistible. Although parts of the system of Christianity may still be left in obscurity, and lie beyond the reach of human explanation, this is a force of evidence which bears down every obstruction, and ought to dissipate every doubt. Nothing remains for us as reasonable men, but to admit the conclusion, that the religion of the Bible is the TRUTH OF GOD.—*Gurney's Portable Evidence.*

## LITTLE CROSSES.

Christ comes to us morning by morning to present to us, for the day then opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them, and take them up, and follow in his rear, like Simon the Cyrenian? Or do we toss them from us scornfully because they are so little, and wait for some great affliction to approve our patience and our resignation to his will? Ah, how might we accommodate to the small matters of religion generally those words of the Lord respecting the children, "Take heed that ye despise not one of these little ones." Despise not little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met, they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life, which the Lord hath promised to them that love him.—*Moravian.*

For Friends' Review.

## OUR WORDS.

"But being followers of truth in love may grow up into Him *in all things*, which the Head, even Christ." * * * * *

"Wherefore having put away falsehood, speak ye truth each one with his neighbor, because we are members of one another."—*Alford's Revised Version.*

How easy and how common it is for us to use exaggeration or otherwise depart from strict truthfulness, and fail in some slight degree wholly to "put away falsehood." Yet how simple, though adequate in its severe truthfulness, was the language of our Saviour in his conversations. What a lesson to believers who are to be conformed to His image, and to whom He left an example that in this as well as in all the principles of our walk, we should follow His steps.

It is ever a mistake to make the usage of the professing church around us our standard, rather than the example of our Lord Jesus, and the guidance and discernment given us by His Holy Spirit dwelling in our hearts. How in His light shining in our consciences do we often discern by some slight departure from right, in the words, the subject, or the amount of our conversation, that we have not fully followed Him; and practically learn, what no one listening to us may perhaps perceive, that by our words we are justified or by our words we are condemned,—condemned or approved by the Light, even our Lord Jesus, abiding in us.

Strict truthfulness as an important part of Christian practice, has been always a subject of watchful care to those who fervently desire to obey and enjoy to the full the exhortation, "Be ye holy, for I am holy." This led Friends in the beginning to differences in their modes of speech in several respects from those then prevalent. They had full faith in our

Lord as practically and really able to save unto the uttermost all who come unto God by Him. They cast themselves upon Him in faith for this full salvation, and yielded themselves up wholly into His hand. Not only did they know by faith that they had died with Him, had been crucified with Him, but they also put off, as concerning their former conversation, the old man who is corrupt according to the deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness. It was in the carrying out of this in earnest reality that they ceased to use the expression Master to one who did not stand in that relation towards them; and used the singular pronoun in addressing one person. The exhortations, "But be not ye called Rabbi: for one is your teacher; and all ye are brethren." "And call none your father upon the earth; for one is your Father, which is in heaven. Neither be ye called leaders: for one is your Leader, even Christ," (Alford) led them to avoid the use of the title of Doctor (Teacher), or Reverend as applied to a Christian minister; or of "father," though to a venerated Elder, who might be worthy of double honor. While a morbid scrupulosity is to be avoided on the one hand, yet on the other, in the use of language as well as in all points of conduct, the Apostle's prayer is apposite, "That your love may abound yet more and more in knowledge and all perception; so that ye may discern the things that are more excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruit of righteousness which is through Jesus Christ unto the glory and praise of God." R.

# FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 15, 1872.

YOUTHFUL PIETY.—In the article on *The Society of Friends*, in McClintock' & Strong's Cyclopedia, the fidelity of the children in an open and public acknowledgment of their Saviour is thus alluded to:

"No one seemed to think of purchasing exemption from persecution by yielding even in appearance a point of principle,

'No! nursed in storm and peril long,
The weakest of their band was strong.'

And whilst men and women were perishing in jails, even the little boys and girls would meet together at the places appointed, and in the beauty and sweetness of early piety, worship the God of their fathers in spirit and in truth. But not even childhood was sacred from religious intolerance and official interference. These babes in Christ (as truly they might be called) were disturbed at their worship, savagely treated, and sometimes cruelly beaten."

Would that the children of to-day might be stimulated to a kindred devotion to duty. The youth equally with their elder brethren have need to lay hold on eternal life. It is equally their duty and their need to worship the God of their lives. They have the same liability to death. Why should they be less earnest in their allegiance to the blessed and only Potentate who only hath immortality, dwelling in the light which no man can approach unto.

A most painful sensation is often produced by the frequent, many times the habitual absence from our religious meetings of the sons and daughters dearly beloved and longed for in the Lord.

On the other hand, it is a delight and a refreshment to see, as we do in some meetings, clusters of youth with the fresh dew of early piety, their countenances bewraying them that they have been with Jesus. It is a sweet sight and it cheers the fathers, inspiring the feeling that they may depart in peace with the trust that the Lord will have a succession and a seed to serve him. The youthful disciples of the seventeenth century were truly imbued with the martyr spirit, and they endured as serving Him who is invisible. Not only Parnell, Howgill and other holy youth were eminent preachers of righteousness, but many others also at a very early age, were made willing, as was Moses of old, to prefer the reproach of Christ to the pleasures and vanities which the world spread out for their acceptance. Going back to A. D. 1662, we find two boys, the one aged eighteen years and the other 16 years, dragged from a Friends' meeting to Bridewell and cruelly placed in the stocks, where, as well as in the jail, they displayed remarkable constancy and faith and a maturity of intelligent adherence to the testimonies of truth. Whilst incarcerated in Bridewell, these dear boys addressed an epistle to the children of Friends, enconraging them to stand faithful.

The veteran sufferers who valued not their own lives unto the death, could adopt the language of the beloved evangelist, "I have no greater joy than to see my children walking in truth."

The youthful readers of this epistle, warm with the faithful words of exhortation, pondered them as they sat in the worshipping assembly from which they also perhaps were to be shortly forced to prison.

In the year 1664, a wanton magistrate being bent upon the extinction of a Friends' meeting, took away a number of young children, another meeting having been thinned out by imprisonments, till there were but four women and a boy left among the attenders. This boy was dragged away and beaten upon the head with a large cane.

Again, an officer pulled out from a meeting all the children, using a stick with a pointed iron until they were sore and black.

In the Seventh month of 1682, the officers dispersed a meeting consisting chiefly of children; the parents and adult relatives being generally in prison. The children sustained the meetings with regularity, and, says the historian, with remarkable gravity and composure.

It was, says Besse, surprising to see the manly courage and constancy with which some of the boys behaved on this occasion, keeping close to meetings in the absence of some of their parents, and undergoing on that account many abuses with patience. On the 16th of the same month, five boys were set in the stocks for three-quarters of an hour, and on the 28th, eight boys were similarly punished for two hours and a-half. Later in the same year, many Friend's children who were beaten with a fagot stick bore it with a cheerful patience.

On the sixth of the same month, some of them were beaten with a twisted whalebone, and four boys sent to Bridewell. On being released they were threatened with whipping if they ever met together again. About a dozen boys and girls committed to Newgate were from 10 to 12 years of age; the number being soon increased by five boys and soon after with the addition of twelve more children.

In 1664, Richard Poulton was tried for attendance at a meeting at the Bull and Mouth. He was a boy of 15 years. The Recorder in his trial in court addressed him as "little boy." They endeavored to ensnare him with the oath, "but he firmly answered, 'I was not brought up to swearing.'" Being asked to promise to go to church and hear Common Prayer, he replied, "I shall do no such thing." Sentence was passed upon him that he should be "transported beyond the seas to the island of Barbadoes, there to remain seven years."

Our children are not subjected to such severe tests, but the privilege of waiting upon the Lord in spirit and in truth is not less precious now than in the martyr age. Shall the youth faint and grow weary, and the young men utterly fail because "it is a day of ease and prosperity?" Are persecution and peril needed to enable the recipients of the Lord's unnumbered mercies to adopt the Psalmist's words: "A day in thy courts is better than a thousand?" Let not these examples of faithfulness be lost upon us. Let grateful love to Him who giveth life and breath and all things, be our sufficient incentive to worship Him in the beauty of holiness. We beseech you therefore, brethren, *by the mercies of God*, that ye present your bodies a living sacrifice, holy, acceptable unto Him, which is your reasonable service.

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NURTURE.—A genial appreciation of whatever is praiseworthy is of great value. It leads to encourage that which may be ready to perish through lack of kindly fostering.

The office of a parent does not consist in snubbing foibles and frailties and rebuking faults. The habit of cynical consciousness is positively injurious. The skilful gardener does not limit himself to the use of the pruning knife. New exuberant growth (the result of life in a favorable soil) calls for wise repression, but the chief care of the husbandman is to promote healthful, vigorous growth by watering, by feeding, by mellowing the soil. Remove the weeds without hurting the choice plant wherein lies your hope for the future. The good, the model Husbandman maketh the earth soft with showers, and greatly enriches it with the river of God. In a well ordered family, the stimulus of unflattering, judicious praise, (love-begetting because born of love,) is much more frequent than the voice of censure, and tends much more to the development of the perfect buddings of loveliness and virtue, and to the

bringing forth of fruit to perfection. Our heavenly Father pitieth those that fear Him, like as a parent pitieth his children, and rewards with His gently flowing peace the most awkward efforts to do His will. Yet His infinite eye takes perfect cognizance of the imperfection of our best offerings and of our sincerest efforts to serve Him.

In the family the child should have appreciative praise for every right effort, for every dutiful progression. And in the Church, the chief function of the elder, the father, the counsellor, is, not to correct errors, but to foster babes in Christ, to say unto the young men, "be strong," to cheer and invigorate by tokens of Christian unity. Fortified by the fellowship which is in the Father and in His Son, ability would be furnished to lead the willing disciples forth by the right way. "Thus," says a recent writer, "you will create a great incentive to right conduct, and lay a broad foundation for a character which will be redolent with fragant blossoms and succulent fruit!"

RITUALISM DETHRONED, AND THE TRUE CHURCH FOUND.—Wm. B. Orvis, whose remarkable volume with this title we announced some months ago, has nearly brought his manuscript to a readiness for the press. The true spiritual significance of various passages of the New Testament, seems to be overlooked by many good people who tenaciously adhere to a literal construction which has been taken for granted. We regard it as a retrograde step to go from the one, the only, the spiritual baptism of Christ, to that which is in contrast therewith, and which cannot take higher rank than "a shadow of good things to come"—to come after that which is in part, and without intrinsic efficacy, has been done away. Our Saviour said, in reference to typical baptism, "Suffer it to be so *now*." After He had ended the ceremonial system by completing it, then He said, "IT IS FINISHED." Wm. B. Orvis holds that any dependence placed upon typical baptism, is so much dependence withdrawn from Christ, who should be our only hope; and it is our writer's aim

"to present the *Christian dispensation* as the ministration of the Spirit in distinction from Jewish, Greek, Papal, or Protestant sacramentarianism, and High Church Ritualism; and to expose the unscriptural interpretations of such Ritualistic and Materialistic leaders as Colenso, Manning, Carson, Pusey &c., and to unfold the New Testament teachings respecting the way of salvation, and the attainment of the baptism of the Holy Ghost and the higher Christian life."

The book now announced is to comprise 500 pages or more, and its aim is "to sketch the record of the non-ritualistic Churches in all the past ages, and to help toward the ending of sacramentarian and baptismal controversies in the churches, by leading Christians out of the idolatry of rituals and forms, and the bondage of a ceremonial law, to the higher obedience of the moral law, which is the law of love; to present the New Testament baptism as the baptism of the Holy Ghost, and the purifying power of the Spirit of Truth; to call the Churches of Christ to the inheritance of Christian freedom from the entanglements of a ritual bondage which is still multiplying sects on every side to that sanctifying power and unity of spirit and a higher life of holiness, which is the glory of the Christian Faith."

Subscriptions for the book ($2.00 per copy) and contributions, to aid in the expense of publication, may be sent to the Editor or to A. Lewis, at this office, to Richard Cadbury 221 Chestnut St., Phila., or to Joseph Moore President of Earlham College, Richmond, Indiana.

AGENTS and subscribers are respectfully requested, in sending bank drafts, checks, or postal money orders, to have them made payable to the Publisher, A. Lewis, not to the Editor. Much inconvenience will thus be avoided, as the Editor resides twenty miles from the city.

ERRATUM.—A typographical error on page 666 names Francis Kirby instead of our friend F. T. King as having received the Gubernatorial appointment to represent Maryland in the International Prison Congress. Our much valued friend, Ex-Governor Daniel Haines, has a similar appointment from the New Jersey Executive.

NEW YORK YEARLY MEETING.—No further account received in time for this number.

## MARRIED.

BLAIR—HOSKINS.—At a meeting held at Jos Hoskins', Summerfield, N. C., on Fifth month 30th 1872, by appointment of New Garden Monthly Meeting, Franklin S. Blair, of Randolph Co., N. C. to Sallie E. Hoskins, of Guilford Co., N. C.

## DIED.

COWGILL.—At Lamar, Missouri, on the 4th of Third month, 1872, Eli C. Cowgill, formerly of Champaign County, Ohio, in the 25th year of his age; a member of Goshen Monthly Meeting, Ohio. It had been his aim for years to lay a foundation of pure, correct principles, upon which to build a useful manhood, and he was distinguished for a conscientious, upright life. When leaving home and friends, about a year and a half before his death, to cast his lot among strangers, he left a last assurance that he should endeavor always to cast his influence and example on the side of virtue and religion; his adherence to this purpose had gained him many friends, and life was opening before him with fair prospects, but his heavenly Father, "who doeth all things well," soon called him away from earth, we reverently trust, to share in the eternal rest and joy of the redeemed in Heaven.

FISHER.—In peace, at his residence in Clinton County, Ohio, on the 24th of Fourth month, 1872, Jno. Fisher, Sr., aged 85 years; a member of Fairfield Monthly Meeting. Having in his youth sought and found peace with God through Christ our Redeemer, he was emphatically a "Peace-maker." Being a man of a meek and quiet spirit, and of but few words, he had the rare quality of knowing how to control his tongue; and although he never felt called vocally to preach to others, yet by Divine grace he was enabled to set a living example, which others seeing, they are constrained to follow, and thus glorify our Father in Heaven.

OWEN.—At the residence of his son near Bridgeport Indiana, on the 31st of Third month, 1872, John Owen, in the 72d year of his age; a member and a beloved Elder of Bridgeport Monthly Meeting, Indiana. He lived in accordance with the principles he professed, living peaceably, and dealing justly with all men, thus showing his faith by his works. He was one of the first pioneers in organizing Friend's Meetings in central Indiana; he was quite feeble for many years, yet was very faithful to the attendance of meetings up to the last, and at times seemed to have a word of counsel to give to the little ones. His heart was filled to overflowing with the love of Jesus.

STANTON.—On the 24th of Fourth month, 1872, Dinah, wife of James Stanton, and daughter of Jesu and Susanna Hawkins, in the 44th year of her age; a member of Bush Grove Monthly Meeting, Marion County, Indiana. During a protracted illness of over two years she evinced an entire confidence in Almighty goodness, and a patient acquiescence in the various dispensations meted out to her. As her physical strength failed, she grew stronger and stronger in the Lord, surrendering her family and all into His care and keeping. She gave much counsel to her family and friends, and was often exercised that members of our own religious Society might practically exemplify the profession they make. She often spoke of her unworthiness, and of the goodness of God towards her, saying it was all of mercy. Thus in confidence and hope she continued to the end, and we doubt not has gone to receive "an inheritance incorruptible, undefiled, and that fadeth not away."

HOAG.—On the 3d of 4th month, 1872, Joseph Hoag, aged 63 years; a beloved Elder of Weare Monthly Meeting, N. H. It is believed he was prepared for the sudden call.

CARPENTER.—In Indianapolis, Ind., at the residence of her son Nathaniel, on the 15th of Fifth mo., 1871, Anna Carpenter, in the 89th year of her age; a minister of the Gospel. Her last illness was long and painful, but borne with Christian fortitude. As she drew near her close she seemed to draw nearer her Lord and Saviour in trusting confidence, and departed, we humbly trust, to join that happy number who surround the throne of the Lord God and the Lamb, in singing praises forever more.

CARTER.—On the 5th of Third month, 1872, in the 87th year of her age, Edith Carter; a member and Elder of Plainfield Monthly Meeting, Indiana. During the progress of the disease she was scarcely conscious, but for some time previous she had felt that her end was near, and experienced the consolations of peace on its approach.

DOUGLAS.—Near Bloomington, Ohio, on the 2d of the Second month, 1872, Phebe Anna, daughter of John N. and Sarah T. Douglas, in the 15th year of her age. A member of Dover Monthly Meeting. Her friends have the comforting assurance that her end was peace.

SHERMAN.—At the residence of her son-in-law, Stephen Hunt, in Marilla, Erie County, New York, on the 27th of Fourth month, 1872, Lydia Sherman, in the 87th year of her age; an esteemed member of Butternuts Monthly Meeting. Her last illness was attended with much suffering, but the comforting assurance remains that she has entered into rest.

## WESTFIELD SCHOOL.

The Fall Session of the Friends' School at Westfield, Surrey County, North Carolina, will open 8th month 12th, 1872, and continue twelve weeks.

The Winter Session will open 11th month 18th, 1872, and continue thirteen weeks.

The Spring Session will open 2d month 28th, 1873, and continue twelve weeks.

TERMS OF TUITION.

The tuition per month, for those studying Spelling, Writing, Primary Arithmetic, Primary Geography, and Reading as far as the 2d Reader, will be $1.00.

Those above these studies, $1.25; and those studying Algebra, Philosophy and the higher branches will be charged $1.50.

Boarding can be had in the neighborhood for $8.00 per month.

Tuition will be half due at the beginning, and the other half at the middle of each Session.

Arrangements are being made to place new seats and desks in the school-room, and in other respects to make it more comfortable.

Ellen Minthorn will continue to occupy the position of Principal Teacher. She will be assisted by Anna M. Hoover.

Those desiring more information in regard to the school are desired to address JOHN Y. HOOVER, Superintendent, Westfield, Surrey Co., N. C.

## REUNION AT FRIENDS' ACADEMY,

*At Union Springs, N. Y., on Cayuga Lake.*

The TENTH OAKWOOD REUNION is to be held at Friends' Academy, Union Springs, on the 11th of Seventh month next, to renew old acquaintance, compare life-notes, and live school-life over again for a day, in the same halls and oak-wood shades. It is expected that this Decennial Reunion will exceed in interest any previous one, as a large number of those connected with the Institution in former years, are to be present. The afternoon of the 11th is to be devoted to social intercourse, and the evening to the General Reunion Meeting. The closing exercises of the Summer term of the school take place on the following day. The former teachers and the students and friends of the Institution, are cordially invited to be present.

# CORRESPONDENCE.

WESTFIELD, Surrey co., N. C., 5th mo. 25th, '72.

*W. J. Allinson,—Dear Friend:* * * * * * The 24th inst. was the close of our school at Westfield; the day being very pleasant, the people commenced gathering early in the morning around the rude platform erected in the woods near the schoolhouse, and by the hour of 10, there were assembled from the adjoining counties not less than one thousand persons of all ages and ranks, many of them coming on foot over the mountains and hills for many a weary mile; mothers, carrying their babes, walked eight miles, to return in the same way.

The exercises of the day consisted in demonstrations in mathematics, (both oral and written;) reading; examination in geography; chart class; declamations and essays. I have attended many schools and exhibitions, but never saw scholars come forward in such perfect order and perform their tasks so beautifully. Not one out of the large number who took part in the exercises failed in any respect. The teachers, Ellen Minthorn and Anne M. Hoover, also performed their many duties in a calm and dignified manner, showing their ability as teachers. At 11 o'clock, A. M., the scholars, teachers and parents repaired to the table, near one hundred feet long, which had been prepared in the shade of a row of spreading oaks, and where we found all the luxuries of this mountain country, ready arranged for our comfort, under the superintendence of Lizzie Moir. There was a sufficient amount to supply the wants of most of the company, furnished by the wealthier portion of the population for miles and miles around. The countenances of all seemed lighted up with joy. The afternoon exercises were concluded by some very appropriate remarks on the subject of education, both religious and literary, with an appeal to the throne of grace for a blessing on the neighborhood and the labors of those who were striving to build up the cause of the Redeemer here, being a season long to be remembered by all—perfect order prevailing throughout. Blessed be the name of the Lord. J. Y. HOOVER.

P. S.—We have not received the Bibles yet; expect they will be here soon. Pray for us, and help us rejoice in the goodness of the Lord, and his wondrous dealings with us.

For Friends' Review.

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, *Unto John's baptism.*"

When the great Apostle of the Gentile found certain disciples at Ephesus, who had submitted to "*John's baptism,*" he spake to them of the "ONE BAPTISM," which *alone* is *essential;* if he had thought otherwise he would not have "*thanked God*" that he baptized *none* of *them,* but Crispus and Gaius, and the household of Stephanus.

Is it not a matter of regret that any of our members should attach so high a value to water baptism, as to leave our communion to adopt it?

The views of Friends in every period of our history, have been so clearly defined, it would be a work of supererogation to say more than has already been said.

It may, however, not be out of place to give the strong testimony of some who lived prior to Friends.

During the fifteenth century there were many in England who denied the necessity of water baptism, and held "that Christian people were sufficiently baptized in the blood of Christ, and needed no water; and that the sacrament of baptism with water, used in the Church, is but a slight matter, and of small effect." Some of these suffered death by fire for adherence to their principles; and for a long period afterwards those who entertained similar views were the objects of severe persecution.

From Fuller's Church History it appears that Wickliffe, who lived in the fourteenth century, and was considered the greatest theologian of his day, held "that wise men leave that as impertinent which is not plainly expressed in Scripture."

William Dell, Minister of the Gospel, and formerly Master of Granville and Caius College, in Cambridge, England, who lived in the last century, is remarkably clear in his views as given in a book entitled, "The Doctrine of Baptism reduced from its ancient and modern corruptions, and restored to its primitive soundness and integrity, according to the word of truth, the substance of faith, and the nature of Christ's Kingdom." It would be timely, and might do some good if it was republished at the present time.

Other authorities might be adduced if necessary.

Shall we, who, as a people for more than two centuries, bore our testimony to the spirituality of the gospel dispensation, now turn our backs upon our high Christian view of baptism, and return to that which John himself said *eighteen hundred years ago* was to *decrease.*

Great regard should be paid to individual consciences, and none judge their motives; if it affected only themselves, there would be no cause of alarm, but remembering the power of example, (especially of those who are liv

ng devoted lives,) upon the young and inexperienced, it is certainly cause of regret that hose we so deeply love, should adopt a practice for which its most zealous advocates claim no higher object than "an outward sign of an nward work."

William Dell, before alluded to, says, 'John, being a servant and forerunner of Christ, Christ was not to take up his baptism, but John to resign up his baptism to Christ; yea, and as a servant, to deliver up all things nto his hands as heir and Lord; and so John's water baptism was to last but until Christ's fire baptism should come in, and then he fire should lick up the water; and as spirit baptism should increase, water baptism should decrease. So that John's baptism, or water baptism (which is all one) belongs not o Christ's kingdom, which is a kingdom not of the letter, but of the spirit; not of signs and shadows, but of the truth: and therefore we leave it where we found it, even without the bounds and reach of Christ's kingdom, for John's office and baptism reached unto Christ's kingdom, but hath no place in it; and to bring signs and ceremonies into the kingdom of truth, is, if rightly understood, to act against Christ glorified."

Our position, as a part of the Church of Christ, was never more important than at the present time. Many are inquiring for a "more excellent way," and that *unrest*, which is so manifest in many Christian hearts, will not be satisfied by returning to rites and ceremonies, which George Fox and his coadjutors saw beyond.

Let us, then, "consider the end of *their conversation*, Jesus Christ, the same, yesterday, to-day and forever." WM. H. CHASE.

## CONSECRATION.

"I AM THE LORD'S."

(From a Tract.)

"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say I AM THE LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Is. xliv: 3–5.

"I am the Lord's." This is the language that the prophet foretold should be uttered by Israel, under the influence of the Spirit of God, which was to be poured out like waters for the thirsty, and like floods upon dry ground. And whenever men, whether Jews or Gentiles, receive this heavenly benediction, the Spirit poured from on high, this language becomes their own.

Has the Spirit of God been thus poured out in fulfilment of the divine promises? Can we doubt it when we read: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because Jesus was not yet glorified?" Can we doubt it when we read: "If I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you?" Can we doubt it when we read of "the promise of the Father," the endowment "with power from on high;" the promised baptism of "the Holy Ghost;" the wonders of "the day of Pentecost;" the preaching of the Gospel at the house of Cornelius and elsewhere, "with the Holy Ghost sent down from heaven;" the bestowment of "the spirit of adoption," causing the cry of Father, dear Father; the especial guidance of the apostles of the Lamb; and the universal experience of Christians, which confirms the statement, that "as many as are led by the Spirit of God, they are the sons of God?"

If, then, we live under that ministration of the Spirit, which exceeds in glory all the ministrations of law and wrath; if the Holy Spirit sent to abide with the church forever is in our own hearts to reprove, to strengthen, to comfort, and to direct,—then it is proper for us to take into our own lips these precious words of joyful confidence, and say each for himself, "*I am the Lord's.*"

Can we say this? Is it the joyous testimony of our lips? Is it the abiding confidence of our hearts? Is it the steadfast language of our lives? Can we say it without presumption, without falsehood, without hypocrisy, without vain-glorying? Can we say it to the world, to the Church, to ourselves, to God?

"I am the Lord's." He has made me. My being sprang from Him. My life is a drop from the ocean of divine vitality. The inspiration of the Almighty giveth me understanding: in him I live and move and have my being; and every right that the Creator may have over the creature teaches me to say, "I am the Lord's."

He has redeemed me. Plunged in the sorrows, the sin, and the shame of lost and doomed humanity, destitute of merit, and unworthy of his notice, still he had thoughts of pity for me. He came into the world to save sinners. He suffered, the just for the unjust, that he might bring us to God. He bore our sins in his own body on the tree. He gave his life as a ransom for many: he

gave his life a ransom for all. And that "all" included me, even me! The chastisement of *my* peace was upon him. By his stripes I am healed. Though I am the chief of sinners, yet Jesus died for me. "I am the Lord's."

Others have known of these claims of power and love and mercy upon them, and have rejected them. But I, through God's mercy, have been led to admit them all. He has so called me by his grace; he has so opened my heart to hear and attend to his word; he has so revealed his love and compassion for me; he has so borne with my sins and transgressions; he has so drawn my heart, and melted it by his Holy Spirit; he has inspired within me such penitential sorrow for sin; he has so kindly heard my broken, piteous prayer; he has so gently loosed my heavy burden; he has so sweetly said to me, "thy sins which are many are forgiven thee;" he has so made me feel his Spirit's presence, with its fruits of love and joy and peace, that I have joined myself to him in an everlasting covenant; I have fully acknowledged and freely ratified his undoubted title; I have taken him to be my God, my Saviour, my friend, my all; I have consented to walk in his footsteps; I have taken for my glorying his consecrated cross; I have counted myself as dead with the death that he died; I have been buried with him by baptism, and planted in the likeness of his death; I have been raised in the faith of his resurrection; I have had his name named upon me; I have confessed the good confession of his kingliness, and of my subjection to him, before many witnesses; I have received the glad tidings, the hope, and the promise of his kingdom as a little child; I have waited and prayed for the time when he shall be king over all, and universal Lord; my interests and hopes and joys and treasures are all in his keeping; "I am the Lord's."

I have cast in my lot with his people. Poor and despised and down-trodden though they be, they are my people. Their sorrows are my sorrows, and their joys are my joys. Their hopes and aims, their toils and fears, are mine. The shame they bear for Christ, I covet; their reproach for him is better than the treasures of Egypt or the pleasures of sin. I turn me away from the scenes of mirth and folly to meet my Saviour's friends, and share my Saviour's presence. I have comfort in their fervent prayers, encouragement in their words of exhortation, gladness in their songs of joy. I love their solemn weeping-places more than all earth's halls of gladness. So my interests are bound up with those of the people of God. I feel their poverty; I share their wealth. I know them by a secret sympathy; I feel for them a tru regard. Not because they are rich or grea or wise or honored; but because they ar children of my heavenly Father; they ar of the orders of heavenly nobility; they ar related to me by blood, the blood of Christ they are God's anointed kings, his elected priests, and they are my chosen friends Once it was not so. Once I shunned thei company, shrank from their glances, and trembled at their words. Once I avoided them, and spoke lightly of them, and loved them not. But all this has changed. And God has wrought the change. It was no slow and gradual process. It was the sudden kindling of a new love, the sudden birth o a new and better life. The old things have passed away. All things have become new I, too, am in Christ; and I am a new creature, changed, renewed, chastened, and made different from my former self. I love the God I once blasphemed; I praise the Saviour whose name I once profaned; I love the Christians I once despised; I am a different being,—I cannot doubt it, or deny it; I *know* that I have passed from death unto life because I "love the brethren." Surely "I am the Lord's."

I am his, for he made me; and I may not resist that claim. I am his, for he redeemed me; and I may not cancel that right. I am his, for I have covenanted with him and confessed his rightful ownership: surely I cannot deny it now. What, then, shall annul his title? What shall sunder the bond that unites us? Who shall separate me from the love of Christ?

I am utterly and hopelessly unworthy of his love, I know; but what then? He knew all that at first, and died for us while we were yet sinners. If his love rested upon *my* love, or was conditioned upon my merit, then I should never have been the Lord's. But herein is love, not that we loved God, but that he loved us.

> "He saw me ruined by the fall.
> And loved me notwithstanding all."

I am no poorer or more unworthy than he took me to be at first. I am worse than *I* thought I was, but not worse than *he* knew me to be when he undertook my case. Had he thought me incurable, he would have let me alone. I should have despaired long ago; but "Is anything too hard for God?" If not, then "I am the Lord's." I did not deserve his love at first, yet he loved me. I do not deserve it now, but yet he loves me still. I did not begin it: I cannot prevent it. He loves me, not because I am good, but because he is good. I must still let him love me, for he will; and I must yield to his love,

or it "constraineth me." How can I resist uch love and such a friend?

It is true I have often wandered from his old, and have been a lost and wayward heep. And, in the thoughtlessness of my eart, I imagined that then I was not the ord's. I had broken the bands, I had scaped from the fold, I had fled to the wilerness, and I should see the Shepherd's face o more. But little did I know his love. He had a hundred sheep in his fold; but he eft the ninety and nine, and came to seek for ne. I heard his voice amid the dim arches f the forest, and I fled with shame at his pproach. I listened to his call amid the ail of storms and the rush of water-floods. saw him leaning upon his staff, as he weaily climbed the stony paths. I caught the limpse of his countenance in the glitter of he lightning flash, and heard his word of piteus entreaty, breaking in amid the thunderoll of wrath. I heard him still beseeching, s I fled away, saying, "Turn ye, for why will ye die?" And when almost ready to aint and fall, he still said, "Come unto me, nd I will give you rest." But I feared his od, and dreaded his reproof, and wandered n till I was lost and helpless, chilled by the elting storms of sorrow, and torn and tanled by the thorns and snares of sin. And hen, when hope was lost, and help seemed ar away; when darkness was thick, and torms were wild; when the lion roared gainst me as his prey, and the hissing serent claimed me as his victim:—ah, then, I aw the Good Shepherd's face again. With ierced and weary feet, with torn and bleedng hands, with tattered raiment and with horn-crowned brow, he found my last hidingplace, and laid his hand upon me. And then here was no chiding nor chastisement. There was no bitterness in his heart, no severity in is hand. How gently he plucked my feet ut of the net. How tenderly he turned side the tangled thorns. How gently he ifted me up. And when he saw that I had vasted my strength in wandering, and had none or my return, how kindly the weary Shepherd laid me on his own shoulder and bore ne back through deserts dark, and thickets vild, and over torrents and through waterloods, still soothing me and calming all my ears, still holding me that I could not fall, till binding me with bands of love, and so ringing me home with gladness, he said: Rejoice, for I have found my sheep that vas lost." And ever since, he has watched ne, and led me, and fed me, and kept me, nd I have thought more of him and less of myself, until he is all, and I am nothing; but et such as I am, I find that he claims me, nd will not give me up; I am, I must be, a heep of his fold,—"I am the Lord's."

I have sometimes given up all hope. I have violated my vows and broken my promises to the Lord: they are good for nothing, and it is not worth my while to make any more. But when I have done all, and have thought, surely now I have left the Lord, and he has given me up, still he has refused to let me go. He has said, I am thy Maker; and I could not deny it. He has said, I am thy Redeemer; and I knew it was true. He has told me of the price he paid for me on Calvary,—the agony, the blood, the dying groans; and I have nothing wherewith to cancel such a claim. He has told me of the wormwood and the gall he drank, and of the bitterness of my anguish when he found me lying in my sins and in my blood, and looked upon me, and said to me, "Live!" He has told me how he forgave my sins, and washed me in his blood; how he gave me his Spirit, and guided me by his counsel, and preserved me by his grace. He has told me how I was begotten by his Word, and born anew to him as a little child, and how his heart has yearned, like a father's, over me ever since. He has told me how he sought me perishing in the wilderness, and brought me back to the fold. And he has said: "Shall all this love and sorrow be in vain? How can I give thee up?" And so, when at last my heart has melted, and I have turned my feet homeward, while yet a great way off he has met me and embraced me, and loved me, and brought me home rejoicing, as if he had no fault to find, and nothing even to forgive.

(Conclusion next week.)

For Friends' Review.

## TRUST IN THE LORD.

"Trust in the Lord forever, for in the Lord Jehovah is everlasting strenght."

Though dark and drear the path of life,
And thorny be the way,
And every earthly prop removed
On which thy soul can stay;
Though Hope's bright star should dimly burn,
And faith be sorely tried,
Remember Jesus is thy Friend,
And in His love confide.

His everlasting arm is near
And will prevent thy fall,
His ever gracious ear is bent
To hear thy faintest call;
No sigh is breathed, no tear is shed,
But He will hear and see,
He's speaking to thy faithless soul—
"Fear not, but trust in Me."

He'll turn thy darkness into light,
And make thy bitter sweet,
With shoes of iron and of brass
Protect thy weary feet;
And thou shalt walk and shalt not faint,
Shalt run, nor weary be,
For there is light, and there is joy,
And there is peace for thee.

Then look not back upon the past,
Nor scenes of grief recall,
And trust the future in His hands
Whose love is over all;
The present hour is only thine,
In praise that hour employ,
And all the foes surrounding thee
Cannot thy faith destroy.

'Tis not by power, nor yet by might,
The mighty foe is quelled,
But by the Spirit of the Lord,
Who doeth all things well;
Then take the weapon that He gives,
Though but a sling and stone,
And bravely to the battle go,
And trust in God alone. H. E. C.

*Muscatine, Iowa.*

## SUMMARY OF NEWS.

Foreign Intelligence.—European advices to the 10th inst. have been received.

Great Britain.—On the 4th, Earl Russell made, in the House of Lords, the promised motion for an address to the Queen, asking her to instruct the British representatives to retire from the Board of Arbitration at Geneva, unless the claims for indirect damages be withdrawn by the United States. In the debate which followed, Earl Russell and others censured the negotiators of the treaty for mismanagement in not so framing it as clearly to exclude such claims. Earl Granville defended the right of the American government to put its own construction upon the treaty, and to introduce the indirect claims, and declared that the only way to escape the consequences of the opposite interpretations of the treaty, was by a supplemental article, of which the government had availed itself; and it had been legally advised that this article was amply sufficient. He warned the House that there was no good, but much harm, in irritating expressions and resolutions. The debate was continued on the 6th, when Earl Granville read a letter from U. S. Minister Schenck, affirming that the supplementary article is amply sufficient to exclude indirect claims, and authorizing the statement as coming from Washington that the article is a final settlement of the question. Earl Granville warned the House that the claims had not been withdrawn from the American case, but they would be disposed of by the acceptance of the supplemental article. Earl Russell then withdraw his motion. On the same evening, the Earl of Derby read a letter from Sir Stafford Northcote, of the Joint High Commission, correcting a charge made by the former, that the Commissioners had been careless in drawing up the treaty, and declaring positively that the Commissioners understood that a promise was given that the claims for indirect damages would be withdrawn.

An embassy from the government of the Burmese Empire has arrived in London.

An additional telegraph cable from England to the Continent has been laid, running from Lowestoft, on the coast of Sussex, to Emden, Hanover, and communication was opened on the 7th inst.

France.—The *Journal Official* announces that the total damage sustained by the city of Paris from the Communists will amount to 500,000,000 francs, nearly $100,000,000.

Spain.—The lower branch of the Cortes on the 3d inst., passed by a vote of 140 to 22, a resolution declaring valid the amnesty granted by Marshal Serrano to those Carlist insurgents who voluntarily surrendered; and the Senate, at a later date, adopted a resolution approving of his course, as equally wise and merciful. The Marshal has assumed the position as Minister of War and Premier, held temporarily by Admiral Topete.

Italy.—An inundation by the river Po has rendered 22,000 persons homeless in the province of Ferrara alone. The destruction and suffering in the neighboring river provinces, though not so general, are extensive and severe.

Germany.—Prince Bismarck, by the injunction of his physicians, has withdrawn for a time from all participation in public affairs. He is expected to stay some weeks at the Isle of Wight, England.

Africa.—*Dr. Livingstone.*—A dispatch of the 8th inst., from Bombay, announced the arrival there of a steamer from Zanzibar, with news which puts beyond doubt the safety of Dr. Livingstone. Couriers had reached Zanzibar from the interior with positive information that the noted explorer had arrived at Unyamyembe, and that the agent sent out by the New York Herald to search for him, was on his way from that place to the coast with letters from him.

Domestic.—The Republican National Convention which met at Philadelphia on the 5th inst. and continued through the 6th, nominated President Grant for re-election, and for Vice-President, Henry Wilson, of Massachusetts. The "platform" adopted declares that the recent Constitutional amendments should be cordially sustained, because they are right, not merely tolerated because they are law, and should be carried out according to their spirit, by appropriate legislation; that equality in civil, political and public rights, should be established and maintained throughout the Union by appropriate State and Federal legislation; that the Government should seek to maintain honorable peace with all nations, protecting its citizens everywhere, and sympathizing with all peoples striving for greater liberty. It favors a reform of the civil service which shall abolish the evils of patronage, and make honesty, efficiency and fidelity, the essential qualifications for office; opposes grants of public lands to corporations and monopolies, and demands that they be set apart as free homes for the people; favors the raising of the public revenue, except what can be derived from taxing tobacco and liquors, by duties on imports, so adjusted as to aid in securing remuneration to labor, and promote the industries of the whole country; and also advocates the protection of naturalized citizens, the abolition of the franking privilege, and the duty of so shaping legislation as to give both labor and capital their just rights. Repudiation is denounced, and the action of Congress in granting amnesty is approved.

Congress.—The session closed on the evening of the 10th inst. Some excitement was caused near the end by the introduction in the Senate, as an amendment to the Sundry Civil Appropriation bill, of a measure extending to all voting precincts the provisions of the Enforcement act, (originally limited to places of 20,000 population and upwards,) which authorize the Federal authorities, at the request of a certain number of citizens, to interfere to protect elections for United States officers. The session of the Senate on the 7th was continued until 9 A.M. of the 8th, in discussion of this matter, when the bill was passed with the amendment. The House not concurring, a committee of conference was appointed, which finally modified the proposition so as to authorize the appointment by a U. S. Circuit Judge, on the application of ten reputable citizens, of two supervisors of election, to be present through all the proceedings, including the counting of the votes and making returns, but to have no power to make arrests. In this form, the proviso was adopted by both Houses, and the bill passed.

# FRIENDS' REVIEW:

A

## RELIGIOUS, LITERARY

AND

# MISCELLANEOUS JOURNAL.

EDITED BY WM. J. ALLINSON.

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# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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DUBLIN YEARLY MEETING was held from Fifth mo. 1st to Fifth mo. 10th inclusive. The clerks appointed for the year were Samuel Bewley, clerk, and Thomas W. Fisher and Richard Pike, assistants.

Credentials were presented by the following visitors in attendance: Joseph Thorp, Isaac Brown, Joseph S. Sewell, Robert Harding (all ministers from England,) and Wm. Smithe, an elder (from England.)

John Newby of Ackworth (*Minister,*) and Geo. Dixon (*Elder,*) of North Carolina, were also present; also Wm. G. Coffin of Kansas.

The following report was received from the Yearly Meeting of Ministers and Elders:

REPORT OF THE YEARLY MEETING OF MINISTERS AND ELDERS, 1872.

(*No report from Munster respecting Ministry.*)

We have thankfully to acknowledge that a living Gospel Ministry is preserved amongst us, and that those Friends who have been recorded as Ministers exercise their gifts to the edification of the Church. In our meetings for worship there are also many who speak in the Ministry, and who are not recorded. Some of these, we believe, are under the preparing hand of the Lord for further usefulness, and we look forward hopefully to their future service. All are objects of our tender sympathy. We trustfully believe that He, who has begun a good work in many of their hearts, will carry it forward to His praise, and to the good of the Church.

From the answers to the Queries received from the Quarterly Meetings of Ministers and Elders, it appears that, except from peculiar circumstances, a few are prevented from attending some of our meetings, and that, in two Monthly Meetings, the word "endeavor" is used, they are diligent in attending their Meetings for Worship and Discipline, and careful to promote the attendance of their families. That a good degree of care is taken not to overcharge themselves with trade, or other outward engagements, to the hindrance of their service. That they endeavor to rule their own houses well, and, by example and precept, to train up their families in a religious life and conversation consistent with our Christian profession. That they are preserved in love, and in unity one with another, except that one Monthly Meeting answers, "in a good degree;" and that they endeavor to administer encouragement or counsel, as occasion may require, in reference to ministry or conduct.

In Ulster, one man Friend in the station of Minister has been removed by death. Four men Friends have been appointed to the station of Elder, and one woman Friend in the same station has removed into another province.

In Leinster, one man Friend in the station of Elder has been removed by death. One woman Friend has been recorded a Minister in unity, and one man Friend has been appointed to the station of Elder.

In Munster, one woman Friend in the station of Minister, and one man Friend in the station of Elder, have been removed by death. One man Friend and his wife, both in the station of Elder, have removed to England.

The number of recorded Ministers and appointed Elders is as follows:

| | Recorded Ministers. | | Appointed Elders. | |
|---|---|---|---|---|
| Ulster..... | 7 men. | 7 women. | 13 men. | 14 women. |
| Leinster.. | 5 " | 5 " | 18 " | 22 " |
| Munster.. | 3 " | 5 " | 16 " | 13 " |
| | 15 | 17 | 47 | 49 |

Signed on behalf of the Yearly Meeting of Ministers and Elders, held in Dublin, 30th of Fourth mo. 1872. JONATHAN GOODBODY, *Clerk.*

Interesting reports were presented from the several quarters respecting Scriptural instruction, showing well guarded Christian

care, and receiving the commendation of the Yearly Meeting.

Gratifying reports were made from the different districts respecting care and attention bestowed on non-members who attend our meetings.

Testimonials were received and endorsed respecting Robert Thompson and Elizabeth Greer, both ministers, deceased.

A weighty religious concern on behalf of the members culminated in the preparation of an epistle to be read at the Meetings for Worship on First-day mornings, and to be distributed to the families of our members.

We extract as follows:

When any find our meetings suffering from a lifeless condition, is it not the part of those who experience this, to lay the wants of the body before Him who is its Holy Head—"who loved the Church and gave Himself for it"—fervently praying that light and life may prevail? may those who thus feel the disease be, by the power of Divine grace, qualified to do their part in supplying the remedy!

The privileges which appertain to Christian communion have been impressively brought before us at this time.

The apostle John invites believers to this communion one with another, adding the true grounds upon which it can alone subsist: "Our fellowship is with the Father and with His Son, Jesus Christ."

We have been reminded of the teaching of our blessed Lord in this relation, when, in partaking with His disciples of the Passover Supper for the last time, He sought to turn their minds from the thought of commemorating, as had been hitherto done, their deliverance from Pharaoh's cruel bondage, to the rescue through His redeeming love from the far more cruel captivity of sin and Satan, when He said, "This do in remembrance of ME."

The cup of which they partook in religious communion was now, as He declared, to represent the new covenant in His blood which was shed for the remission of sins; and in believing it right to *discontinue the outward elements*, it becomes us as Christians, all the more to unite in fellowship, by faith partaking of the blessed reality, the spiritual eating together of His flesh and drinking together of His blood in remembrance of Him.

How does such a communion tend to produce in those assembled a precious unity—a deep internal oneness of purpose and of love, binding them together to the Father and the Son, and one to another.

The exhortation of the apostle to one of the early churches was, "Let this mind be in you, which was also in Christ Jesus;" "who, for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God." Ours is a high profession: Jesus Christ, the Son of God, our only High Priest and glorified Head—we the members of His Body, the Church. In our assemblies, relying on the presence of Him who has promised to be with those who are gathered in His name, our worship requires not the intervention of man; the heart of the believer is an altar from which he can offer the sacrifices of thanksgiving, prayer and praise "acceptable to God by Jesus Christ." Hence it is that, meeting under His presidency, we reverently wait upon Him, and if our meetings are not edifying, the fault is ours—not the mode of worship which we think more than any other exalts Him, whose promise is, "Lo, I am with you alway, even unto the end of the world."

"I am the vine, ye are the branches;" "Abide in me, and I in you," were the words of our blessed Lord to His disciples. This is our remedy. Thus together drawing from the same eternal source of life, we should realize a blessed unity, we should have true fellowship one with another, and know the blood of Jesus Christ to cleanse us from all sin.

* * * * *

The important subject of prayer has again been before us. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." The inexhaustible treasury of God is thus opened to His believing children.

How important to the maintenance of spiritual life is the practice of daily devoting a portion of our time to private retirement, for the purpose of reading the Holy Scriptures, meditation and prayer. How precious is the communion with the Lord, when the soul is prostrated before Him; what spiritual strength is derived by thus drawing nigh to God; what help is granted for the due discharge of daily duties; and, likewise, what power is given to withstand the assaults of that unwearied adversary of our souls, who is continually on the watch to ensnare us; and as this spirit is maintained, what a liberty of spirit would be felt for the service of our Lord, whether during the time of the family reading of the Scriptures, or in our gatherings for public worship.

An address to Queen Victoria had been forwarded, expressive of sympathy respecting the illness of her eldest son, and couched in stronger language perhaps than our republican views would have prompted. Several propositions of a somewhat organic character were left over for future consideration.

Valuable statistical reports were read respecting Brookfield and other schools, and also the apprenticing and clothing fund for children on leaving Brookfield.

The Yearly Meeting minute No. 44 is as follows:

The Yearly Meeting's Committee reports:

In accordance with the directions of last Yearly Meeting, this committee, in conjunction with a committee appointed by the Yearly Meeting in 1870, and the Meeting for Sufferings, London, has had under care the preparing a body of regulations in reference to marriage, with the view of simplifying the disciplinary proceedings in connection with it, and of making them identical in arrangements in both London and Dublin Yearly Meetings. Much care and attention has been bestowed on the subject during the year, and a draft of new rules has been prepared, in conformity with those proposed by the Meeting for Sufferings, to be submitted to the London Yearly Meeting, and having been approved by this committee, it is now sent forward to the Yearly Meeting. A bill is now before Parliament (and which is expected to obtain the Royal assent in a few days), having for its object the giving liberty to persons not in profession with us to solemnize their marriage in our meetings. In view of this bill becoming law, the necessary rules affecting its operation have obtained our consideration, and are embodied in the draft of new marriage rules sent herewith.

[The perfecting of this arrangement will be contingent on the action of London Yearly Meeting.]

The Christian and brotherly interchange of epistolary correspondence with other Yearly Meetings was maintained as usual.

In conclusion a thankful acknowledgment was made of our heavenly Father's help and blessing, and of His loving kindness and tender mercy.

*Epistle from the Yearly Meeting, held in London by adjournments, from the 24th of Fifth-month to the 2d of Sixth-month, inclusive*, 1871.

*To the next Yearly Meeting of Friends to be held in Dublin.*

*Dear Friends:*—It is with renewed feelings of Christian love that we again address you, desiring that our Father in heaven may bless you with all spiritual blessings in Christ Jesus—that, being established in the faith, you may abound more and more in every good word and work.

We have been interested in hearing from you that many of your young people are engaged with other Friends in promoting the spiritual welfare and instruction of those around them, and that they are themselves benefited thereby. We earnestly desire that such laborers may continue to be blessed in their ministry of love; and, by the power of the Holy Spirit, know their own hearts to be increasingly brought under Christ's rule and government, and that none may have to say, "they made me keeper of the vineyards, but my own vineyard I have not kept."

We would also, dear Friends, affectionately exhort those who are in the full vigor of their day to devote themselves and the faculties with which they are gifted to the Lord's service as a living sacrifice. Let us not be less eager in the pursuit of heavenly than of earthly treasure. And may we make sure of the pearl of great price, though we may have to sell all that we have to buy it. Our years, with all the opportunities they now possess, pass swiftly away, and it may be that, in the very midst of our course, in such an hour as we think not, we may be summoned before the judgment-seat of Christ.

Amid the varied discouragements that are permitted to try the faith of the believer, and from which the true-hearted members of our Religious Society are by no means exempt, it is no small comfort to feel that the one essential mark of discipleship, love to the brethren, is found to a very large extent among us.

We humbly and gratefully acknowledge this as the Lord's work, and earnestly desire that the precious fellowship which unites us together in our holy Head may never be interrupted.

Let us seek to avoid with care a judging spirit. Look not merely on the outward appearance, but exercise true Christian charity. Let the young esteem and regard the experience of their elder brethren and sisters; and may our older Friends tenderly watch over and encourage the younger, remembering the ever-varying circumstances under which each generation succeeds that which went before.

Under all these mutations, the foundation of God is unchangeable. We have but one Saviour, the Lord Jesus Christ, who is our hope; and it is only through the drawing and convincing power of the Holy Spirit that we come to a living faith in Him. May we all guard watchfully, and pray to be preserved from the insidious beginnings of unbelief. Let not our religion be that of the intellect merely; "for," saith the apostle, "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

We have been brought into deep feeling at this time in view of the lamentable woe and bloodshed that have overwhelmed many districts in the neighboring country of France. Our hearts bleed at the barbarities of war, and at the sufferings of thousands whose homes have been desolated by this dreadful scourge. Yet we have been cheered in the belief that these wide-spread calamities have been in some small degree alleviated by the assiduous exertions of our Relief Committee, supported by the aid and generous contributions of Friends and others, both in this country and in yours, as well as on the American Continent. A concern rests on our minds, that having been enabled to assist in relieving the physical sufferings of the French people, we may also be privileged to minister, in the love of Christ, to their spiritual wants, and point them to the Lord Jesus, the only Mediator between God and man, and who is the great Healer of them that are bruised.

With Christian love and interest, we bid you farewell in the Lord.

Signed in and on behalf of the meeting, by JOS. STORRS FRY, *Clerk.*

## CORAL OR VOLCANO, WHICH?

BY E. A. RAND.

The many beautiful islands of the Pacific can be separated into two classes, as to their origin. Some are volcanic, with grand wooded mountains sloping far upward. These were lifted into place at some strong effort of forces beneath the sea. Other islands are different in shape, lower down, yet beautiful, their palm groves resonant with the wind

that murmurs in response to the waves washing up the beach. These are coral formations. The little polyp, thousands of whose homes you can sometimes cover with the hand, is here the patient, minute builder. For hundreds of miles under the waves he extends these structures, and their borders seem to be gardens, where one looks down and sees the coral branching and flowering in white, and purple, and red.

The two agencies here spoken of represent two kinds of Christian service. One is the style that does grand work at an effort. A revolution in church or society is established virtually in a day. It is just one book that is written, one great sacrifice made, one sublime activity inaugurated. It is just one will *pressing up*, doing its work speedily.

The other service is that of the little polyp, working day after day in his own coral cell. He seems to do so little toward finishing off those sea-palaces with their beautiful outlying gardens, and yet he is laying the foundations of continents. His success lies in the accumulation of littles into large results. It is in this law the humble Christian finds his place and privilege.

Martin Luther lifted, lifted, and did much toward making Protestantism the greatest religious fact in the world's history since Christ came. Around Luther's name we cluster a few others who lifted with him, and they stand out prominent as mountain-peaks in the sea. We exalt their great work. We praise God for every grand mind. All such are approximations, even though distant, to His own greatness. But what could Martin Luther and those others have done without the thousands of humble helpers, each building his little, and so laying the foundations of a new life in the Church? No one knows about these humble Christians. The polyp, working in the sea-ledges, dies when he comes to the surface of the water; and the names of those workers for Christ will never appear in written history. Under the surface, out of sight, is the place where they work. But the Church of Christ to-day is mainly an aggregate of such results; just an accumulation of coral-cells. It is made up mostly of little deeds and humble words. The sea shows not many mountain tops.

If we have an ambition to do grand work at once, and find ourselves just in a coral-cell, let us not be discontented, fellow-worker. Let us be willing to work in our cell, and make one bit of coral, doing our work *thoroughly*. In a Sabbath-school class, mission-district, some little home that we are trying to make happier, may be our place. We will build our one cell, though, and do it *thoroughly*. In the *accumulation* of *littles*, one can be comforted if inclined to ask despondingly, "Coral or volcano, which?"—*Christian Banner.*

## THE MINISTRY OF WOMEN.

[A tract on this subject has just been issued in this city, and will be found useful, we think, for circulation, now that public attention has been largely turned to this important subject. The tract just issued forms the eighth chapter of J. J. Gurney's "Observations on the Distinguishing Views and Practices of the Society of Friends," and as such is well known to most of our readers. The subject is presented with the writer's usual clearness and vigor.

The tract may be obtained from A. Lewis, at this office.]

While by the bulk of the Christian world, the public preaching and praying of women is strictly excluded, and it is even considered indisputable that their peculiar duties in society and the offices of the Christian preacher are absolutely incompatible, Friends believe it right, freely and *equally*, to allow the ministry of both sexes. That this is indeed a necessary consequence of those sentiments respecting the ministry which I have already endeavored to unfold, must be plain to the reflecting reader. Since we conceive, on the one hand, that all true ministry is uttered under the immediate influence of the Spirit of Christ—and since, on the other hand, we confess that the wind bloweth where it listeth—we cannot reasonably do otherwise than make way for the exercise of the gift by those persons, of every description, whom the Spirit may direct into the service, and whom the Great Head of the Church may be pleased to appoint as his instruments for the performance of his own work. It is, indeed, declared that "the spirits of the prophets are subject to the prophets:" and hence it may be inferred that, in the conduct of our gifts, we ought not to neglect the dictates of a sound and enlightened discretion: but we believe that we must not limit the Holy One of Israel, or oppose to the counsels of infinite wisdom our own fallible determinations. We dare not say to the modest and pious female, "Thou shalt not declare the word of the Lord," when we believe that, from an infinitely higher authority, there is issued a directly opposite injunction, "Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak."

Now that women are often led to proclaim the word of the Lord amongst us—that it is laid upon them as an indispensable duty—that they are, from time to time, constrained under the influence of the Spirit, to rise up in our meetings for worship, in order to instruct, exhort, convince, and console; or to kneel down and address the Most High as the organs of the assembly; and further, that their services of this description are frequently accompanied with life and power, and greatly

tend to the edification of their hearers—are facts, the truth of which long experience has taught us; and which no persons, who are intimately acquainted with our Society, will be disposed to deny.

Nor is there anything either astonishing or novel in this particular direction of the gifts of the Spirit. Nothing astonishing, because there is no respect of persons with God: the soul of the woman, in his sight, is as the soul of the man, and both are alike capable of the extraordinary as well as the general influences of his Spirit. Nothing novel, because, in the sacred records of antiquity, there are found numerous examples of women, as well as of men, who were impelled to speak to others on matters of religion, by the direct and immediate visitations of the Holy Ghost. It was, doubtless, under such an influence, that Miriam responded to the song of Moses; that Deborah uttered her psalm of triumph; that Hannah poured forth, in the temple, her acceptable thanksgiving; that Huldah prophesied to king Josiah and his officers; that the aged Anna spake of Christ "to all them that look for redemption in Israel:" that Elizabeth addressed the mother of her Lord: and that Mary sang praises to her God and Saviour. Of the individuals now mentioned, Miriam, Deborah, and Huldah are expressly called prophetesses. The wife of Isaiah was a prophetess. (Isaiah viii. 3.) We read, also, of false prophetesses—a circumstance which plainly indicates that there were true prophetesses, who were the objects of their imitation, and from whom they were distinguished. (Ezek. xiii. 17.)

Among the early ministers of the Gospel dispensation, particular mention is made of the four daughters of Philip, who prophesied or *preached.** The same office probably devolved, in a very eminent manner, on Priscilla, the wife of Aquila, *to whom all the churches of the Gentiles gave thanks,* and whom Paul expressly calls his "helper," or, as in the Greek, his *fellow-laborer* in Christ."† Again, on another occasion, the apostle speaks of the *women* who "labored" with him "in the Gospel." ‡ In order, however, to establish the point now under consideration, nothing further would be necessary than a reference to the history given, in the book of Acts, of that great day of Pentecost, when the Spirit was so abundantly poured forth on the disciples of the Lord Jesus. It is recorded, in that history, that when the men and women were collected together, to the number of about one hundred and twenty, they were *all* filled with the Holy Ghost, and spake as the Spirit gave them utterance. * Here we have the declaration of a plain and indisputable fact; and that fact is of the more importance because of its agreement with the prediction of the prophet Joel. It was expressly provided and ordained, as is amply proved by that celebrated prediction, that, in the last days, or under the last dispensation, the Spirit should be poured forth "upon all flesh"—that no distinction should, in this respect, be made between the male and the female—that the *daughters* as well as the sons, the *handmaidens* as well as the servants, should receive the heavenly gift, and *prophesy.* (Acts ii, 16, 18.)

On the other hand, however, it has often been remarked that Paul, in one passage of his epistles, has commanded women "*to keep silence in the churches,*" and, in another, declares that he suffers them not "*to teach.*" The passages alluded to are as follows: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. *And, if they will learn anything, let them ask their husbands at home:* for it is a shame for women to speak in the church." (1 Cor. xiv. 34, 35.) Again: "I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, etc. . . . Let the women learn in silence with all subjection. But I suffer not a woman *to teach,* nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve." (1 Tim. ii. 8—13.

Now, on the comparison of these injunctions with the other passages of Scripture already cited, and especially with the prophecy of Joel, and the history of its fulfilment, the interpreter of the sacred volume appears to be driven into one of two decisions: the first, that the apostles and prophets, whose works must be ultimately traced to the same divine Author, have contradicted one another; and this on a point of considerable practical importance: the second, that the public speaking of women, so positively forbidden by Paul, was not that description of speaking which was prompted by the immediate impulses of the Holy Spirit.

Even were it impossible to throw any further light on the question, I presume there are few readers of Scripture who would hesitate in choosing the latter alternative; especially since it is quite unreasonable to suppose that the apostle would venture to

* Acts xxi. 9; *comp.* xv. 32; 1 Cor. xiv. 3.

† Rom. xvi. 3, 4; *comp.* Greek text of ver. 21; 2 Cor. viii. 23; Phil. ii. 25; 1 Thess. iii. 2.

‡ Phil. iv. 3.

* Ch. i, 14, 15; ii. 1—4.

forbid any ministry which was inspired, and which was therefore fully sanctioned by his *divine Master*. But, in adopting this conclusion, we are yet further confirmed by critical evidence.

In the former of these passages, the clue to the apostle's real meaning, in forbidding the public speaking of women, will be found in the words of ver. 35—"*And if they will learn anything*," says he, "*let them ask their husbands at home.*" It has already been observed, that the whole of this chapter of the epistle to the Corinthians relates to their assemblies for divine worship, and was intended to correct certain abuses which had rendered those assemblies unprofitable and disorderly. Now, in the Jewish synagogues, after the pattern of which the meetings for worship of the earliest Christians were, probably, in many respects, regulated, *it was customary for the hearers to question the ministers on such points of their doctrine as might require further explanation*, (See Lightfoot, Hor. Heb. in loc.,) and it appears probable that a similar practice had been introduced in the church of Corinth, and that the women of that church were remarkably prone to it. Such a practice might, under peculiar circumstances, be allowed to *men*, and especially to the elders and overseers, who were possessed of authority in the body, and were the managers of the congregations; but it was, evidently, very inconsistent with that diffidence which ought ever to distinguish the character and manners of females. The apostle, therefore, enjoins them to keep silence in the church, and to restrain their eager desires for further instruction, until they could obtain it in private from their own husbands. "In the synagogue," says the learned Benson, "any man who had a mind might ask questions of his teachers, and demand a further explanation of what heen said. And this custom was also transferred into the primitive Christian church, and that with the approbation of St. Paul. Only he would not permit the women to do so; as the Judaizers at Corinth would have had them. No: if they wanted to have any further instructions, they were to ask their own parents or husbands at home; and not enter into such conferences publicly in the church.* Snch, then, we may conclude, was the public speaking forbidden by the apostle, and not that inspired ministry which originated in the will of Christ, and was immediately prompted by His Holy Spirit.

(Conclusion next week.)

PRIDE cannot bear reproof, but humility bows before it.

* On the Public Worship of the First Christians, com. on Epist. vol. i. p. 628.

## UNIVERSAL PEACE.

*Interesting interview with the President.*

On the 3d inst., a delegation representing the Universal Peace Union called on the President of the United States. There were present Messrs. Gove, Fry, Talbott, of Philadelphia and New York, and Daniel Breed, of this city. After the introduction had taken place, the following address was read:—

*Ulysses S. Grant, President of the United States, Respected Friend:*—Deeply impressed with the importance of the consummation of the treaty of Washington, we feel drawn at this time to urge that it is important for the sake of humanity, for the sake of peace, for the true glory of the nations interested, and the enlightened age in which we live.

We approved and applauded the spirit which dictated and ratified it, and our confidence in the principle of arbitration is by no means lessened because of the diversity of views respecting the claims to be submitted, but it is greatly strengthened by the various propositions emanating from those high in power, looking to a settlement, which we are confident would result satisfactorily to both nations, and most likely to the establishment of a permanent high court of arbitration were time, patience, and charity liberally extended.

We feel that as a fundamental basis the principle of arbitration comprehends a complete surrender of the case to the court of arbiters, and that neither party thereto can dissent from the presentation of all claims or can repudiate the ultimate decision. But we are equally satisfied, at the same time, that the strong desire for peace which accepts this eminently true mode of adjusting difficulties should courteously refuse to present unreasonable or aggravating claims, being governed by the precept, no less obligatory now than in the past: "Do unto others as you would have them do unto you."

As to "indirect claims," or "consequential damages," we feel that they are, in the very nature of the fearful destruction and enormity of war, beyond the computation of money compensation. No award can make good the ruthless sacrifice of health, limb, and life; and when men and nations shall attempt to estimate the cost in blood and treasure of the consequential damages of war, it will be a hopeful sign of the speedy abolition of the military system.

We have not been unmindful of the progress of events between the United States and England, and we find much to commend and much to strengthen our high hopes.

What the magnetic telegraph, connecting the two nations in a bond of union, has been to science as a triumph of the age, the treaty

of Washington should be to an enlightened jurisprudence and a Christian civilization. The crown of science is peace. Either nation can afford to be magnanimous. Praised be the one which relinquishes the most and rises superior to petty technicalities. We will be grander as a nation if we concede minor differences of opinion for the preservation of a great principle, and our present Administration will stand in history as a strong and enlightened one if it shall be equal to this demand of the hour.

On behalf of the Universal Peace Union, we are respectfully your petitioners.

ALFRED H. LOVE, *President.*

The President very kindly and appropriately responded, reviewing our present attitude toward England, and the natural and legal demands of the United States, and dwelling particularly on the propriety of now settling the question whether indirect damages should be insisted upon in similar cases of international arbitration.

## THE REAL ACTION OF ALCOHOL.

Dr. Richardson, F. R. S., has contributed to the *Popular Science Review* a valuable paper on the physiological effects of alcohol. The first symptom of moment, he remarks, that attracts attention, after alcohol has begun to take effect on the animal body, "is what may be called vascular excitement; in other words, over-action of the arterial vessels and of the heart, or, speaking still more correctly, over-action of the heart and arterial vessels." The amount of this over-action is estimated from observations made for several days upon the human subject by Dr. Parks and Count Wallowicz. They counted the beats of the heart first during what they called the water period—that is, while the subject drank nothing but water—and afterward during successive periods in which alcohol was taken in increasing quantities. The action increased as rapidly as the amount of alcohol taken. The experiments were continued fourteen days, in each of the last two days of which eight fluid ounces of alcohol were taken. The result is thus expressed:

"Adopting the lowest estimate which has been given of the daily work done by the heart—namely, as equal to 122 tons lifted one foot—the heart, during the alcoholic period, did daily work in excess equal to lifting 158 tons one foot, and in the last two days did extra work to the amount of twenty-four tons lifted as far. * * * While the heart is thus laboring under the action of alcoholic stimulation, a change is observable in the extreme circulation—that circulation of blood which, by varying shades of color in exposed parts of the body, such as the cheek, is visible to the eye. The peripheral circulation is quickened, the vessels distended. We see this usually in persons under the influence of wine in the early stage, and we speak of it as the flush produced by wine. The authors I have already quoted report upon it in definite terms. 'The peripheral circulation (during alcoholic excitement) was accelerated, and the vessels were enlarged, and the effect was so marked as to show that this is an important influence for good or for evil when alcohol is used.'

"By common observation, the flush seen on the cheek during the first stage of alcoholic excitation is supposed to extend merely to the parts actually seen. It cannot, however, be too forcibly impressed on the mind of the reader that the condition is universal in the body. If the lungs could be seen, they, too, would be found with their vessels injected; if the brain and spinal cord could be laid open to view, they would be discovered in the same condition; if the stomach, the liver, the spleen, the kidneys, or any other vascular organs or parts could be laid open to the eye, the vascular enlargement would be equally manifest.

"In course of time, in persons accustomed to alcohol, the vascular changes, temporary only in the novitiate, become confirmed and permanent. The bloom on the nose, which characterizes the genial toper, is the established sign of alcoholic action on vascular structure."

The true character of this increased action of the heart is thus explained:

"Recently some new physiological inquiries have served to explain the reason why, under alcohol, the heart at first beats so quickly, and why the pulses rise. At one time it was imagined that the alcohol acted immediately upon the heart, stimulating it to increased action, and from this idea—false idea, I should say—of the primary action of alcohol, many erroneous conclusions have been drawn. We have now learned that there exist many chemical bodies which act directly by producing a paralysis of the organic nervous supply of the vessels which constitute the minute vascular circuit. These minute vessels when paralyzed offer inefficient resistance to the stroke of the heart, and the heart thus liberated, like the mainspring of a clock from which the resistance has been removed, quickens in action, dilating the minute and feebly-acting vessels, and giving evidence really not of increased but of wasted power."

If the action of alcohol is carried further, a new set of changes is induced in the spinal system:

"The nervous control of certain of the muscles is lost, and the nervous stimulus is more or less enfeebled. The muscles of the

lower lip in the human subject usually fail first of all, then the muscles of the lower limbs, and it is worthy of remark that the flexor muscles give way earlier than the extensors. The muscles themselves by this time are also failing in power; they respond more feebly than is natural to the galvanic stimulus; they, too, are coming under the depressing influence of the paralyzing agent, their structure temporarily changed, and their contractile power everywhere reduced."

Next, the cerebral centres of thought and volition (the larger brain) "become unbalanced and thrown into chaos, and the rational part of the nature of man gives way before the emotional, passional or more organic part." The next stage is "a collapse of the volitional centres, of the muscular organs under the control of those centres, and of some of the organic or mere animal centers." These changes are accompanied with a diminution of temperature. The forces of respiratory action and those that stimulate the heart remain longest alive, and "in this lies the comparative safety of alcohol: acting evenly and slowly, the different systems of organs die after each other, or together, gently, with the exception of those two on which the continuance of mere animal life depends. But for this provision, every deeply intoxicated animal would inevitably die."

# FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 22, 1872.

NEW ENGLAND YEARLY MEETING.—To our much valued Friends, Eli Jones and Henry T. Wood, the Editor is indebted for acceptable accounts of the opening of this ancient and interesting Yearly Meeting, which convened on the 14th inst. The attendance did not vary much from that of previous years, yet owing to removals by death, and absence from the infirmities of age, the seats were vacant of a number of members who were honored very highly in love for the work's sake.

The following accredited ministers were welcomed.

*From New York.*—Lewis Bedell, Abel C. Collins, Zaccheus H. Powell, William Lindley Dean.

*From Baltimore.*—Deborah C. Thomas.

*From Ohio.*—Elizabeth L. Comstock, Phebe B. Hathaway, Edward C. Young, William Jenkins.

*From Iowa.*—Lindley M. Hoag and Ruth C. Hall.

*From Canada.*—Eliza H. Varney, Catharine Moore.

*From Indiana.*—Daniel Hill.

"A sense of the continued love and mercy of God to his people prevailed, and found utterance in fitting words of praise and thanksgiving. As answers to the queries passed in review, much pertinent counsel was offered.

"Four of the Quarterly Meetings made allusion to the subject of holding general meetings within our limits, desiring that the Yearly Meeting might seek for Divine guidance in such an important movement, and should way open for it, appoint a committee thereon."

Epistles from London and Ireland, and, with a single exception from those on this continent, and the London General of 1871, were read. These Christian salutations appeared unusually fresh and lively in the truth, and it was remarked that they were devoted less than usual to general remarks, and more to a description of the condition and state of the churches from which they emanated. More than one spoke in humble acknowledgement of the work of grace in the hearts of many of them, and that a large number of their younger members could confess, to the glory of their loving Lord, that their sins had been forgiven for His name's sake.

Official invitations were received from four different congregations in Newport, tendering the use of their houses of worship. The Christian courtesy was acknowledged through the Clerk.

The Meeting for Sufferings has approved a memorial from New Bedford Monthly Meeting for our venerable friend, Susan Howland, who has been gathered as a shock of corn fully ripe into the heavenly garner. Also, one from Providence Monthly Meeting for the beloved Gilbert Congdon.

"Gone before us, oh our brother,
To the spirit land!
* * * *
Oh, thy gentle smile of greeting,
Who again shall see?
Who amidst the solemn meeting
Gaze again on thee?
* * * *
Be thy virtues with the living,
And thy spirit ours!"

THE WITNESSES.—The editor having retired one night at an early hour, under a sense of disqualification for weekly recurring duties, dreamed that an honored mother in Israel (long deceased) stood by his couch and bade

him not to be discouraged, promising to furnish editorial matter. She gave the substance of the proposed essay, and the whole dream, with some variations, was repeated three times in the course of the night

On awakening from the perfect abandon of exhaustive slumber, the words could not be distinctly recalled, but the mental impression remaining was in substance: that lessons of edification lie very near to the mind which is open to the reproofs of instruction, and are readily to be deduced from the things of this present life; that, as in former ages, God has not left Himself without a witness, in that He giveth rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

The evidences of His deity, of his wisdom and goodness, the elementary truths of religion, are spread abroad in nature, and the reverential eye cannot fail to discover

"The unambiguous footsteps of a God."

Let us then humbly, reverently and with readiness of mind, receive the varied and undeniable teaching afforded by the testimony of the rocks, the forests, the fields.

"Everywhere and in all things," said the apostle, "I am instructed." All the Lord's own works praise Him; above all the witness of His Spirit is, to the heart of faith, the substance and perfect demonstration which includes all enlightenment and excludes all cavil.

The whole beneficial system of creation, the workings of God's laboratory, the treasures of His bounty,

"The gracious prodigality of Nature,
The balm, the bliss, the beauty, and the bloom,
The bounteous providence in every feature,
Recall the good Creator, to his creature,"

and the "witness" which Paul asserted at Athens is furnished on every page of *natural theology*, demanding our tribute of gratitude. With what adoring thankfulness, then, should we contemplate the grace and truth which came by Jesus Christ, the completeness in Him of the renewed man, His amazing mercy in coming to do the Father's will, and accomplishing the redemption of mankind; thus placing salvation (otherwise impossible) within the reach of all.

THE MARYVILLE MONITOR.—We have wished for some weeks to call attention to this monthly paper, published in Maryville, East Tennessee, for the low price of 25 cents per annum—our Friend Yardley Warner, Editor. For $4.00, twenty copies will be furnished for one year—an extra copy to the person getting up the club. Special arrangements will be made with those who desire to make up larger clubs.

This is an effort which deserves patronage and support. We would encourage our Friends to make wholesale subscriptions and present the paper to colored persons among their acquaintances who would appreciate it. Who knows how suggestive it may be of good influences in favor of colored people in the South. What better means could many persons (North and South) adopt for tract distribution? Several numbers lie before us on our table. Its moral and literary tone are such as to elevate a class whom it is our high duty to benefit; and those who subscribe for it merely to benefit others will be well repaid by reading it in their own families. Present it to your colored employees—encourage in them an *esprit du corps*—interest them in that which concerns their Southern brethren. The extended circulation and generous support of the *Monitor* will prove an important department of work for the freedmen.

Address Yardley Warner, Germantown, Philadelphia, or W. P. Hastings, Maryville, Blount co., Tennessee.

PASSING AWAY.—The decease of our beloved Friend John Farnum, of Philadelphia, on the 13th inst., is felt as a deep bereavement. He was greatly endeared by a life of Christian circumspection and amiable personal qualities, and he was a truly humble man and consistent Christian, and was a useful member and manager of numerous public and charitable institutions.

DIED.

CHASE.—In Philadelphia, on the 26th of 5th mo., 1872, William Barker Chase, son of Prof. Pliny E. and Elizabeth B. Chase, aged 19 years; a member of the senior class of Haverford College, and of the Monthly Meeting of Philadelphia for the Southern District. A youth of singular promise, and of great personal and intellectual attractions, he aspired to lead a noble and useful life. In recent years the love of Christ had been increasingly precious to him; and his friends have the consoling belief that, through faith in his dear Redeemer, he has been admitted into His heavenly kingdom.

DEAN.—In Boston, Mass., (whither she had gone for medical treatment,) on the 11th of 2d mo., 1872, Mary H., wife of Wm. L. Dean, in the 34th year of her age; a member of Ferrisburgh Monthly Meeting, Vt. This dear Friend, early yielding to the influence of Divine grace, and becoming a humble follower of the meek and lowly Jesus, was enabled to adorn the doctrine of God our Saviour, not only in her consistent walk with those among whom she mingled, and by whom she was universally beloved, but also in her own family circle and in the church, where her voice was often heard in testimony, in exhortation, and in thanksgiving and prayer. Her departure thus in the prime of life and usefulness has spread a gloom over our community; yet we have reason for great thankfulness and rejoicing because of her most triumphant death, and we are persuaded that an entrance was granted her abundantly into the everlasting kingdom. With her the promises were verified, "He will beautify the meek with salvation;" "Having loved His own, He loved them unto the end."

EDGE.—At her residence in Downingtown, Pa., on the 10th of Fifth mo., Ruth Edge; a member of Uwchlan Monthly Meeting, in the 83d year of her age.

HARRIS.—On the 26th of Eighth month, 1871, at her residence in Rockwood, after a lingering and painful illness, Jane Harris, a minister, widow of the late John Harris, in the 63d year of her age; a member of Pelham (Ontario) Monthly Meeting.

SMITH.—On the 19th of Fifth mo., 1872, in the 66th year of her age, Sarah, daughter of the late William Smith, formerly of Mountrath, Ireland; a member of Pelham Monthly Meeting, Ontario.

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A General Meeting will be held at Guernsey, a branch of Short Creek Quarterly Meeting, Ohio, commencing on Seventh-day the 22d inst.

Wm. G. Smith.

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TO FRIENDS WHERE THIS MAY COME.

*Dear Friends*:—The undersigned Building Committee, by authority and on behalf of the Executive Committee having charge of the building of Kansas Yearly Meeting House, feeling the heavy burden resting upon the comparatively few Friends, of Kansas, in the erection of a suitable house for the accommodation of the Yearly Meeting, feel that it would be right to present the condition and prospects of the work to the Friends of other localities, with the hope that they may find it right in the bonds of Christian fellowship to aid us in our endeavors to have the building in a condition for use by the time of the opening of the Yearly Meeting.

The associated committees charged with the work, were, at the outset, fully sensible that the means which Friends in Kansas, in their limited circumstances, would be able to contribute, combined with the donation of the parent Yearly Meeting, would only be sufficient for the erection of a building of a temporary character, and which would, in a few years, be found quite inadequate to the wants of the meeting.

The alternative was presented and considered of erecting a building of this temporary character, or using the means at our command as far as it would go in the erection of a substantial and durable building of sufficient capacity for the permanent accommodation of the meeting, relying to some extent upon the liberality of Friends of other Yearly Meetings for assistance in its completion.

The latter was thought to be the wiser course, and the Committee decided upon the erection of a substantial building of undressed stone of sufficient size, but as economical in all respects as would be consistent with convenience and durability.

Our efforts the past year have been directed mainly to securing the necessary means, and we have gratefully to acknowledge the kindness of many Friends (particularly those of Philadelphia) in making liberal contributions. Eligible grounds have been secured, and the building placed under contract to the extent of erecting and enclosing, and the work is progressing vigorously.

But the means yet secured, including the assessments on our own members to the full extent that they are able to bear, will barely be sufficient to fulfil our present contract for enclosing. From six to eight thousand dollars additional will be needed to complete and seat the building. Unless additional means can be secured, we shall not be able even to lay the floors, or do any other work inside, necessary to place the building in a condition for use. We therefore earnestly appeal to our Christian brethren everywhere, in the name of the common fellowship of the Gospel, and for the interest and advancement of the cause of Truth (as we humbly believe) in this frontier land, to aid us timely in this our great strait and heavy burden.

On behalf of the Executive Committee,

Richard A. Cox,
Levi Woodward,
W. Hadley,
*Building Committee.*

*Lawrence, Kansas*, 5th mo., 1872.

Contributions may be forwarded to W. Hadley, Treasurer of the Committee, Lawrence, Kanses.

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# CORRESPONDENCE.

[*Colleges—Endowments—their mode of appropriation.*]

Spiceland, Ind., 6th mo. 8th, 1872.

*Wm. J. Allinson, Dear Friend*:—While the cause of education is receiving fresh impetus in our country by large additions to college endowments, it is well for Friends to examine the subject carefully, and learn by the experience of the world in what way their own liberality may be best applied. With thy consent there are two or three points in connection with this subject, which I would be glad to lay before those readers of the *Review* who are interested in *higher education* in our Society.

Is it best to apply the funds of a college to the physical support of its pupils? Incomes from endowments are now generally applied towards securing the services of the best professors that can be employed;—to the establishment and increase of libraries;—to the purchase of chemical and philosophical apparatus;—to botanical and other scientific collections; in a word, to secure all the appliances necessary to render the intellectual department of a college as complete as practicable. Many of the institutions of learning lately established have made no provision for furnishing lodgings, much less board, for their students.

Of this class may be mentioned Michigan

University, whose funds amount to nearly a million dollars, and the number of whose students is about twelve hundred annually. Other institutions, as Cornell University, furnish lodgings and *commons* to such students as desire it, at a cost, however, sufficient to cover the expense. At very few of the institutions for advanced education beyond the borders of our Society, do we find educational funds applied to pay the students' expenses of living; and the question has often occurred to me, whether *we* are not making a mistake in our higher institutions, by removing from our young people all the care of providing for their physical wants. We are trying some experiments at Spiceland Academy, which prove to our minds, conclusively, that there is much practical ability in a body of students from 15 to 23 years of age, which can be utilized economically, and without detriment to their intellectual advancement, in providing for their own physical needs. Many of our students, both young men and women, adopt the self-boarding system, by which their expenses of living do not average more than one and a half dollars per week for each. But the most valuable experiment is being tried by a club of seventeen members, including a teacher's family. They employ a Friend to prepare their meals at her own house, and a purchasing committee, appointed by the club, furnishes her the materials. By this arrangement the average cost of meals is less than seven cents. A student adopting this plan can attend school here forty weeks at an expense of one hundred and twenty-five dollars for living and tuition, and acquire at this most receptive period of life, by this partial connection with the outside world, many practical ideas which may be of advantage to him or her in after years. Allow me to suggest that there is danger in our desire to secure a religious and *guarded* education for our children, of running, in some directions, unnecessarily to extremes. Twenty years ago, Philadelphia Yearly Meeting reported one-fourth more children of a suitable age to attend school than she reports now. This fact proves, conclusively, that even *Friends* are not proof against the conventional ideas and practices attendant upon wealth;

"Man wants but little here below,
Nor wants that little long."

These conventional ideas are imbibed just at the period when young people are verging towards manhood and womanhood. If at this juncture they were placed in such situations as required them to look after their necessary expenditures, and attend to their own physical wants, the knowledge thus obtained would perhaps not be thrown away.

How are these ideas and facts applicable to other institutions? Spiceland Academy, located in a Friends' village and neighborhood, is perhaps better adapted to such arrangements as have been described than some other institutions; but could not such plans be carried out at Haverford and Earlham Colleges as would render them more nearly adapted to all classes of our members? Haverford, with the ablest corps of professors in the Society, and her enlarged facilities for collateral instruction, has a teaching force sufficient for one hundred and fifty students, and she ought to have that number under her efficient training, instead of fifty as at present. Comparatively few of our members are able to spare from their incomes $425.00 per annum—the cost of education at Haverford. Under the present arrangements, and at present prices, it would require a fund of $5,000 to yield sufficient income to support one student; it would therefore seem impracticable to raise a sufficiently large endowment to secure students, and facilities adequate to the capacity of the present teaching force of the college. Would it not be a wise measure for the Managers of this excellent institution (and of others now developing), to apply their funds to diminish the cost of tuition; to make tuition *free*, if practicable; to render the facilities for instruction as complete as possible, and to make such arrangements as would allow students the power of *choice* as to their expense of *living? Ought* not students, who are willing to forego some of the luxuries of life, and to make some sacrifices for the sake of availing themselves of the superior opportunities of instruction in such an institution as Haverford, to have that privilege? To this end, would it not be a wise plan to erect a few cottages on the Haverford farm, to rent to Friends who might wish for temporary homes near the College for the sake of educating their children? Could not a small, healthful community, in this and other ways, be built up around the College, affording cheerful homes, pleasant society, and a social atmosphere much needed for the symmetrical development of a student's character? I think I may safely assert that there are a hundred families, occupying temporary homes in the town of Ann Arbor, in which Michigan University is situated, simply on account of the educational facilities there afforded; and undoubtedly the concentrated interests of all these people must constitute a great element of strength to the institution.

Thy sincere friend,

WM. B. MORGAN.

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NOTHING needs a trick but a trick. Sincerity loathes one.—*Wm. Penn.*

## CONSECRATION.

"I AM THE LORD'S."

(From a Tract.)

(Concluded from page 687.)

And so we have gone on. I have forgotten him, but he has remembered me. I have wandered, and he has brought me back. I have let go my hold upon him, but he still holds fast to me. I have sinned, and he has forgiven it all. I have been wayward, and he has laid upon me the chastening rod. I have been rebellious, and the strokes came heavier still. I have been penitent and submissive, and he has given me the kiss of peace, and all my sorrow was past.

Surely I am more than a servant, or he would have long ago dismissed me, and would have borne my faults no more. I am not a stranger; for, if so, I should have been banished rather than chastised. I must be a son, and a son beloved; for whom the Lord loveth he chasteneth, and scourgeth every one that he receiveth. I cannot disbelieve it; I cannot deny it; "I am the Lord's."

Here, Lord, I am. I give up the ceaseless strife. "I am the Lord's." I can doubt the fact no more. The Lord claims me; he holds me fast; he will not let me go; he maintains his right against the law, which he has satisfied; against death, which he has abolished; against the grave, which he has burst asunder; against Satan, whose power he has broken. They all clamor against me; but he defies their claims. He does not give me up: I hope he never will. None can pluck me out of his hand; I am safe. When I am strong, I hold him fast; and when I am weak and helpless, I let go, and then *he holds me!* I grasp, and clasp, and cling, till my weak hands give way, and I sink despairing down; but yet I do not fall, for *underneath* me "are the everlasting arms." And so I rest secure, for "I am the Lord's."

I can labor for others now, since Christ has done everything for me. My debt is paid, forgiven; my sins are pardoned, my burden is gone. I need not seek to *be* the Lord's: "I *am* the Lord's." I need not toil that I may *be* saved; I *am* saved: he hath saved me.

I need not wander seeking rest: I have found rest to my soul. I need not try to persuade God to love me; for he loves me now, with an everlasting love. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And I have committed myself and all I have to him. I know I am weak, and frail, and sinful, and unworthy; but I do not despair. Christ has not got through with me yet. The Lord will perfect that which concerneth me. I am confident of this very thing, that he who hath begun a good work in me will perfor it until the day of Jesus Christ. The tryin of my faith shall yet be found unto prais and honor and glory at the appearing of J sus Christ. And, after I have suffered while, he will stablish, strengthen, and settl me.

"I am the Lord's." I must then walk a he walked. I must follow in all his footstep I am not my own: I am bought with a pric God is working in me to will and to do his own good pleasure: I must then wor *out* my own salvation with fear and treml ling. I am a branch of the true vine: must bear much fruit. I have found abidin rest of soul: I must call the weary, and sho them where it may be found. And my whol life must "adorn the doctrine of God ou Saviour in all things." I am saved by grac through faith. Not of works, lest any ma should boast. And this grace of God tha bringeth salvation, teaches us that, denyin ungodliness and worldly lusts, we should liv soberly and righteously and godly in th present world, looking for that blessed hop and the glorious appearing of "our Savio Jesus Christ." "When Christ, who is ou life, shall appear, then shall we also appe with him in glory." "We shall be like him for we shall see him as he is." Then sha the long struggle be past. He who is no able to keep us from falling shall then "pr sent us before the presence of his glory, faul less, and with exceeding joy." He shall "e tablish our hearts, unblamable in holine before God, at the coming of our Lord Jesu Christ with all his holy ones." Thus sha the very God of peace sanctify us wholly and our whole spirit and soul and body sha be preserved, "blameless AT (εν) the co ing of our Lord Jesus Christ." Faithful i he that calleth us, who also will do it.

In this blessed hope, I rejoice. In this fu assurance of faith, I go forward. How ca I doubt or fear, or faint, or falter, or tu back? My Master's eye is upon me. H love constraineth me. If one died for a then were all dead. And if he died for u it was that henceforth we might not live u to ourselves, but to Christ, who died and ro again for us! To all temptations, entic ments, and worldly allurements; to all doub and fears and sad forebodings; to all shrin ings of flesh, and rebellions of spirit; I ha one answer, may it always be a sufficie one: "I am the Lord's."

In proportion as my heart roots itself the blessed consciousness that I am the Lord I am at rest. When weary and heavy laden came and proved that Christ spake tru when he said: "I will give you rest." A now, while I take Christ's yoke upon m and learn of Him, the meek and lowly-hear

d one, I still prove his faithfulness, for I nd rest to my soul in wearing a yoke that easy, and bearing a burden which is light. A growing consciousness of God's love to e, can but increase my love for him. And is love becomes a matter of knowledge, For this is the love of God that we keep is commandments: and his commandments re not grievous." Where love is there is no bor, for love makes labor a delight. Com-andments once grievous are a joy; crosses nce heavy are now light; restraints once ksome are now but the gentle guidings of y heavenly Father's hand; troubles are lessings in disguise, and with this confidence ll is joy and peace in believing, through the ower of the Holy Ghost. The fears and ark anxieties of other days depart. "There s no fear in love; for perfect love casteth ut fear, because fear hath torment." The aves may toss and fret, but the rock never oves; and God has taken my feet out of a orrible pit, and the miry clay, and set them pon a rock. Troubles may come, but "We now that all things work together for good o them that love God," to them who are the alled according to his purpose. The eighth hapter of Romans begins with "No con-emnation," and it ends with "No separa-ion." No condemnation in Christ—no sep-ration from Christ. Neither persecution or tribulation; famine nor nakedness; either the sword of wrath nor the legions of darkness; neither the lapse of time, nor the distant stretch of space; neither life nor death, nor any other creature, can separate us from the love of God which is in Christ Jesus our Lord. So long as we abide where here is "no condemnation," so long there s no danger of separation. If God be for us who can be against us. And when "We have known and believed the love that God hath to us," we can say with the Apostle, 'God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment." Terrible as shall be that awful day to a guilty world, it shall be to the saint a day of peace and joy. As it is appointed unto man once to die, so Christ was once offered to bear the sins of many; and as after death there is ap-pointed the judgment, so Christ shall then appear the second time without sin, for the salvation of his people. For them there is no wrath or condemnation. Jesus hath de livered them from the wrath to come. Their sins are open beforehand, going to judgment. They are pardoned. They shall not come into judgment (*χρίσιν*) but have passed out of the death into the life. Their portion shall be in the resurrection of life, among the blessed and the holy. The resurrection unto judgment (*χρίσεως*), is for others,—the evil doers,—not for those who are the Lord's. They are safe. Called with the many who have heard the Gospel call, chosen with the few that heed the gracious invitation, faith-ful in the "few things" here, they shall prove the blessedness of those whom the Lord glorifies. They shall be blameless in that awful day, for who shall lay anything to the charge of God's elect? Shall God that justifieth, who has already pardoned all? Who is he that condemneth? Shall Christ who died, yea, rather who is risen again, and who now maketh intercession for us before the throne? Surely we have nothing to fear from him; and nothing can separate us from his love.

"No condemnation now I dread;
Jesus and all in Him is mine;
Alive in Christ my living head,
And clothed in righteousness Divine,
Bold I approach the eternal throne,
And claim the crown, through Christ, my own."

In this confidence the Church of Christ in that day shall exclaim: "Lo! this is our God, we have waited for him, and he will save us,—this is the Lord, we have waited for him, we will be glad and rejoice in his salva-tion." They will have no fears nor doubts, and their glory will be secure, for there is a crown laid up for all those that "love his appear-ing."

In this hope I turn from idols "to serve the living God, and to wait for his Son from heaven." I comfort my heart with the Sa-viour's words: "If I go away I will come again." I grow joyful as did the disciples, when men in white raiment said, "This same Jesus shall so come in like manner as ye have seen him go into heaven."

And if the true and faithful witness testi-fies "Surely I come quickly," my heart re-sponds in the words of the beloved John: "Amen, even so, come, Lord Jesus!" For since I am the Lord's, my treasure and my heart are laid up with him in the heavens, and all my hopes and joys and interests are in him there. So long as he is "expecting, till his enemies be made his footstool," so long must I expect the glorious day. So long as "the earnest expectation of the Crea-tion waiteth for the manifestation of the sons of God," so long must I expect and wait for the same. So long as "the whole Creation groaneth and travaileth in pain to-gether until now," so long must we "which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Then shall the long strife and war be past. The flesh shall no longer lust against the Spirit, nor shall fleshly desires war against the soul. Then shall we be wholly the Lord's. The

body made like Christ's glorious body, the soul perfected in all its powers, the spirit forever sanctified, and the whole man made like the Lord for evermore.

Then shall the renewed heart find the regenerated body adapted to every holy use, and the new man shall find his home and rest in the new Jerusalem that cometh down from God out of heaven, and in the new heavens and new earth wherein dwelleth righteousness. Then shall the whole earth be filled with the glory of the Lord, as the waters cover the sea. All things shall be subdued unto Christ; death, the last enemy, shall be destroyed, and God shall be all and in all. That book of inspiration that begins with the story of the Creation of a new and sinless world, closes with a vision of a world renewed and redeemed, and glorified for evermore. And when, with the sanctified myriads of the redeemed, we lift up the anthems of thanksgiving, and the songs of everlasting joy, we may say with a strength of assurance, a fullness of meaning, and a sense of eternal privilege till then unknown, "I AM THE LORD'S."

Reader,—a parting word. By every principle of right and justice and gratitude, you belong to God. Can you refuse to ratify claims so just as his? Can you refuse to say, "I am the Lord's?"

Are you a Christian? Do you not dare then to avow the fact? Can you decline to do it? Can you talk and act and live as if you are *not* the Lord's? Can you refuse to own the Lord that bought you? May God help you to know and feel and say, from the depths of a trusting heart, "I am the Lord's."

Are you a wanderer from the fold of Christ? Know, then, that the Good Shepherd still seeketh thee in the wilderness. Oh, listen to his gracious call. He loves you still, he claims you still, he calls you still. Heed, then, his calls, and return to him, saying, "Truly I am the Lord's, I will wander from him no more."

Are you a sinner, far from God and rest and peace and joy? Still the Lord loves you. And you may be his, and his forever. He offers pardon; take it! He offers life; receive it! Come to Jesus, saying,—

> "Just as I am! thy love unknown,
> Has broken every barrier down;
> Now to be thine, yea, thine alone,
> O Lamb of God, I come!"

Coming thus, you shall in no wise be cast out. And then, throughout the glad experiences of present grace, and also of coming glory, you may say,—"I AM THE LORD'S."

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I should think myself undone if I might not pray.—*Thomas Adam (of Wintringham, Eng.)*

## FATHER HYACINTHE AND THE ABBE MICHAUD.

BY E. B. GOULD.

ROME, May 3, 1871.

One feels an intense sympathy with Father Hyacinthe, who stands almost alone in the world. He is living here the simplest possible life, in a single room, destitute of luxury of all kind, at the call of all who may fancy they need him, or may perchance show him where he may do some good; a man who, in delivering, as he has just done, a series of lectures on the present reforms of the Church, commences his work by showing that the great ills of Rome come from this one terrible evil, the neglect of the Bible; insists upon this reading and upon public prayer in a known tongue as essential to all reform; a man who knows that if he were death-stricken to-morrow, no Italian priest would dare to stand at his bedside, or perform the service over his remains. Yet he goes on steadily pursuing his work, believed in by almost none; persecuted with all the rare refinement of cruelty which Jesuit inquisitors so well know how to inflict on mind or body; picking up daily with meekness his appointed cross; never rendering railing for railing; tempted, like his Master, and strengthened by Him alone for the toil and the shame.

With all this, he has not the comfort that those have who shake off the dust of Rome from their feet, even when they do not turn their back upon all her errors. Father Hyacinthe admits that the Church has erred from the faith, that her head shepherd and his followers are teachers of heresy, that he and they who sympathize with him are cut off from her communion and accursed by her authority. Yet he clings to this teacher of false doctrine, this corrupter of morality, this persecutor of the faithful. When one compares his attitude with that of the Abbé Michaud, we see what Father Hyacinthe needs in order to enjoy real peace of mind. This he seems no longer to seek in his single aim to do what he feels to be right, but with his arms and his hands still bound by his loyalty to a corrupt Church.

The Abbé Michaud, on the contrary, says boldly, "We must break completely with the Romish Church. * * * The duty of true Catholics all over the universe is then to separate, not only in secret and in heart, but publicly with all Romanism, and to consider as non-existent in the Catholic point of view all that it has done and taught."

Father Hyacinthe, in one of his late discourses, spoke of the fact that should he die in Rome, he must expect to die accursed, forsaken, with no ministering priest beside him, and no consolations of religion to support his

ying hour. But he remembered that Jesus hrist and His apostles also died excommuicated, and were therefore led to suffer beyond he walls of the city. The consolations of llowship with Christ in His sufferings are oubtless his. But he should go a little furher, as Abbé Michaud does, who says, "The omanism of to-day is the synagogue in the me of Jesus Christ. And in leaving it we o not leave the Christian religion, we leave nly the wild dogmatism of a man and his ourtiers; we do not reject Christ, but a deied Pope; we do not abandon the Church uniersal, but the Ultramontane sect." The reorm which is going on about us now, I can nly compare, as I have so often compared , to a great procession, all faces turned in he direction. Some have already reached the oal, are as nearly right as are most of us; thers cling to certain hay, wood and stubble, hich shall be burned at the last; they are alf way on the road; others, again, like ather Hyacinthe, are far advanced but they now it not. They walk by faith only, for heir eyes are blinded.—*N. Y. Observer.*

### FORM OF A MARRIAGE CERTIFICATE.

Taken from a record formerly belonging to ishlake Meeting, near Thorne, in Yorkshire owhouse, in the year 1663:

George Musgrove loved Ann Brook and e became his wife publicly in the congregaon upon the Twentieth day of the Tenth onth, in the year MDCLXIII.

[*Signed by* 17 *witnesses.*]

The meeting at Fishlake is extinct and rgotten. Stephen Grellet had a distinct raditionary knowledge of it. The certificate as copied by Christianna Hustler for Recca Jones about the year 1785.

### WHO SHALL ROLL AWAY THE STONE?

What poor weeping ones were saying
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hearts of woe;
Looking at some trouble lying
In the dark and dread unknown,
We too often ask with sighing
"Who shall roll away the stone?"

Thus with care our spirits crushing
When they might from care be free,
And, in joyous song out-gushing
Rise in rapture, Lord, to Thee:
For before the way was ended
Oft we've had with joy to own,
Angels have from heaven descended
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to give us pain.
Oft-times in the feared to-morrow
Sunshine comes, the cloud has flown;
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make the wiser, better choice!
Tread the path of life with gladness,
God doth bid thee, man, rejoice!
In to-day's bright sunshine basking,
Leave to-morrow's cares alone;
Spoil not present joys by asking
"Who shall roll away the stone?"

Selected.

### THERE'S ONLY ONE.

There's only One on whose dear arm
We safely lay our thoughts to rest;
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One who knows the truth
Amidst this world's deceit and lies;
There's only One who views each case,
With just, unselfish; candid eyes!

There's only One who marks the wish,
Nor cruelly, severely blames;
There's only One, too full of love
To put aside the weakest claims.

There's only One whose pity falls
Like dew upon the wounded heart;
There's only One who never stirs,
Though enemy and friend depart.

There's only One, when none are by,
To wipe away the falling tear;
There's only One to heal the wound
And stay the weak one's timid fear.

There's only One, who's never harsh,
But tenderness itself to all;
There's only One who knows each heart,
And listens to its faintest call.

There's only One who understands,
And enters into all we feel;
There's only One who views each spring,
And each perplexing wheel in wheel.

There's only One who can support,
And who sufficient grace can give,
To bear up under every grief,
And spotless in this world to live.

There's only One who will abide
When loved ones in the grave are cold;
There's only One who'll go with me
When this long, painful journey's told.

There's only One I'm sure will watch
O'er every dear one whom I love,
There's only One can sanctify
And bring them safe to heaven above.

O blessed Jesus! Friend of friends!
Come, hide us 'neath thy sheltering arm,
Come down amidst this wicked world
And keep us from its guilt and harm.

Thou art the One, the only One
For whom no love too warm can flow;
Thou art the One, the only One
In whom there's perfect rest below.

BETTER suffer wrong than do wrong.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 18th inst.

GREAT BRITAIN.—In the House of Commons, on the 11th, Gladstone made a statement of the present condition of the Alabama negotiations, the main point of which was that proposals had been made to the United States for the postponement of the meeting of the Board of Arbitrators at Geneva, for eight months. In the House of Lords, Earl Granville made a similar statement, saying that the difficulty respecting the supplemental article related solely to the bearing its conditions were to have in future, and that he had consented to the idea of an adjournment of the Geneva Board, to give time for a removal of the difficulties. In both Houses, several members strongly opposed this proposition, and criticized the government. On the 13th, Gladstone stated, in answer to inquiry, that the government of the United States had declined to become a party to the application for adjournment.

The tribunal of arbitration met at Geneva on the 15th. All the arbitrators were present, also the agents and counsel of the two governments. The session lasted not over an hour, when an adjournment was made to the 17th. The proceedings not being public, the accounts received are somewhat uncertain and contradictory. Special dispatches to London said that Lord Tenterden, the British agent, presented the formal demand of Great Britain for an adjournment until the question of indirect claims should be settled with the United States, and that the American agent replied that he had received no instructions from his Government. One report stated that summaries of the proofs and arguments in support of the cases of their respective countries were transmitted to the arbitrators by the agents; while another asserted that the American agent presented the final papers and arguments on his case, but the English agent, instead of doing the same, said that he was unable to go on without further conference with the Cabinet in London, and the receipt of final definite instructions. To an inquiry in the British House of Lords on the 17th, whether it was true that a printed copy of the arguments for Great Britain had been presented at Geneva, Lord Granville at first declined to reply, but subsequently said that the argument had not been presented, and Gladstone made the same statement. The result of the deliberations of the arbitrators on the 17th was entirely unknown.

On the 10th inst., the British Embassy at Berlin presented to the Emperor William of Germany, arbitrator under the Washington treaty on the question of the San Juan boundary, (between the extreme north-western part of Washington Territory and Vancouver's Island,) their answer to the American case. The American Minister submitted his replication the next day. It is expected that a decision will soon be given, as both parties request it. Notice was given in the House of Commons, on the 14th, of an intention to question the government as to the effect the postponement of the Geneva arbitration would have on the settlement of the other questions involved in the treaty, as the San Juan boundaries and the fisheries. It was stated on the 17th that the American government had applied for provisional enjoyment of the privileges secured by the fishery clauses of the treaty, in the waters of the British North American possessions, during the fishing season. Canada had refused, but Newfoundland and Prince Edward's Island had given their consent.

FRANCE.—The German Ambassador to France has presented to President Thiers the reply of the German government to the proposition for the evacuation of France, as the instalments to the war indemnity are paid. Germany accepts the proposition in principle, and requires the full payment of the indemnity by Third month 2d, 1874.

GERMANY.—A bill directed against the Jesuits, depriving them of the rights of citizenship, passed a second reading in the Reichstag on the 15th inst., after seven hours' debate, by a vote of 183 to 101.

AUSTRIA.—Details received of floods near Prague, last month, caused by heavy rains, show great destruction of life and property. The water poured over the country, sweeping everything before it. Fertile districts were devastated, and a number of villages swept off. The number of persons who perished is estimated at 700.

An Austrian Polar Expedition has sailed from Bremen for the Arctic ocean.

DENMARK.—A World's Fair was opened at Copenhagen on the 12th inst.

ITALY.—The 26th anniversary of the accession of the present Pope was celebrated on the 16th inst. in Rome.

SPAIN.—The King having disapproved of certain measures adopted by the Cortes and sustained by the Ministry, the latter tendered their resignations, and a new Cabinet has been formed, with Ruiz Zorilla at its head. The King has issued a decree proroguing the Cortes.

ROUMANIA.—Earl Granville, Foreign Secretary of Great Britain, seconded by the Italian government, has proposed a conference of European powers to consider the course to be adopted relative to the frequent outbursts in Roumania against the Jews, and the propriety of exerting a direct pressure on the government of the Principality to compel preventive measures. Prince Gortschakoff, of Russia, objects, lest this course should excite agitation on the Eastern question, but proposes a joint note to the Roumanian government, asking its intentions, and some guarantees that it can afford protection to the Jews. Should his proposal be answered unsatisfactorily, he will suggest a settlement on the basis of the treaty of 1858. The answers of the other powers have not been received, but it is thought Gortschakoff's plan will probably be adopted.

DOMESTIC.—A circular issued to Postmasters by the Superintendent of Foreign Mails states that under the new postal code, the rates of postage to foreign countries with which postal conventions have not been concluded, are as follows: When the matter is forwarded by vessels regularly employed in transporting the mails, for letters, ten cents per single rate of a half-ounce or under; newspapers, two cents each; pamphlets, periodicals, books, and other printed matter, two cents for each two ounces or fraction thereof. The single rate in the last mentioned class of matter has heretofore been four ounces.

A circular has been issued by the Pension Office, stating that the amnesty act, approved on the 22d ult., provides that all political disabilities imposed by the 3d section of the 14th article of amendment to the Constitution, are really removed from all persons, except Senators and Representatives in the 36th and 37th Congresses, and officers of the judicial, military and naval service of the U. States. The only disability imposed by that section was the exclusion from holding office under the United States or in any State. The amnesty act restores the right to hold office to those not excepted, but does not in any other respect relieve those who have been disloyal from any of the legal penalties, restrictions and requirements consequent upon their disloyalty.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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LONDON YEARLY MEETING commenced its sittings on the morning of the 22d ult., and closed them on the afternoon of the 31st. The attendance did not appear to be quite so large as on some previous occasions. The subjects brought before it were very varied in their character, and required, in some cases, the exercise of no small amount of judgment and forbearance for their satisfactory settlement. The discussion on the state of the Society turned—as may be seen by a reference to the report of the proceedings—on the relations of the Society to the First-day School and Mission work in which so many of its members are engaged; the result being that the further consideration of the subject was adjourned to a Conference, to be held in London towards the close of the present year. We are glad that the Yearly Meeting thus evinced its interest on these important agencies, including, as they now do, within their efforts a larger number of persons than are to be found in the Society itself. The right way of dealing with the question, which has been somewhat unexpectedly brought so prominently forward, should claim the thought and attention of those who are especially interested in its satisfactory solution, ere the Conference meets. In guarding against the danger attendant on the isolation of almost all mission work from the disciplinary organization of the church, it will not be wise to place any reliance on artificial ties for bringing them together. A closer connection between the two will, it seems to us, only be useful to either in so far as it is the natural outcome of the wants of both.

The Yearly Meeting will probably be best known in future years by its adoption of the new marriage regulations drawn up by a Conference composed of Friends appointed by the various Quarterly Meetings in conjunction with the Meeting for Sufferings, and rendered possible by a short Act of Parliament which received the royal assent a few weeks ago. The simplification of the present intricate preliminary proceedings required for members of the Society, and the liberty now secured of solemnizing in our meeting-houses, and according to our usages, the marriages of any persons, whether in profession with the Society or not (subject only to the consent of the Monthly Meeting), deserved the congratulations that were expressed in the course of the deliberations, and called for the warm acknowledgment, which was also made, of the services of those who have been instrumental in bringing about such desirable results.

The report of the committee appointed two years ago to visit and assist Lancashire and Cheshire Quarterly Meeting, and the discussion likely to ensue thereon, could not be looked forward to without some feelings of anxiety, and it was no small relief, when the subject was brought on, to witness the discretion, forbearance and charity which characterized the proceedings as a whole. The report left nothing to be desired, either as to the judgment or spirit with which it had been drawn up; and the very general approval it met with, and the great appreciation manifested of the value of the committee's self-denying labors under the circumstances of the case, were alike gratifying. It was felt

that the fundamental truths on which alone a Christian Church can exist had been rightly vindicated, and the desire was appropriately expressed that the Friends concerned might be found willing now "not to think less, but to love more."

Throughout the various sittings of the Yearly Meeting its deliberations were well sustained and satisfactorily conducted, as befitted those of a Christian body which recognizes in an especial manner the immediate government of the "Master of assemblies;" and at its close the remarkable absence of any spirit of contention or strife was mentioned as a cause of gratitude, and the acknowledgment was solemnly made by more than one Friend that the gatherings had been largely owned and blessed by the presence of the Great Head of the Church.—*London Friend.*

In a notice of the Yearly Meeting, the editor of the *British Friend* happily remarks .

"We heartily share in some remarks which fell on one occasion from the Clerk. It had been suggested (probably at the conclusion of the service of the Lancashire Committee) that the minute should embrace some record of the gratitude of the meeting to the Friends who had devoted so much of their time and substance to that service. That a feeling of gratitude was very general, we might say universal, there was no reason to doubt; but this is always more or less the case, and much if not all of such service is entered on and rendered under a sense of duty; that it was obviously the best and safest course to make the simple record, as is our wont, of the appointment and discharge. And the thought occurred, that if there were no other reasons for such a course, this one would suffice, that we should not know where to leave off. Not only on this committee, but in very many ways, are dear Friends serving the Society—and that in no sectarian sense, but as "to the Lord"—all the year round. Those residing in and around London, and who constitute the Meeting for Sufferings, who carry on the correspondence, bear the weight, despatch the business of the Society from month to month and from day to day, of which we get but the briefest epitome at our annual gathering, are not without their reward either from the Master whom they desire to serve, or in the love and grateful regard of the brethren. And during the sittings of the Yearly Meeting itself, there are those who seem to know no rest, not sparing themselves in any way, but working on from day to day with a constancy and zeal which are the outcome and expression of their love for the Truth, and which such love only could supply.

"It is more than ever not only our desire but belief that the simple Truth, unadorned by human additions, unencumbered by human traditions, may spread and yet spread amongst us. At some times one branch, and at other times another part, may come more prominently to the front, yet we cannot but believe it advances as a whole in its own simplicity and well balanced proportions. Even with the recession of the waves here and there, the tide advances; and in future years, we are free to confess our conviction, that many will look back for their individual and collective establishment in the Truth, and their confirmation in the faith, to the Yearly Meeting of 1872."

(From the London Friend.)

MOVEMENTS OF MINISTERING FRIENDS.

At Brighouse Monthly Meeting, held the 10th of Fifth month, the following minutes were made:

"At this time, women Friends being present, our dear friend Thomas Harvey, who is a Minister in unity and well esteemed among us, has informed us that for some time past he has felt called to reside for a time within the compass of Manchester Meeting, and to attend to such service there as may from time to time arise. Our dear friend has informed us that he will be accompanied by his wife, Sarah Grace Harvey, who is also a Minister in unity amongst us. This meeting very cordially liberates our dear friends for this service, desiring that the Lord may be with them to guide them aright, and to supply all their needs."

Second minute: "At this our joint meeting of men and women Friends, our dear friend Wm. Robinson has returned the certificate granted him Tenth month last, and has informed us that he left home in First month last, and that after landing in New York he attended the Quarterly Meeting there, and shortly after proceeded to Philadelphia. With the exception of attending Burlington and a few meetings in New Jersey, and the Quarterly Meeting at Baltimore, he remained in the city and neighborhood of Philadelphia for about three months, attending the various meetings there as they came in course, the intervals being largely occupied by social visits. His visit was brought to a close by the attendance of Philadelphia Yearly Meeting last month. He informs us that he can bear grateful witness to the faithfulness and continued love of the Lord in showing him from day to day what he should do, and in opening the way for him; and also to the great peace, comfort, and joy which were permitted to attend him during the service, and to the feeling at its close that his work was fully accomplished." Minutes have

been received from the Monthly Meeting of men and women Friends at Burlington and from Baltimore Quarterly Meeting, testifying to the acceptable and edifying labors of our dear friend.

[It may properly be added, that in accordance with long established usage, the Western District Monthly Meeting in Philadelphia (within the limits of which our dear friend Wm. Robinson made his home) subsequently addressed to *Brighouse*, a minute of unity with W. R. and of the acceptableness of his labors. Pending the deliberations in London Yearly Meeting on the subject of correspondence, William Robinson bore testimony to the great value placed by Friends in America upon this brotherly interchange. He had lately attended the Yearly Meeting of Philadelphia, and he wished for it the prayerful consideration of Friends. There is a large body of earnestly concerned and beloved Friends in and around that city, many of whom long for the day that communication may again be opened with other Yearly Meetings, and, though he did not think it wise for us now to act in the matter, he felt that they had a strong claim on our sympathy. He hoped that those Friends would be borne on our hearts at those times when we feel that it is well with us with our Lord. J. B. Braithwaite, endorsing these observations, said, that though "any action just now might rather hinder than help, we can pour out our prayers, when our hearts are turned towards our dear friends there, at that mercy-seat which is the common meeting-place for all the children of God." *Ed. Review.*]

"Our dear friend Joseph James Neave was permitted to land safely at Southampton on First-day evening, the 19th of Fifth mo., after a favorable voyage from Western Australia by the Peninsular and Oriental steamers. He was met on landing by his late companion Walter Robson, with whom he proceeded next day to London. He has been favored to return in good health and with a peaceful mind."

## INDIAN DEPARTMENT.

[*Funeral of Brinton Darlington.*]

LAWRENCE, KANSAS, 6th mo. 18th, 1872.

*My dear friend Wm. J. Allinson* :—The following items are gleaned from an interesting letter written by one who attended the funeral of the late Brinton Darlington, agent for the Cheyenne and Arapahoe Indians. Many of these wild and (until lately) warlike tribes were at the agency or in its vicinity on this occasion, and spontaneously presented themselves at the appointed hour, filling every available portion of the house, and gathering around the doors and windows. When the meeting for worship commenced, one of their chiefs, without any prompting, spoke a few words, when every sound was hushed and the entire assembly continued in silence till about the close of the meeting, when our aged Friend Joseph D. Hoag, for whom the Indians entertain great respect, spoke to them through an interpreter, of the great loss which they had sustained in the death of their agent; of the sacrifices which he had made for their sakes; of the valuable counsel which he had so often given them; of the love which he always manifested for them; of his many words on his death-bed about his red brethren, and of the benefits which they had already received by following his advice. The speaker then said he hoped they would all try to carry all these good words of their agent in their hearts, and continue to profit by them; when there was from the whole company the usual earnest sign of approval, some even shedding tears. One of the leading chiefs responded in a few words.

Upon the opening of the coffin, the whole body of Indians passed through the room and quietly viewed the corpse, many of them dropping silent tears as they passed. Most of the leading men went to the grave, into which they looked seriously after the lowering of the coffin, and then quietly remained until the interment was finished, and returned with the family, after which they dispersed to their several lodges.

Certainly there is a bright side to the Indian character, and I could wish that the above incident might draw out some memorial verses from Whittier's pen, to impress us the more deeply with the truth that a dignified and unselfish Christian example adds weight to words of counsel addressed to those whose moral and religious susceptibilities are considered to be of a very low grade.

Very truly thy friend,

WM. NICHOLSON.

---

ROVING INDIANS OF THE SOUTHWEST.

There are attached to the Kiowa and Comanche agency 3515 Indians who draw rations, besides a band of Qua-ha-da (Roving) Comanches who have never been to the agency; which is supposed to number from 500 to 1000 souls. Of the located Indians there are

| | |
|---|---|
| Comanches, | 1769 |
| Kiowas, | 1200 |
| Apaches, | 517 |
| Delawares, | 29 |
| Total, | 3515 |

The Delawares, with one family of Comanches, are cultivating land, and all have log houses, which they have erected themselves with the encouragement of, and a little assistance from, the agent. They have a good location about 25 miles from the agency. Fort Sill is so near the agency that it is unsuitable for any Indians to be located near it. Consequently there is but little mingling by the agent and his employees with the Indians, except once in two weeks when they draw rations. Excepting the family above mentioned, the Comanches, Kiowas and Apaches, frequently move their "lodges" or tents over a district of country more than a hundred miles in extent. In the spring of the year it is not unusual for the young men of some of the bands, especially of the Kiowas, to go to Texas or elsewhere on raids, steal horses and mules and sometimes commit murder.

These Indians have never had a missionary among them. No one to teach them the truths of the Gospel. No one to teach them that they should "remember the Sabbath day to keep it holy," and instruct them either on that or other days. In this land of Bibles, where thousands of congregations are each week assembled to worship God, the Indian is seldom thought of. But may we not hope, a better day is dawning upon this people? Missionaries have offered to go among these untutored sons of the plains, move with them, teach them literature, and with the help of the Holy Spirit teach them Gospel truths,—"The sweet story of old."

Seed planted in a school here within the last two years has, with the blessing of God, already produced fruit; thirty-one Indian children, principally Caddoes and Delawares, have been taught in a boarding school by Josiah Butler. The school was opened on the 20th of 2d month, 1871, with a few of the present students. They have been kind, tractable, studious and confiding. There are now eleven classes in reading, writing, arithmetic and geography, besides the class of the whole school, which is exercised on outline maps in the evening. Three-fourths of them can name and locate the States, territories, capitals, mountains and many of the rivers in the United States, and the political divisions, oceans, bays, gulfs, &c., of the Western Hemisphere. On Seventh-days three of the boys work with the carpenter, and two with the blacksmith. The other boys assist in cutting wood, working in the garden, &c., and the girls help at house-work. By request, several of the boys have written to me on the subject of tobacco. The following is an extract from one of the essays: "All the boys quit chewing tobacco. Tobacco no good. Heep cost money. Buy good horse and wagon. No use tobacco in school. I like to go to school. All the girls good sew. I love God. I want to go to school eight years.

Your friend,

JOE WASHINGTON."

We hope to have all the present students during the next school year, and several more. At the rate of improvement already made, in that time nearly or quite all who are now here will be able to read nicely. Many of them will probably then leave to return to school no more. Leave—shall we say without money and without books? and when they go to their homes have nothing to read? No, this should not be said. On their behalf, and on behalf of the blanket Indians of the Central Superintendency, and especially of the Kiowa agency, I appeal to the First-day schools throughout the Society of Friends, to raise funds to sustain missionary teachers among the Kiowa and other Indians of the plains, and to furnish each student, when he retires from school, capable of reading, with a small library and a periodical that will cost from three to eight or ten dollars. Now if the fathers and mothers, the young people and children, will all give as God has blessed them, a few thousand dollars will be raised to supply a pressing and urgent demand "of a people scattered and peeled." And may the prayers of the donors arise to our common Father, that the efforts thus made may be blessed by Him.

Donations for these purposes may be forwarded to J. B. Garrett, 217 Church street, Philadelphia, Clerk, or Dr. Wm. Nicholson, Lawrence, Kansas, General Agent, of the Executive Committee of Friends on Indian Affairs, to be expended by direction of said Committee.

LAWRIE TATUM,
U. S. Indian Agent.

Office Kiowa Agency, Ind. Ter. 6th mo. 12, 1872.

## THE MINISTRY OF WOMEN.

(Concluded from page 694.)

The second passage, above cited, is worded in a manner somewhat obscure; but appears to be best construed (according to the opinion of various commentators)*—as conveying an injunction that women, as well as men, *should pray everywhere*, lifting up holy hands, without wrath or doubting.† Having issued this

* See *Poole's Synopsis.*

† 1 Tim. ii. 8, 9. "I will, therefore, *that men pray everywhere, etc. Likewise also, the women,* in a modest dress, *comp.* 1 Cor. xi. 5; (I would have them) adorn themselves with shamefacedness and sobriety," etc.

njunction, together with one relating to attire, the apostle proceeds to command the women in the Church of Ephesus (in conformity with his directions to those at Corinth) to "learn in silence with all subjection;" and, further, he expressly declares that he suffers them not "to teach." The verb "to teach" is one of very general import; and, together with its derivative nouns, is applied in Scripture to religious instruction of various descriptions; but, in this passage, it probably designates a specific duty or faculty in the church, which is repeatedly *distinguished* by this apostle from the gift of *prophecy* or *preaching*.* Now, although both these faculties, as enjoyed in the primitive church, are described as being divinely bestowed, there is reason to believe that the impulses of the Spirit were of a far more direct and positive nature in the one case than in the other. I conceive that the *teaching*, which the apostle suffered not to be performed by women, differed from *prophesying* or *preaching* in three respects: first, that it was dictated rather by the general impressions of Christian love and duty, than by immediate inspiration; for, had it been immediately inspired, the apostle could not have forbidden it: secondly, that, although adapted to a variety of occasions, both private and public, it was not, *like modern teaching*, employed as the ministry of the word, in assemblies for worship; for all the various administrations employed in those assemblies appear to be described in 1 Cor. xiv, as spontaneous and divine effusions: thirdly, that, according to the hint given by the apostle in the passage before us, it involved the assumption of personal authority. This duty probably belonged, in a particular manner, to the elders and overseers, whose calling it was to exercise a spiritual superintendence over others, and who were the appointed guardians and governors of the flock. Thus we learn from 1 Tim. iii, 2 (as already stated), that the bishop or overseer was to be *apt to teach*, and, from Eph. iv, 11, that certain persons, who are there *distinguished* from the prophets or inspired ministers of the word, bore the joint character of "pastors and teachers."

A very similar view of this passage is taken by Grotius. "*To Teach*," says he, "was the office of the president (or bishop); though he sometimes committed this branch of his duties to other persons, especially the elders. The apostle suffers not the women to perform such an office—that is to say, not *unless* they have, and only *while* they have, prophetical impulse. *Prophecy is beyond the reach of positive laws.*"* "The apostolic rule," says Benson, "was that, when they were under immediate inspiration, the women might pray or prophesy in the church. But when they were under no such inspiration, they were not to speak; *i. e.*, neither to pray, nor read, teach, nor ask questions there."†

That the interpretation now given of these passages in Paul's epistles, is substantially correct—that he had no intention to forbid that ministry of women which arose from the immediate impulses of the Holy Ghost—is rendered abundantly plain by another passage of his first Epistle to the Corinthians, in which he notices the public prophesying of females, and gives particular directions respecting their conduct and appearance, during the performance of that sacred duty. "Now, I praise you, brethren," says he, "that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God. Every man *praying or prophesying*, having his head covered, dishonoreth his head. But every woman that *prayeth or prophesieth*, with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For, if the woman be not covered, let her also be shorn; but, if it be a shame for a woman to be shorn or shaven, let her be covered. * * * For this cause ought the woman to have power (or a covering) on her head because of the angels. * * Judge in yourselves: is it comely that a woman pray unto God uncovered?" etc.—(1 Cor. xi, 2–13.) That this passage, as well as the fourteenth chapter of the same epistle, relates to the conduct of the Corinthian Christians in their assemblies for worship, is allowed by commentators, and is indeed evident from the whole tenor of the advice which is there imparted. The apostle, therefore, recognizes the public prophesying of females; and, since he gives directions respecting their dress and deportment during the performance of this service, it is plain that he had no intention to forbid the service itself. With respect to the prophesying, to which Paul has here alluded, as exercised by both men and women in the churches of the saints, its nature has already been defined. The reader will remember that the gift was directed to the "edification, exhortation, and comfort," of believers, and to the convincement of unbelievers and unlearned persons;—(1 Cor. xiv, 3, 24, 25) and that, in fact, it was noth-

* Rom. xii. 6, 7; 1 Cor. xii. 28; Eph. iv. 11.

* *Com. in loc.*

† Vol. 1. p. 620. See also *Locke on the Epistles.*

ing else than preaching under the immediate influence of the Holy Ghost.*

Such, and such only, were the public services of women which the apostle allowed; and such was the ministry of females predicted by the prophet Joel, and described as so leading a circumstance under the Gospel dispensation.

It appears then, that the allowance of the public preaching and praying of women, in the Society of Friends, necessarily results from their principles respecting the character of all true ministry—that we dare not, in this respect more than in any other, limit the Holy One of Israel in the exercise of His own prerogatives—that our practice in reference to the present subject, is justified by the records of Scripture, respecting the effusions of the Spirit of God in times of old—that even under the legal dispensation, many female servants of the Lord were called to the exercise of prophetical gifts—that, of the Gospel times, the common participation of those gifts by men and women, was one decisive mark—and that the injunctions of the apostle Paul, against the public speaking and teaching of women, can only be understood (himself being witness) of speaking and teaching which were not inspired—which were not *prophesying*.

Such are the general sentiments entertained in the Society of Friends respecting the ministry of women—a subject which suggests, in conclusion, one or two reflections of a practical nature.

When the Apostle Paul said, "I suffer not women to teach," he added, "*nor to usurp authority over the man.*"—(1 Tim. ii, 12.) Had the women, in the church of Ephesus, after receiving this injunction, assumed the office of pastors; had they attempted that description of teaching which was immediately connected with the government of the church; they would have been guilty of infringing the apostle's precept, and would have usurped an improper authority over their brethren; but, as long as their ministry was the result of the immediate influence of the Holy Spirit, and consisted in the orderly exercise of the prophetic gift, so long must they have been free from any imputation of that nature. Women who speak in assemblies for worship under such an influence, assume thereby no *personal authority* over others. They do not speak in their own name. They are the instruments through which Divine instruction is communicated to the people; but they are only the instruments; and the doctrine which they preach derives its true weight and importance, not so much from the person by whom it is uttered, as from that Being in whom it originates, and by whose Spirit it is prompted. This remark not only agrees with the doctrine of Scripture on the subject, but is confirmed, as many of my readers will be aware, by our own experience; for we well know that there are no women among us more generally distinguished for modesty, gentleness, order, and a right submission to their brethren, than those who have been called by their Divine Master into the exercise of the Christian ministry.

Lastly, I may venture to direct the attention of my friends to a fact which I deem to be worthy of the consideration of the Society, namely, that, during the early periods of the history of Friends, the work of the ministry devolved much more largely and generally upon men than upon women. Were we of that stronger sex, less devoted than we now are to secular objects—were we less prone to a worldly spirit, and more diligent in seeking "*first* the kingdom of God and His righteousness"—there can be little doubt that we should be called forth in greater numbers into the arduous duties of the ministry of the Gospel; nor would the burden of the word be found to rest, in so large a proportion as it now does, on our mothers, our sisters, and our daughters.

* Dr. Burton, Professor of Divinity in the University of Oxford, in his note on 1 Cor. xi. 5, has adopted the same method of reconciling that passage with 1 Cor. xiv. 34, 35.

# FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 29, 1872.

NEW ENGLAND YEARLY MEETING.—(*Continued.*)—It should be mentioned that the London General Epistle having been read with comfort and edification, the reprinting of five thousand copies was ordered. Although none was received from Friends in Norway, that Yearly Meeting and the new one of Kansas, were referred to the Committee on Epistles. We learn that the communications received this year from distant brethren were fraught with a freshness and interest rarely, if ever exceeded.

Charles R. Tucker, the former Clerk, was reappointed, with William O. Newhall for assistant.

The Quarters reported six Ministers and four Elders appointed during the year. Present number of recorded Ministers 180—of Elders, 213. One Minister and eight Elders have deceased during the year.

The proposition which originated in Western Yearly Meeting in 1870, for a conference of delegates from all the Yearly Meetings on

his continent, was again introduced by reading a postscript from that Meeting's Epistle. The meeting settled in much solemnity under the magnitude of the concern, but as the way did not open with sufficient clearness to dispose of the subject then, it was passed by with great unity, with a request that the clerk should, at a future sitting, again introduce it.

[On First-day, meetings were held at the Yearly Meeting-house and three other places of worship in the city; they were crowded, and only measured by the capacity of the houses. Trains and steamers loaded with passengers, added largely to the population, and it was estimated that 6,000 strangers were in the city. The remarkable flow of gospel ministry was a cause for thankfulness. A sermon on the text: "What lack I yet," was a lucid exposition of the great doctrine of redemption by Jesus Christ. A crowd assembled in the yard was addressed by Eli Jones. The audience was very quiet and attentive.

A meeting appointed on Seventh-day evening, for the young, was largely attended, and was felt to be a time of Divine favor. Several of the class referred to spoke with simplicity and earnestness of the peace which they had found in believing.]

The report of the Joint Committee on the revision of the discipline was made and considered in joint session; the subject was so copious, and embraced so many points, that some diversity of opinion and of feeling was apparent, yet it was comforting and confirming to observe the manifestations of Christian condescension. When disagreement seemed imminent, the outspread wing of healing restored calm trustfulness. That Yearly Meeting is apt to be characterized in its discussions by frankness of expression finally resulting in a beautiful harmony. The work was pursued with patient deliberation, and will, it is believed, be completed before the final adjournment.

In civil and ecclesiastical society we do not desire frequent or sweeping changes of legislation, and we think that our Friends of New England are wisely conservative; but their rules have long needed revision, and we trust it may be found that they have waited the right time, and that profitable wisdom may have guided them.

In the spirit of the angelic anthem which ushered in Messiah's birth, the cause of Peace obtained earnest attention. Report was made that books and pamphlets had been handed to leading and representative men, while a large number of tracts and papers had been widely disseminated through New England and received with respectful attention: in many cases they had been read with thoughtful appreciation.

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Means Sufficient for the End.—Our correspondent, R. P. G., who writes upon another page, respecting the pool by the sheep market at Jerusalem, treats of the washing therein as one of the modes of baptism, and shows the infinitely superior value of the actual cleansing directly imparted by Christ Himself, to whom the whole system of "divers washings" points, to whom the whole ceremonial system, having been "fulfilled" and by that fulfilment ended, made a full surrender. Our correspondent, when a ritualist Minister admitted to him that material baptism was only a symbol, responded: "then why not give it back to the age of symbols and there let it rest?" Whatever may have been the character and uses of Bethesda, the reservoir has been dry and abandoned for centuries, and may thus symbolize John's baptism, the end of which the Baptist clearly saw, and predicted that it should decrease.

It has been questioned whether the Evangelist intended to vouch for the annual miracle of Bethesda, or whether he only stated the legend as he found it. He speaks of the moving of the water by an angel or messenger, leaving it open whether it had been known in his day. We accept the Scripture narrative in simple faith, wishing to receive it precisely as the inspired writer meant we should.

The *Encyclopedia* of McClintock & Strong says:

"The porches—*i. e.*, cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people whose custom it was to wait there, for the "*troubling of the waters.*" One of these invalids is recorded to have been cured by Christ, in John, chap. v., where also we are told that an angel went down at a certain season into the pool and troubled the water, and then whoever first stepped in was made whole. There seems to have been no special medicinal virtue in the water itself, and only he who first stepped in after the troubling was healed. It may be remarked that the evangelist, in giving the account of the descent of the angel into the pool, and the effects following, does not seem to do any more than state the popular legend as he found it, without vouching for its truth, except so far as it explained the invalid's presence there."

We find in the New Testament but one baptism really belonging to the Christian system as a part of it and having any claim to be designated as Christ's baptism. We read distinctly what it is and what it is not.

It is no type, but an essential reality. It is a baptism which will *wash away sin*, for it employs a solvent that is capable of accomplishing that object. No water of Schuylkill or Croton, of Damascus or Jordan or Enon, could ever effect what is divinely promised in Ezekiel xxvi. 25, "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness." This referred exclusively to a *spiritual* sprinkling, and the Christian dispensation is spiritual. God is a spirit. His baptism is of the Spirit. His worship is in spirit and in truth. Let us beware of lowering this high standard which our Exemplar has given us, or of stepping down therefrom to be made perfect in the flesh. Let us not superadd to the glorious robe of Christ's righteousness by patching upon it any "outworn rite" or "fulfilled" and superseded symbol. The new garment needs not to be mended with the old, nor is the attempt without danger,—lest both be destroyed.

But above all, let no one neglect to be provided with a wedding garment wherewith to be clothed upon. John Cox once exclaimed with impressive solemnity: "Friends, if we have neither form nor substance, what have we?"

No More Slaves in Siam.—The following item of news from the Anti-Slavery Reporter [Eng.] will be received with feelings of thankful encouragement by those who recognize in human events the Divine guidance, and whose earnest souls uphold truth in love, waiting long, but in patience born of faith, for that practical triumph of right which is certain to come in the blessed and perfect providence of God in which He is able to subdue all things unto Himself. Thus can the Christian rejoice in prophetic realization of the ultimate and complete victory over evil when, without anything to qualify the glorious conquest, God shall be ALL IN ALL:

"Every philanthropist will rejoice to learn that according to the edict of the King, slavery, which was a recognized institution in the country, ceased to exist in Siam on January 1, 1872. This country, lying between Assam and Pegu, having about 250,000 square miles, and a population of 11,000,000 persons, is feudal in its government, similar to that of Japan."

British Syrian Schools.—This neat volume, of about 150 pages is the eleventh annual report of the "Ladies' Association for the Social and Religious Instruction of the Syrian Females." Published by Seeley & Co., London. It embraces a description of the workings of one of the best directed and comprehensive systems of Christian charity by which our contemporary disciples serve and honor their Divine Master,—doing their work, we feel assured, heartily, as unto Him. Few benevolent efforts appear to us more pure in intent, or more entitled to liberal and world-wide patronage. The mere enumeration of their organized efforts would exceed our limit. Considerable information upon the subject has been given to our readers, (years ago,) by our Friends E. and S. Jones, Ellen Clare Miller and Theodore L. Fox.

Efficient schools for girls and for women are conducted with remarkable success in many parts of the eventful land, which being saturated with promises are pregnant with hope for the future.

Schools for the blind, some for females, and some for men and boys, are sustained at Beyrout, Damascus, Lebanon, Tyre, &c.

"Post-office orders to be made payable on the General Post Office, London, to Mrs. S. H. Smith, to whom all checks and remittances should be forwarded."

We confine ourselves to the following extracts, being the report of the Directress of the Syrian school (the wife of Mentor Mott.)

We have passed through a year of many changes, in which "sun and shower, in dubious conflict, oft have lost and won." Rarely, perhaps, have the prayers for a revival in this Land of Promise met with more speedy replies. In our Schools we find many of our pupils earnestly seeking the Lord, while at their homes we trace the influence of their Gospel instruction. In Musaitebeh, the district in which our Institution and several of our Branch Schools are situated, a remarkable awakening has taken place. Some young men of respectable families were in the constant habit of meeting for card-playing and other amusements; one evening, one of their party, who has a relation in our Institution, having become impressed with the guilt of their course of life, stood up boldly—showed them the sinfulness of sin, and the need of a change of heart and life. The Lord applied the words spoken, the little company threw aside their cards and play-books, and decided to dedicate themselves to the Lord, to study the Scriptures and to unite in prayer. They proposed to meet at each other's houses, but a system of persecution arose in their own families, and they applied to Mr. Mott for permission to meet three times a week for prayer and study of the Scriptures in a room which he has built in his grounds. They have drawn up rules for their spiritual and temporal

guidance, not very dissimilar to those of our Young Men's Associations in England. One of our Teachers joins them in their devotional exercises, and we trust that to them will be fulfilled the promise, "They shall be Mine, in that day when I make up my jewels."

Then, too, in the district of El Saïfeh, in the eastern environs of Beyrout, the Lord is doing great things; and here with deep reverence be it said, in the remarkable words of the prophet, "Your old men shall dream dreams, and your young men shall see visions." The wife of a Maronite gentleman, having heard of the great change in the life of a young man attending a Protestant school, proposed to her husband to send one of their sons. He, being a bigoted Maronite, inveighed bitterly against the Protestants, adding that he "could never suffer to see his son carrying a Bible under his arm, like that Englishman." Three consecutive nights after this conversation he had remarkable dreams. On the first night he saw a shepherd attending his flock; the next a fisherman standing on the seashore, spreading his net over the rocks; and on the third night a man clothed with a mantle, each time reproving him for maligning his servants, desiring him to ask their forgiveness, and naming the Englishman who carried the Bible, saying he was feeding His sheep, casting His net into the sea, and gathering out His Church in the land! He came to us, and with awe related these remarkable dreams: Mr. Mott and the Rev. Dr. Parry prayed and read the word of God with him, and he purchased a copy of the Scriptures. The effects of this awakening could not be hid. One of the wealthiest men of the district, who had been educated by the Jesuits, and had led a godless life, was so deeply impressed that he tore down the picture of the Saint that hung upon his wall. A prayer meeting was commenced in the house of his mother-in-law, and Dr. Jessup has, at our request, commenced a weekly service in that quarter. We propose to continue our little gathering there on the Lord's-day morning, while our Bible-women take the daily visiting. A Mother's Meeting has been commenced in the House of Sitt Helèneh, and the parents have earnestly entreated us to open an Evangelical school for their daughters. The appeal will, I trust, not be in vain.

And what shall we say about the Moslems? "The Lord hath done great things for us, whereof we are glad." The simple tale of our Moslem pupil, Nafoos, will appear on another page, but the story of Hassan, which has excited such unbounded interest, may be here recorded. He was a strict Mahomedan, and had made the pilgrimage to Mecca seven times, which entitled him to wear the green turban and to be styled Hadji Hassan. His wife was a Greek Christian, but indifferent to religion. During a severe illness, when he was supposed to be dying, and his family had sent for their Sheikh to offer the last prayers, Hassan saw in a vision a man, in the garb of a Bedouin, who told him he should recover and henceforth be his servant. His hands were marked with scars, and he told Hassan he was "Jesus the Son of God." This vision, which was, some time after, followed by another of a similar character, produced a vivid impression upon him, and he became a changed man. About this time his children were in one of our Infant Schools, and he was visited by our Bible-woman. He listened to her with much interest, and attended the prayer meeting and Divine service conducted by Dr. Jessup. He met with violent persecution, and was severely beaten and carried before the Medjlies: we brought his case before our Consul General, who promised to protect him case of need.

On the morning of June 28th, he was seized by twelve soldiers, and after being cruelly beaten and dragged to prison, was ordered to be sent to Damascus.

Our Consul-General, and indeed all the Consuls, as well as the Missionaries and ourselves, took every precaution; the Consul-General at once despatched a telegram to the British Ambassador at Constantinople, while we sent off Mr. Waldmeier to Damascus to prepare our Consul and friends to act before the arrival of Hassan. Measures for his safety had been taken, but on his arrival he was thrown into prison; refreshments were offered, but he refused, suspecting that they contained poison; he was then led to the edge of a deep well, and his back pierced by one of the soldiers, so that he felt the blood trickle down to his feet. Yet he swerved not: "I am a Christian; I cannot deny my Lord; I will sooner die. If you thrust me down the well, I shall but meet him all the sooner!" Afterwards a box filled with gold coin was offered him if he would recant. But by the grace of God he remained faithful. When brought before the Wali, the highest Moslem ruler in the land, he boldly confessed Christ crucified; and the Wali, who had vainly sought to appeal to his feelings as a husband and father, and had probably received, in the meantime, the telegram from Constantinople ordering his release, suddenly opened the door and bade him go! And Hassan passed unmolested between the Moslem soldiers, and hastened to the British Syrian School, close to the street called Straight, where several were gathered together in prayer. On the same evening we received a telegram from Mr. Waldmeier, announcing the joyful tidings, which we at once communicated to the Consuls and Missionaries, and with the telegram in our hand entered the apartment in which we had sheltered Hassan's wife and her five children. She knelt down with us in prayer and heartfelt thanksgiving to Him who had done all things well. Mr. Waldmeier, on his arrival at Beyrout, took Hassan to the Anglo American Church to return his grateful thanks for the wonderful deliverance. He has left for Alexandria. We have since received from the Rev. Dr. Yule, to whom we had commended him, the following: "Before coming into our service he had employment as coachman, and was receiving higher wages than we could give him; but as he was obliged to work on the Lord's Day, he gave it up and came to us, though at a considerable sacrifice!"

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## MARRIED.

JOHNSON—MARSHALL.—On Fourth-day, 6th mo. 12th, 1872, at Friends' Meeting House on Orange Street, Israel H. Johnson to Mary Marshall, daughter of Benjamin Marshall, deceased, all of this city.

## DIED.

FARNUM.—On the 11th of 6th mo., 1872, at his residence in Philadelphia, John Farnum, aged nearly 82 years. This life of much vicissitude had been made a large occasion for the display of Divine Grace, under the operation of which his naturally vigorous intellect strengthened and matured, rendering his counsel of much value in the commercial and benevolent institutions with which he was connected The prosperity that attended the later years of his life, in remarkable contrast to those immediately preceding them, he considered a direct answer to prayer. He was unmurmuring and patient under infirmity, and in his domestic relations most loving and tender. His estimate of his Christian standing was humble, as will be seen by the following brief mem-

orandum, dated 10th Mo. 17, 1860: "Being seventy years old to-day, I am led to review my past life; I find many sins both of omission and commission to regret. The Lord has been good to me, or I am sure I should have been cut off in my transgressions: though I have been severely chastised, I believe it has been all for my good. He has been like a tender Father who pitieth His children, wishing to subject my stubborn will to His direction. May I submit, is the sincere desire of my heart at this time. O Lord, thou knowest that the language of my heart has been for many months, 'Create in me a clean heart, oh God, and renew a right spirit in me.'" His last illness was short and its fatal termination unlooked for; yet he met the announcement of its probable issue without agitation; and professing his entire trust in his Saviour "for life or for death," he in the gentlest manner yielded his breath to Him who gave it.

HAWKES.—On the 26th of 10th month, 1871, at the residence of her son, Nathaniel Hawkes, in Deering, Me., Hannah, wife of Ezra Hawkes, in the 74th year of her age; a member of Falmouth Monthly Meeting. Though suddenly removed, she gave evidence of a full preparation for the solemn change; expressing a few days before her death that her peace was made with God, and that she saw nothing in her way.

WORRALL.—On the 6th of 5th month, 1872, Ruth, wife of Edward Worrall, and daughter of Joseph and Mary F. Smith, in her 21st year; an esteemed member of Chesterfiald Monthly Meeting, Morgan Co., Ohio. She was a good example to survivors, and left an evidence that she was prepared to enter the mansions of rest and peace.

HUBBARD.—On the 3d of First mo., 1872, Ludah E., daughter of Nathan E. and Lizzie A. Hubbard, in her 6th year; a member of West Union Monthly Meeting. Though but a child she realized in her severe affliction the presence of a loving Saviour, in whom she professed herself "happy."

BEARD.—Near Arba, Indiana, on the 21st of 9th mo., 1869, Miriam, widow of the late David Beard (formerly of North Carolina,) in the 64th year of her age; a member of White Water Monthly Meeting. It is felt that she was gathered to her rest like as a shock of corn cometh in in its season.

COOK.—Near Centreville, Wayne Co., Ind., on the 31st of Third mo., 1872, John, son of Jehu and Mary Cook, deceased, aged 31 years; a member of West Grove Monthly Meeting.

DAME.—On the 12th of Fifth mo., 1872, at Lynn, Mass., Henry Mitchell, son of Owen and Eliza Catharine Dame, in his third year.

MOORMAN.—On the 18th of 2d mo., 1872, Ann, wife of Henry Moorman, aged 65 years; a member and Elder of New Garden Monthly Meeting, Indiana. She, early in life, learned to love the Saviour, and by yielding obedience to the manifestations of duty made known by the Holy Spirit in her heart, she became a devoted servant of her Lord. Her adornment through life was that of a meek and quiet spirit. She was a diligent attender of our religious meetings, devoutly waiting on the Lord; and many have acknowledged that the weightiness of her spirit was plainly to be felt in sitting beside her. She was careful to train up her children in the way that they should go, and guarded well her tongue, avoiding idle words, and was watchful not to speak evil of any. Friends traveling in truth's service found at her abode a warm welcome and refreshment for the soul; and the poor and suffering always found in her a true friend. Prayer was her strong tower whereunto she fled for safety in every time of trial; and in thus living she was favored to feed largely on heavenly food. Appointed in her youth to the overseership, she devoted the strength and meridian of her days to the service of the church. On the day of her death she attended the funeral of a much loved friend, returning from which she spoke of the solemnity of the meeting, and a few minutes after she sank as though falling into a sweet sleep, with a heavenly smile on her countenance, and thus passed away like one translated from earth to heaven.

STEDDOM.—Suddenly, near Waynesville, Ohio, on the 21st of 12th mo., 1871, Samuel Steddom, in the 78th year of his age; a member of Miami Monthly Meeting. A consistent Friend, a firm Christian. His end was peace.

SMITH.—At Burlington, N. J., on the 21st inst., Barzilai C. Smith, in the 76th year of his age; a member of Burlington Monthly Meeting, greatly esteemed for his benevolence.

## GENERAL MEETINGS.

The Committee of North Carolina Yearly Meeting have arranged to hold General Meetings as follows, viz: Commencing at 11 o'clock A. M. on the 26th of 7th mo., at Back Creek, Randolph County, N. C. Conveyance from High Point on the N. C. R. R.

Thence at 11 o'clock A. M. on 7th day the 3d of 8th mo., at Mt. Carmel, in Wythe County, Va., fourteen miles southwest of Wytheville; persons coming on the Virginia and East Tennessee Railroad, by giving timely notice to James or Julia Kyle, Speedwell P. O., Va., will be met at Wytheville. And at 3 o'clock, P. M. on 3d day the 6th of 8th mo. at New Hope in Green County, Tenn., three miles from Fullen's Station, on the East Tennessee Railroad, where conveyance will be in waiting.

A cordial welcome and pressing invitation is held out to laborers to come up to the help of the Lord against the mighty. On behalf of the Committee,

ISHAM COX, *Clerk.*

*Sixth mo. 19th*, 1872.

# CORRESPONDENCE.

HUNTSVILLE, WALKER CO., TEXAS, 6th mo., 4th, 1872.

*Dear Friend, Wm. J. Allinson*:—Please to permit me to say through the *Review*, for the information of any who may be contemplating coming to Texas to teach, that the available sources of pay for teachers of public free schools are nearly or quite exhausted for the present. There is also a conflict of views in relation to the school system. It would therefore be safer to wait till the Legislature, which is to be elected next Eleventh month, shall have indicated its policy in regard to the subject. Thy friend,

E. WILLIAMS.

RICHMOND, IND., 6th mo. 18th, 1872.

*To the Editor of Friends' Review. Dear friend*:—Below please find obituary notice of Samuel Steddom, sent at the suggestion of my wife, his daughter. We have endeavored to make the obituary as short as possible, yet more might be profitably said of one who was the last of his family and the last of the original settlers or pioneers in his region of

country, having moved from South Carolina to Ohio in 1804, and settled near Waynesville with his father on the very spot of ground where he died. All his long life he was a consistent Friend. He occupied a long time the station of an Elder. His mother, Martha Steddom, who died in 1842, remembered our dear old friend Zachary Dix, or Dicks, (a valued minister, who visited England,) and said he was the cause of their sudden or rather hasty removal from South Carolina. While on a visit to their meeting he was wonderfully exercised, and told them to flee for their lives and the lives of their children. They did so, and the next year a fearful epidemic sickness swept off nearly all the rich slave-holders who cheated so many Friends out of their lands. And she added, "Zachary said the land should be swept bare, or naked, and the inhabitants should run about in fright, which," she added, "I reckon will happen, but I shall not live to see it." I have since inquired of some of Gen. Sherman's officers and find that old Zachary Dix's prophecy was fulfilled to the letter. The district where Friends were was swept clean by the United States troops. * * *

The sermon of Z. D. on this occasion was one of remarkable foreboding. In his earnestness, he laid aside first his coat and afterwards his vest, and when the meeting had ended, he was still greatly affected with his strong assurance of impending calamity.

M. M.

From Harper's Magazine.

BOOK NOTICE.

*The Desert of the Exodus*: Journeys on Foot in the Wilderness of the Forty Years' Wanderings, undertaken in Connection with the Ordnance Survey of Sinai and the Palestine Exploration Fund. By E. H. Palmer, M. A., Fellow of St. John's College, Cambridge. With Maps and numerous Engravings. Harper and Brothers.

The exodus, or great migration of the Hebrews from Egypt to Canaan, is one of the notable events in history. Of all the early migrations of races this is the only one of which there is extant anything which purports to be any accurate record. We can only guess the steps by which our remote ancestors passed into Europe from their ancient home in Central Asia. The migrations of Toltecs and Aztecs, of temple-builders and mound-raisers in America, are lost in the night of ages. But of the Hebrew exodus we have records so minute and exact that after the lapse of almost forty centuries we can upon a modern map trace the asserted line of march more accurately than we can lay down that of Hannibal from Spain to Italy, or those of Cæsar in Gaul and Britain. The fact of this Hebrew migration is undisputed and indisputable. It underlies and is interwoven into all the history and literature of the race. The records of it exist in the Pentateuch and the supplementary book of Joshua. Even if not contemporary with the events themselves, they are, beyond all question, the oldest written history now existing. It is certain that they existed essentially as we now have them in the time of Ezra, more than five centuries before Christ. It is equally certain that they existed, in substance at least, in the time of David, five centuries earlier. That is, the Hebrew Pentateuch antedates by centuries the foundation of Rome, and was written and read long before Homer recited the Iliad and Odyssey.

No early records have been submitted to such severe criticism as these of the Hebrews. They have been assailed and defended not merely upon historical, but upon theological grounds. Three general objections have been made against their credibility. The first is to the effect that certain events, styled miraculous, are in themselves so contrary to all human experience that no amount of external evidence can warrant us in accepting them as true. This objection will not here be considered. It involves a theological question far too extended to be even touched upon within the limits to which this paper must be restricted.

The second objection is purely mathematical and physical. It is briefly this: "We are told that the family of Jacob, numbering in all seventy souls, migrated from Canaan to Egypt; and that after a period of about 215 years, their descendants, numbering rather more than 600,000 males of twenty years and upward, or between two and three millions of both sexes and all ages, migrated back to Canaan. Such an increase is contrary to the well established laws of physiology."

We admit the apparent force of this objection. We grant that if all the essential data upon which it is based are true, it is fatal to the credibility of the Pentateuch and Joshua; and that these books must be consigned to the limbo of myth to which we must assign so many of the early records of other peoples. We go further. We grant everything assumed in the argument, saving a single point, which we undertake to show from the records themselves to be erroneous.

We grant and assume that the universal law of human increase, when not interfered with by extraneous causes, such as war, pestilence, famine, and the pressure of population upon the means of subsistence, is that shown by our own suceessive censuses from 1790 to 1870. Making due deductions for increase by actual immigration, the law is that the human race, under favorable circumstances, doubles once in about twenty-four years. We grant also that there is nothing in the Hebrew records or elsewhere to show

that there was any abnormal fecundity in that race. We grant, then, that the assumed statement that the Hebrews, in the space of about 215 years, increased from threescore and ten to two and a-half millions is utterly incredible.

But we affirm, and undertake to demonstrate, that all the incredibility charged against these records grows out of a misunderstanding of the plain reading of the records themselves—a misunderstanding perpetuated from generation to generation for centuries. The records, just as they have existed all this time, are here to speak for themselves.

In the first place the assumption that 70 souls constituted the entire Hebrew community, is a clear misreading of the text. The list, as carefully given, purports on its face to embrace, with only a single exception, Jacob himself, his sons, and grandsons. But besides these, as is expressly stated, were his sons' wives; and, moreover, as, in the long run, the numbers of the sexes are essentially equal, Jacob must have had as many granddaughters as grandsons. Thus the original emigrants, specified or directly implied, were 140 instead of 70. This of itself, however, we admit, scarcely lightens the difficulty; for the posterity of 140 persons, doubling every 24 years, would at the end of 217 years amount to only 71,680—less than one-thirty-fifth part of the number positively declared to have gone out.

But we undertake to demonstrate that these 140 souls constituted only a small part of the horde of people who went to Egypt with Jacob upon the invitation of Joseph, the viceroy. It would have been absurd for the Egyptian monarch to have bestowed upon such a mere family the large land of Goshen. Let us glance a little at the earlier records of the Hebrews, using here and there modern words to express old ideas.

When the childless Abram left Mesopotamia for Canaan he was no poor adventurer. He was the head of a great horde. His name—or rather title—signifies his position. He was a great sheik or chief. In Canaan he was only overmatched by the Philistine ruler upon the sea-board. He was a match for any five of the petty kings or sheiks of the interior. An almost incidental statement gives us some intimation of the numbers of his horde. Upon a sudden emergency he was able to put in motion more than 300 "trained men, born in his own house." A pastoral horde which could on the moment furnish so many men, must have numbered several thousands in all. And this was after the original horde had separated into two under Abram—now called Abraham—and Lot. We have still another incidental notice (all the more valuable because incidental) of the strength of Abraham's horde. We are told that he dug a well at Beersheba. That well still exists. No man who sees its deep excavation and massive construction will doubt that whosoever dug it had at his command a large force of men.

The Hebrew branch of the horde increased under Isaac, the peaceful son of Abraham; and again separated into two under Esau and Jacob. How strong these were may be inferred from the presents which Jacob, then the weaker of the two, offered to his elder brother.

It is clear from the narrative that the part of the horde which remained under Jacob was, on the whole, prosperous, notwithstanding intervals of famine. Upon occasion of sore stress he sent ten of his sons to Egypt to buy corn. Of course the great body of his tribe had to remain at home with their flocks and herds. When finally Jacob went to Egypt, at the invitation of Joseph, he went in state, with not only his own immediate family, but with his flocks and herds, and, of course, servitors and herdsmen, all of kindred race and faith, and all, therefore properly numbered as Hebrews, or Israelites, as the horde had now come to be called, in memory of the second name, or rather, title, assumed by Jacob. No census is noted as having been taken of the number of the horde; but no one, fairly considering the record, can place it at less than 5,000. This number, located in a land like that of Goshen, where there was room for expansion, would by the natural law of increase, doubling once in 24 years, reach in 217 years, the full number of two and a half millions assigned to them by the census recorded in the Pentateuch.

This census we admit to be one of the crucial tests by which the verity of the Pentateuch is to be tried. If we had only the casual mention (Exodus xii. 37,) that there were "about 600,000 men, besides women and children," we might suppose an error in the transcription of figures. But when we find (Exodus xxxviii. 26; Numbers i. 1–43) that the precise number of men over twenty was 603,550, the number in each tribe being stated, and all the items footing up exactly, there is no room for supposing any mere clerical error.* The account as given, is

*This table shows what should, by the natural law of increase, have been the number of Hebrews at the time when the census was taken, 217 years after the descent into Egypt, upon the supposition that the original number was 5,000. The whole time is divided into periods of 24 years, at the end of each of which the population would be double that at the beginning. The years, from 1 to 217, are those after the descent. For the sake of comparison are

either true or false. If false, it vitiates every other purely historical statement in the record. This number of men gives by all reasonable estimate a total population of about two and a half millions, which is almost exactly what there should have been by our table. As far, then, as concerns the first objection which we have undertaken to consider, we think the verity of the Hebrew record stands unimpeached and unimpeachable.

But when, many years ago, we wrought out this calculation, we found ourselves thereby involved in a far more serious difficulty. It was just this—and it is one which has perplexed many another serious inquirer: Was it physically possible that two or three millions of people could for forty years have subsisted in the region wherein the record places them? We were quite ready to admit all the special miracles recorded, such as the sweetening of the bitter spring at Marah, the outgush of waters at the smiting of the rock, the gift of manna and quails, and so on. But the record did not intimate that one miraculous spring furnished water for forty years, or that flocks and herds lived on manna and quails. It seemed to us that, by the plain reading of the record, the Hebrew emigrants must have subsisted mainly upon the products of the region of their sojourn. This region, from all that we could learn, was now, and must ever have been, wholly incapable of affording sustenance to these millions of people.

I once put the question squarely to the late Dr. Edward Robinson, who had traversed the region of the exodus and wanderings. His reply was to the effect that, in order to admit the verity of the Hebrew narrative, we must assume a continuous miracle lasting for forty years—that is, for that space, the Hebrews, with all their flocks and herds, must have been miraculously fed and watered. * *

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also given the probable numbers which would have been had the original emigration consisted of only 140:

| Years. | Original Emigration, 140. | Original Emigration, 5000. |
|---|---|---|
| 1 | 140 | 5,000 |
| 25 | 280 | 10,000 |
| 49 | 560 | 20,000 |
| 73 | 1,120 | 40,000 |
| 97 | 2,240 | 80,000 |
| 121 | 4,480 | 160,000 |
| 145 | 8,960 | 320,000 |
| 169 | 17,920 | 640,000 |
| 193 | 35,840 | 1,280,000 |
| 217 | 71,680 | 2,560,000 |

That is, supposing the original emigration to have numbered 140, their descendants at the end of 217 years should have been 71,680—only one thirty-fifth part of those given by the census of Moses. But if the original emigrants were 5,000, as we have endeavored to show, their descendants at the exodus should have been 2,560,000—as nearly as possible the exact number indicated by the census.

After so many years comes the solution of the problem in this book—"*The Desert of the Exodus.*" It resolves all my old doubts, and, without so meaning, tells me that the Pentateuch is true history. Of the book, I shall not here undertake any formal review—although it is quite worthy of one. The story of it is briefly this: During the years 1868–1870, expeditions, organized partly by the British Government and partly by private enterprise, were set on foot to make a thorough survey of the region of the Hebrew wanderings. Heretofore the most reliable travellers had only passed through it as mere tourists. They told what they could see from a camel's back, and from occasional points noted as of special interest. Each told in substance the same story. This expedition had a wider scope. Its purpose was to explore the region. Mr. Palmer, the author of the book, was a whole year, lacking only a month, engaged in the work. During this time he traversed on foot, as the Hebrews must mainly have done, the whole region of the exodus and wanderings. He stood upon every place where Moses and Aaron could have stood. Since then much has changed, but more remains permanent. He gives many a vivid sketch of present life and character. But just now I propose to speak of this new book only as it bears upon the old Hebrew record of the exodus.

The Hebrews migrated from Canaan and settled in the outlying Egyptian province of Goshen. The limits of this province cannot now be accurately laid down: most likely there never were any clearly defined boundaries; but of its general position there can be no doubt. It was the pastoral region stretching eastward from the Pelusian branch of the Nile, northward toward Canaan, and southward indefinitely into the arid Arabian peninsula. Measured approximately upon a map, Goshen had of inhabitable country about the area of our States of Massachnsetts and Connecticut. As the population increased it tended toward the region regularly fertilized by the Nile. Hereabouts was clearly the place where their numbers grew so large as to threaten to overshadow the Egyptians. All this appears from the narration that the "Pharaoh who knew not Joseph" ordered the male children of the Hebrews to be cast into the river. This Pharaoh must not be confounded with the one during whose reign the exodus took place. At least eighty years, probably more, and therefore, in all probability, several reigns, intervened between them, during which the Hebrews dwelling near the Nile were reduced to servitude, forced to work "in mortar and brick, and in all manner of service in the field."

That this enslavement of the Hebrew race

extended only over that part of it dwelling near the Nile, and thus mixed up with their Egyptian neighbors, is shown by the fact that the bricks made from river mud require straw to be intermixed to prevent cracking. Those made from the clay of the mountain torrents require no such addition. Hence the peculiar hardship of the edict that the workmen must find their own straw, as they did their clay, for making their tale of brick. Such an edict would have been no special hardship in the case of the pastoral Hebrews. Even if they were required to make brick, which could hardly be the case, they needed no straw. We thus learn that the Hebrews of the exodus were far from a homogeneous people. There were the free pastoral bands of the interior and frontiers, and the half-servile dwellers near the Nile. These latter were, we suppose, the "mixed multitude," or, as we should say, the "riffraff," who gave Moses so much trouble, and whose insubordinacy when, after two years, the borders of Canaan were reached, forced the great leader to the conclusion that these were not, and never could be, the men to achieve the conquest of Canaan. For that he must wait until a new generation, trained to discipline and obedience, had arisen.

The inception of the exodus now clears up itself. Moses, returned from his long abode in Midian, the very heart of the peninsula of Sinai, demanded that the Pharaoh of the day—not the one by whose daughter he had long ago been adopted—should allow free egress to the Hebrews. This was refused, for the monarch, instead of adopting his predecessor's scheme of an extermination of the Hebrews, had found their labor profitable to him. Then came the series of plagues, which king and people ascribed to the presence of the Hebrews. In a sudden freak, not unusual among Oriental despots, he ordered them to leave. All that he or his court then wanted was to get rid of that people, both hated and feared.

Tidings fly fast among a wild people. I have been assured by many Southern gentlemen that somehow the slaves on their plantations got information of all leading events earlier than they themselves could hear of them through the mails. The news of the edict of Pharaoh was not long in reaching every band of Hebrews scattered through Goshen. A pastoral race is ready for a move at a day's notice. All the Hebrews, with their flocks and herds, soon rendezvoused at Rameses, some threescore miles from where the city of Cairo now stands. From this point the exodus began.

* * * * *

The Red Sea, running northward from the Indian Ocean, almost meets the Mediterranean, nearly separating Africa from Asia. At its head a rocky peninsula is driven down like a huge wedge, dividing the sea into two gulfs, which we now know as the Gulf of Suez on the west, and the Gulf of Akabah on the east. This rocky wedge is the Peninsula of Sinai—hardly, indeed, a peninsula. On the west of the Gulf of Suez is the valley of the Nile, which is properly Egypt. This at its northern extremity spreads far to the East. Here east of the Nile is the old land of Goshen, no longer known by that name. Still northward and eastward of this is Canaan, or, as we now call it, Palestine, the Promised Land. A march of two hundred miles, which might, if unobstructed, have been performed in a month, would have brought the Hebrews from Rameses to Hebron, the old centre of Abraham's claim, hard by which was the cavern which he had bought from the children of Heth as a family sepulchre. Here, as Jacob had long before said, "they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Rachel, the beloved wife of Jacob, was, indeed, hurriedly interred at Bethlehem, some two-score miles from Hebron. But the tenacity with which the Hebrews held on to their old ancestral claim to the cave of Machpelah is notable. They took care to keep good their legal right in that cave. Jacob insisted that his remains should be deposited there, and so it was done. The Hebrews were careful never to permit their claim to this one spot to lapse. Joseph required that his own remains should be placed in the family sepulchre, thus keeping up the claim. Even in the hurried exodus Moses took care that this should be complied with. Thus Joseph, as one of the heirs of Abraham, Isaac, and Jacob, gave formal notice that for himself and his co-heirs, he claimed the right to the sepulchre at Machpelah, and consequently to the whole territory vested in them.

(To be concluded.)

For Friends' Review.

## THE POOL OF HEALING.

It is interesting to note the time when the Pool of Bethesda was not made use of as an instrumentality of healing. When He, whose increase was and is above the increase of men or angels, drew near and spoke the word, then there was no demand for the agency of troubled waters.

His own word wrought the needful baptism. His own word wrought healing for the sufferer who, through obedience of faith, laid hold thereof.

At the present day, may the anxious inquirer find in Jesus Christ the only Pool

of Healing, and the only Fountain of Cleansing.

Like the Pool of Bethesda, He too is moved and has been troubled for the healing of all our infirmities. That which moves Him is inspired prayer, emanating from the Fountain of His Love, and returning through the breathings of a heart contrited under a sense of its own needs.

Therefore let every seeking child of God be encouraged to cry "Lord, teach us how to pray," for thus it may be realized that the only Bethesda for the soul, the only laver which can impart Christ's Righteousness, is that which comes by the Word, even the "Holy Ghost sent down from Heaven."

R. P. G.

For Friends' Review.

## RED CLOUD'S QUESTION. *

BY DR. H. HARTSHORNE.

Amid the curious throng he sat, the cynosure of all.
"Red Cloud! stand forth: to hear thy words a thousand voices call.

"We hail thee, chieftain, true in peace, as ever brave in war:
The white man bids thee welcome, from thy forest home afar."

Then gravely rose the dark-browed chief, and raised his hand on high;
He looked not down upon the throng, but up, as toward the sky.

"'Tis well, this welcome that ye give, to one who was your foe.
I know ye are more strong than we; much more than we, ye know.

"O, white men, ye are very great; this world is all your own.
Yet, tell me, who made you and me? Did God make you alone?"

"Not so," the kindly answer came; "one Father made us all;
One Saviour came from heaven above, to raise us from our fall.

"One sacrifice on Calvary; one risen Lord in heaven;
Alike to all, the gifts of God from land to land are given."

"I know," the chief replied, "we hear that God came down to earth;
Long ages since, He came to dwell with men of mortal birth.

"But, tell me now, ye men of strength, O, men of wisdom, say:
*Why went He up to heaven again?* Why not forever stay?

"Is earth so happy, that it needs no more His visiting?
Are there no poor that *now* would seek the shadow of His wing?

"Why went He up to heaven again? Is war forever done?
Are there no cruel swords yet left, to flash athwart the sun?

"We have not seen His form divine, beside the red man's home;
Nor in the white man's glittering halls, though hither we have come.

"We meet Him not, we hear Him not, amid a world of wrong;
Were He on earth, the wrath of man had never grown so strong.

"O, tell us, you who know so much of God and Christ and heaven,
Why, why alone *long, long ago*, was that pure presence given?"

No answer met his query;—but its asking made it seem
To one who heard, that crowded hall was but a fading dream.

Beyond the many voices, beyond the days and years;
Beyond all noise of battles, victor's shouts and captives' fears;

Beyond the teeming ages,—strifes of crescent and of cross,
Ere the gain of the tiara proved the church's bitter loss;

Above all wail of human woe; all words of human will;
A voice is heard,—to restless winds and waves it says, "Be still!"

We hear Christ tell His fearful ones, "'*Tis best* I go away;
To you the Paraclete will come, and shall abide always.

"I will not leave you comfortless; I'll come to you again;
My peace I leave with you; with you it shall remain.

"This world is not My kingdom; but, when time shall be no more,
Many mansions shall be yours, where I have gone before.

"*There* the wicked cease from troubling; there the weary are at rest:
There the prisoners rest together, never more to be oppressed."

Then, O chief of many battles, though thy people pass away,
As the red leaves of the forest, on a windy winter's day,—

*The Good Spirit yet is with us;* and, when winter days are done,
*All* His children shall be gathered to the land beyond the sun!

*Sixth month*, 1872.

* Suggested by a speech made by Red Cloud, at his reception, with other Indian Chiefs, at the Academy of Music in Philadelphia, 6th mo. 3d, 1872.

## SUMMARY OF NEWS.

Foreign Intelligence.—European advices to the 24th inst. have been received.

The Geneva Arbitration.—The Board met again on the 19th, and after a short session adjourned to the 26th. The proceedings were private, and consequently the condition of the question pending was not known. A confident expectation was said to be entertained that the treaty will be saved, but the

ground of such belief is not clearly stated in the dispatches. One dispatch from London on the 20th even asserted that at the next meeting of the arbitrators the announcement would be made that the question of indirect damages had been settled, and the arbitrators would then proceed to other points. On the 24th, it was stated that the President of the tribunal had summoned it to meet on the 25th instead of the 26th.

GREAT BRITAIN.—Gladstone said in the House of Commons on the 20th, in answer to inquiries, that the result of the labors of the Geneva tribunal would have no effect on the questions of the San Juan boundary or the Canadian loan. On the same evening, Disraeli announced that in consequence of the continuation of negotiations in reference to the Alabama claims, he would postpone his motion of inquiry into the relations between Great Britain and the United States.

FRANCE.—Political affairs appear to be approaching a crisis. The party in the Assembly known as the Right (or conservatives,) have manifested much dissatisfaction with President Thiers, condemning as arrogant his bearing in the debate on the army bill, and insisting that he should dismiss some of his Ministers, and carry on the administration in accordance with the views of the majority. They also proposed the appointment of two colleagues to assist him in the government. To this he objected, though willing for the appointment of a Vice President. Delegates from that party had an interview with him on the 20th, but obtained no concessions. They professed to be in favor of a republican government, to which Thiers also declared his firm adhesion. Subsequently the party held a meeting, at which they resolved to withdraw all support from Thiers. They also invited the Duke d'Aumale to a conference, thus indicating monarchical tendencies. All the Ministry tendered their resignations about the same time, but with one exception, they were induced to withdraw them, and retain office.

GERMANY.—The bill proscribing Jesuits passed its third reading in the Reichstag on the 19th, by a vote of 181 to 93.

The total number of works published in Germany during the past year was 10,669, being an increase of 611 upon the preceding year. The classes of literature most numerously represented are theology, with 1,362 publications; jurisprudence and politics, 1,052; education, 1,059; belles lettres, 950, and history, including biography, 881.

SPAIN.—The Duke of Montpensier, who is a son of the ex-King of the French, Louis Philippe, and brother-in-law of the ex-Queen Isabella, and who was a candidate for the throne of Spain, has issued a manifesto asserting the right to the throne of the eldest son of Queen Isabella, Alfonso, Prince of Asturias, and declaring his determination, at the proper time, to serve and defend the cause of the Prince. The latter is in his 15th year.

An engagement occurred on the 21st, near Puscullen, in Navarre, between the government troops and a band of Carlists, in which the former were finally victorious, considerable loss being sustained on both sides.

ITALY.—The Pope has addressed a letter to Cardinal Antonelli, deploring, as a violation of international law, the approaching enforcement of the law suppressing convents in Italy; saying that the constant encroachments by the government of Italy upon the rights of the Church, violate morality and justice, that only regard for the highest interests prevents his leaving Rome, that a conflict between the "Holy See" and the Italian government is inevitable, and reconciliation impossible. The Pope cannot submit to such usurpations, and requests Antonelli to protest against them to foreign powers.

JAPAN.—One of the members of the Japanese Embassy, Gov. Ito, who recently returned home, probably to confer with his government, has come again to this country, accompanied by the Vice-Minister of Foreign Affairs. Greater powers have been delegated to them by the Mikado, and foreign powers will be made fully acquainted with Japanese views before the return of the Embassy, which is now set for nearly a year hence.

The reported intention of the American Government to demand the throwing open to foreigners of the whole country, or at least of a certain tea district, is said to have met with favor from all parties. The American Chargé has made a satisfactory visit to the district referred to, the officials everywhere receiving him most cordially, and the people appearing elated at the prospect of having their country opened to foreign intercourse.

CHINA.—The marriage of the young Emperor has been officially announced as to take place in the Tenth month next. It is generally believed that he will assume the government a few months later, being considered as attaining his majority.

AUSTRALIA.—The Australian telegraph authorities have arranged to convey telegrams over the section of country where the land lines are yet unfinished, so that messages, though sustaining some delay, may be expected to pass regularly to the various colonies. The portion of line uncompleted is now only about one hundred miles.

HAYTI.—A German fleet is reported to have recently bombarded the town of Port-au-Prince for several hours, and boarded and captured the Haytien fleet; the alleged ground for these acts being that the Haytien government had refused to pay an indemnity due to German merchants for interfering with their commerce and levying forced loans during the revolution. The Haytien government paid the German commander $5,000 on the claim, and the German fleet then withdrew.

SOUTH AMERICA.—Difficulties are threatened between Brazil and the Argentine Republic, apparently growing out of conflicting claims to the island of Cerrito.

A terrible epidemic of some kind has appeared in the western towns of Brazil. In one district 8,000 out of a population of 13,000 are said to have died.

A large college, under the direction of European professors, has recently been opened at Quito, in Ecuador. It includes schools of art, a polytechnic school, and an astronomical observatory, all of which are in satisfactory operation. Other educational establishments are springing up, and the republic is progressing in the path of civilization.

CENTRAL AMERICA.—An Exploring Expedition from the United States is examining three routes in Nicaragua for a proposed inter-oceanic canal, it is said, with fair prospects of success. In Honduras, a revolution has broken out, the aim of which is to overthrow the present President, Medina, while he is at the same time involved in hostilities with Salvador and Guatamala, and on the 9th instant, he was said to have fortified himself in the city of Gracias, awaiting an attack from their allied forces.

# FRIENDS' REVIEW.

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## EXTRACTS FROM THE REPORT OF LONDON YEARLY MEETING IN THE LONDON FRIEND.

(Concluded from page 725.)

The Yearly Meeting now proceeded with the testimonies and minutes concerning deceased ministers. The first read was from Hitchin and Hertford Monthly Meeting, concerning Mary Messer.

Stanfield Wilson spoke of the diversity of this Friend's gifts, who was said never to have preached twice from the same text.

J. Braithwaite bore testimony to her Christian life; Joseph Jesper to her large gift, though often not in many words; and William Allen described her as recommending her profession by her practice.

The next testimony read was from Wiltshire Monthly Meeting concerning Sarah Jeffrey.

W. Ball spoke of this Friend as one who feared the Lord from her youth—a bright example of the young Christian, who thus came under the preparing hand to be fitted for those further services from which we could not hear of her being so unexpectedly removed without feeling much on account of the meeting who had lost her, though we had a lively hope of her exceeding gain.

The next minute was from Wigton Monthly Meeting concerning Sarah Dirken.

W. Graham was very glad to hear this testimony. W. Irwin spoke of S. D. as a succorer of many, and of his own soul amongst others. For forty years he had known her kind attentions and words of comfort. J. Cadbury spoke of our friend's Christian example; and J. Armfield applied the words, "Whose faith follow, considering the end of their conversation," &c.

A testimony was read from East Cornwall Monthly Meeting concerning Elizabeth Allen; after which, George Cornish bore testimony to the abundant labors and dedicated lives of this dear Friend and her husband, John Allen.

The next testimony was from Darlington Monthly Meeting, concerning our late dear friend Joseph Pease. This was a long and deeply interesting document, and the reading of it was followed by a pause of great solemnity. The silence was broken by a Friend, who bore witness to Joseph Pease's frequent sympathy and kindness to Friends like himself in isolated situations.

Joseph Jesper followed, with the words, "A great man and a prince has fallen," &c. He spoke of J. P.'s known feelings as to the duty and privilege of attending all his meetings for worship, especially on week-days. He was fully occupied, and yet found time to do what so many of us find excuses for not doing.

H. Binns had travelled with J. P. in Ireland not long since. He remembered vividly the extraordinary character of one of his communications, when it seemed as if a glimpse of the glories of the Eternal City was afforded him. Whilst travelling with him after that meeting, J. P. was so ill that his fellow-travellers expected his immediate departure to the country he had described. But he was spared to adorn for awhile longer the doctrines he had taught. He was one with whom to live was Christ, and to die was gain.

Might we all seek so to live that we also might die the death of the righteous, and that his last end might be ours.

J. B. Braithwaite remarked how thirty-two years ago, when on the point of leaving this Society, the testimonies had been one means of retaining him. He had felt that there must be something of vital Christianity in a Society, when such lives resulted from the carrying out of its religious principles. He thought he had never heard such fitting testimonies as at this Yearly Meeting. J. B. B. also bore witness to the victory of faith in our departed Friend, though encumbered with riches ; to his true humility, his reverence in the ministry, his remembrance of how much he owed to pious parents, and other points in his character.

W. Kitching had been much struck with J. P.'s continued dependence on God. Might we cherish his condition of mind. "O God, do Thou be my guide !"

I. Robson referred to the sense under which J. P. acted, of his riches not being his own, but a stewardship for which he was responsible to the giver. In travelling in the Western States, he heard our departed friend's name often mentioned as one who had helped Friends there not a little. For instance, he had given libraries to most of the new Yearly Meetings, Canada, Indiana, Iowa, &c. It showed how wide were his sympathies. He indeed looked on every country as his own, and on every man as his brother.

The next minute read was from Thaxted Monthly Meeting concerning Timothy Swift, a person in humble life, for some years doorkeeper at Saffron Walden Meeting-house.

R. Alsop pointed out how the one faith had worked the same result in the subjects of the last two testimonies, though in such widely different circumstances.

A testimony was now read from Luton and Leighton Monthly Meeting concering Benjamin Seebohm.

C. F. Coffin felt especially interested in this last memorial. His labors in America, during five years, were abundant. In Indiana he visited every meeting but one. There were seals to his ministry all over the States, many tracing their conversion to his labors. His work in America had also led to the large circulation of religious books and tracts, and to other efforts, which had since borne much fruit. His power of discerning spirits was great, and his private labor with individuals had been remarkably blessed.

W. Matthews pointed out the uniform effect of divine grace in the varied circumstances of the Friends whose testimonies we had heard. Might we not adopt the language, 'Thanks be to God, who giveth us the victory," &c. ?

J. Hodgkin had listened to the testimonies with much feeling, especially to those concerning J. Pease and B. Seebohm. He had not been often associated with the latter in Gospel labor, but, in 1841, held meetings with him in Yorkshire. B. S. had joined him in that service on terms of brotherly equality. They lodged together for a time at a central spot amidst an important cluster of villages. Each evening B. S. had asked him what was his impression for the next day, sometimes saying, "What does the trumpet sound ?" And day after day he had found the place he mentioned was that which had presented itself to the mind of B. S. Such a circumstance could hardly fail to confirm our belief in the individual guidance of the Holy Spirit.

A Friend offered prayer.

Isaac Brown spoke of the gift of discerning spirits as Scripturally distinct from the gifts of preaching, teaching, &c. This gift had from the first been more apparent in the lives of Friends than in the biographies of other denominations. The reason was obvious ; it was because the Society had ever borne so clear a testimony to the immediate teaching and guidance of the Holy Spirit, and our members have sought his guidance in all their religious engagements. He desired that we might look on the gift of discerning spirits as distinct from teaching or preaching, though often associated therewith. I. B. alluded to certain remarkable illustrations of B. S.'s gift in this respect. He added that to no one did he owe more as regards the ministry of the Gospel than to Benjamin Seebohm.

W. C. Westlake remarked on the abundant seals to the ministry of B. S., and his remarkable power of ministry to individuals.

J. B. Braithwaite bore witness to our departed friend's prayerful and reverential spirit, and the large comprehensiveness and enlightened experience shown in his ministry.

A testimony from York Quarterly Meeting concerning Caleb Williams was next read.

A Friend offered prayer.

A Friend alluded to special opportunities medical men had for religious service.

J. Sewell called attention to this point, and C. Williams's faithfulness therein, and pointed out how men of business could also use their opportunities to speak for their Divine Master.

I. Brown, J. Ford, and J. Kitching followed, in testimony to C. Williams' watchfulness and zeal.

J. Hopkins spoke in the same direction, and on the general subject of the testimonies

remarked how little there had been this year of anything like building the tombs of the prophets and garnishing their sepulchres.

A minute from Tipperary Monthly Meeting was read respecting Elizabeth Greer. W, Ball alluded to this Friend's brightness and faithfulness to the close, in her ninety-fourth year. J. Grubb spoke to her steadfastness in Christ whilst passing through a sea of troubles.

A minute was read from Lisburn Monthly Meeting concerning Robert Thompson.

J. Boorne spoke to the value of the testimonies, as showing under adverse circumstance the work of the one faith in the one Lord, and as tending to the *edifying* (in its literal meaning) of those who hear them. Might we all be concerned to take a part, however humble, in building one another up.

F. Thompson uttered, as no doubt expressive of our feelings after hearing the testimonies read, the words, "Now unto Him who loved us, and hath washed us," &c.

It being suggested that the testimonies should be widely circulated, W. Irwin stronly concurred in the suggestion, and thought there was a special readiness at the present time to receive the writings of Friends.

The Clerk now signified that the time had come for the consideration of the state of the Society—a consideration in which we required the spirit of wisdom and much watchfulness. He thought the Yearly Meeting had sometimes failed to receive all the benefit that might be desired. It would be better to look towards remedial and restorative measures, rather than to dwell unhealthily on real or supposed spiritual maladies. He desired that in the spirit of prayer we might look toward Him from whom all help must come, rather than to sources of discouragement. Let us in thankfulness reflect what the Lord has done for us as individuals and a community, and our discussions would then tend in a larger degree to our help and strength.

After a pause, J. B. Braithwaite addressed the meeting. He was thankful that so far we had been favored to enjoy the presence of Him in whose name we desired to meet. His own mind had been led to dwell much on some of the truths of the Gospel, which he particularized. Especially was he concerned about our testimony to the continued work, presence, teaching, and sanctifying power of a living Christ. O that in this day of increasing ritualism, when so many are turning toward outward ceremonies and human ministration, we might maintain our glorious testimony to the freedom and spirituality of the Gospel of Jesus Christ! Let us be faithful in pointing to Him as the only Mediator by whom we have access to the Father. How did he long that we might all be baptized into the one Spirit, in which we should be no more strangers and foreigners here below, but should be found building on the one Foundation, of which Jesus Christ himself is the chief cornerstone. Our hearts filled with the love and mercy of God would then have no room for harsh and unforgiving thoughts of one another. We should be a living Church, receiving gifts from above.

He had felt of late that much caution was needed as regards the increasing tendency to be absorbed in money-making. There was a call to beware of giving our hearts to the spirit of the world, and making haste to be rich; a striving after that which brought encumbrance with it, and the wise disposition of which was so difficult. The great remedy for these things was pointed in the Apostle's injunction, to live abidingly in the spirit of prayer, that we might not grieve the Holy Spirit of God. Let us go forth to the conflict, not trusting in our own wisdom, but putting on the whole armor of God; act as obedient and faithful soldiers under the Captain of our salvation.

I. Robson dwelt on the large amount of exception as to love, and the attendance of meetings. He felt that the great remedy for our shortcomings was to feel that we were not our own—we were bought with a price. If we truly felt this we should be weaned from the love of the world, and all our talents and possessions would be at the disposal of Him whom we call Lord and Master. He had been struck with the fact that there were not so many now travelling abroad to spread the truth of the Gospel as in former years. He feared that the commercial prosperity with which we had been so largely favored had led us too much to rest in our ceiled houses. Those who accumulated the comforts and luxuries of life might often find it hard to break away when the Master called to service. But, whatever our circumstances, might we each experience the privilege of the Christian—to be in the world and yet not of the world, using outward blessings without abusing them.

J. Clark thought the Society's protest against priestly authority urgently needed at the present day. Publications teaching the doctrines of Rome on the real presence, the duty of confession, &c., were being assiduously circulated amongst the poor. As regards the rich, the best-filled churches were those of the extreme ritualistic type. He hoped there would be a strong protest on the subject in the Epistle. He desired that young Friends would earnestly consider how far it could be right for them to visit such places, even out of curiosity. With reference to pre-

vious remarks, he rejoiced in believing that the earnest workers were also diligent attenders of meetings.

W. Irwin thought nothing was more insidious in sapping the love of our young members for their own Society than attending at other places of worship. Could anything be more opposed to our views of the freedom and spirituality of worship than sitting under the ministrations of one man, whilst the gifts of other members of the congregation were suppressed? He would invite all to a due consideration of our privileges in these respects.

W. Robinson addressed the meeting at some length on the relation between the collective faithfulness of the Church and its consequent growth, and the individual faithfulness of its members. He pointed out very forcibly how faithfulness meant the abrogation of self, and entire dedication of heart and soul to Christ. The Church was a spiritual building in which every stone must be placed at the will of the Master builder. Again, the Church was an army in which each individual soldier must be subject to the Captain's will; none going forward, none leaving the ranks except at His command. W. R. had been deeply instructed by the testimonies in seeing what fruitfulness had resulted from implicit submission to the Master's will.

W. D. Sims thought our members had to go to work outside our body, because we lacked provision for the exercise of their gifts. Our only arrangement of the kind at present was the calling of public meetings at the request of ministers, when little opportunity was afforded for others to take a part. He believed if, on the occasion of Quarterly Meetings, or at similar times, meetings were called in which opportunity should be given for all concerned Friends to take part as they were led, a blessing would result, and our principles would be even more fully shown forth than at present.

W. Pollard rejoiced in the dedication to God shown by numbers in our borders. In times of stirring, particular aspects of religious truth were often too exclusively dwelt upon, and just now he feared it might be so as regards the outward work of Jesus in his prepared body, overlooking his work in the soul of man. He longed that our preachers and teachers might be kept from onesidedness in declaring the truth of God—from any contrast between the justice of God and the love of the Son—from preaching a righteousness only imputed, instead of real—from setting forth religion as anything else but a real heart-searching work. W. P. referred to a recent visit to Birmingham—described a Mission Meeting he had attended; a time so solemn and precious that he could not but feel that those Friends who were absent from their evening meeting to attend it were in their place in their Lord's service. He could also bear testimony to the exemplary watchful lives of many of the young people in that meeting, who had found, in watering others, that their own souls had been watered. He hoped that ere long this Yearly Meeting would send a Committee to visit and encourage its subordinate meetings.

H. Hipsley impresed upon ministers the necessity for constantly preaching Christ and Him crucified. In Greenland the missionaries found, when all other preaching failed, that the simple story of the Cross, and promise of pardon through the precious blood, was marvellously efficacious to the conversion of souls.

[Much of the proceedings we hastily pass over for brevity sake. The new Marriage Act, and the marriage regulations for England and Ireland, can perhaps be presented more understandingly after receipt of the official pamphlet minutes. The new Educational Act of Parliament was introduced by Frederick Seebohm: a subject of much interest and importance.]

The minute of the last Yearly Meeting, continuing the appointment of the Committee to visit Lancashire and Cheshire Quarterly Meeting, was read, and also a report from the Committee. The report stated that the Committee had paid five visits to the Q. M., besides numerous visits paid by its Sub-Committees to the different Monthly Meetings. A case of difficulty in relation to faith and doctrine, placed in the hands of the Committee by Hardshaw East Monthly Meeting, had resulted in the Monthly Meeting disuniting the individual, and thirteen Friends had since resigned their membership. The Committee had issued a statement of fundamental truth, and trusted that the action of the Monthly Meeting, the address of 1871, and this declaration, would remove any doubt as to the vital importance attached by the Society to the acceptance and holding of these great truths. The Committee had given some diligent labor to Cheshire Monthly Meeting; it was hoped not without beneficial result. They had anxiously considered their duty as to any continuance of their services, and though they were not insensible to the existence of circumstances still calling for much patience, mutual forbearance, and love, they believed the time had arrived for their release from the service. A belief was expressed that the Divine help had not been withheld in the carrying out of duties involving no ordinary responsibility; and the harmony and love which had prevailed throughout the

Committee was thankfully recorded. The declaration referred to was then read.

Joseph Jesper could testify that the Committee had been enabled to pursue their labors in faithfulness and love, and thankfully believed they had been of great use. He felt greatly indebted to them for the time, labor, and substance expended.

J. Worsdell felt much the services of the Committee, and the trials of faith and patience accompanying them. He believed their labors had been largely blessed to numbers of young Friends in the Quarterly Meeting, and yet felt that the time had not arrived for the discontinuance of their Christian efforts. The condition of the Quarterly Meeting was very far indeed from what could be desired. There was a serious want of unity and love, and it was not desirable that the meeting should yet be left to itself.

Robert Charleton said that whatever conclusion might be come to as regarded the continuance of the Committee, he hoped there would be no hesitation whatever in cordially accepting and adopting the valuable document just heard. It had a peculiar value at the present time, since it not only dwelt fully on the great central truth of the one Sacrifice of the Lord Jesus Christ, but also on the doctrine of the Holy Spirit, exhibiting them in their oneness and not as detached truths. No man can say that Jesus Christ is Lord but by the Holy Ghost, and our Lord said "No man can come to Me, except the Father who hath sent Me draw him." The faith that could save was therefore no intellectual belief in Christianity—it was far more than that; it was nothing less than a divinely wrought confidence in the Saviour, produced in the heart by the Holy Spirit, whose Divine mission it is to take of the things of God and show them unto us, giving us to see that to us, even to *us*, is this salvation sent. The first work of the Spirit is to produce conviction of sin, and under its contriting power we are brought, not only to acknowledge in words, but deeply to feel, that we all like sheep have indeed gone astray, and then we shall be prepared with adoring gratitude to accept the wondrous announcement which follows, "And the Lord hath laid on Him the iniquity of us all"—all our iniquity, with its cumbrous weight and crushing load, He bore suffering for us, "the just for the unjust, that he might bring us to God." If any would say this is an antiquated truth, we cannot help it, nor are we indeed solicitous so to do. Whatever new forms or fancies human thought may take to itself, be it our sufficient comfort and delight to know and rejoice in Him who is eternally the same, "Jesus Christ, the same yesterday, to-day, and for ever." The one great Sacrifice will never fail. The blood shed on Calvary can never lose its cleansing power. To many of us here now life is rapidly hastening on and eternity drawing nearer and nearer; the thought has been foremost to my own mind how probably this Yearly Meeting is the last which some of us may have to attend. If our minds be truly enlightened by the Spirit of God, there is nothing we shall more truly desire than that that Name which is above every name, which was so precious to us in the early years of life, may be still more precious to us at its termination, that we may be strengthened by our latest breath to repeat the words, or at least to rejoice in their substance, that "Christ Jesus came into the world to save sinners, of whom I am chief."

Jonathan Grubb felt that the address we had just listened to added greatly to our responsibility. It had been his lot to follow in the track of the Committee, and he could bear testimony to the blessing resulting from their labors. He rejoiced in the report, and still more in the declaration.

William Pollard had had to spend some weeks in Manchester during the past year, and could hardly imagine more trying services than those that had devolved on the Committee. He believed their labors had not been in vain; that some young men and women had been brought to feel that they had a duty and a service laid upon them, and had decided for Christ. Under such trying circumstances it was surely the place and duty of us all to have patience. The plant of true Christian life was very tender; it did not do to be meddled with much by human hands, nor did it grow up and flourish in a day. It had always been a strong distinguishing point in the Society, that Christian life did not necessarily begin in a sound and complete understanding of Christian truth. We should have patience and use influence to foster the religious life, rather than dwell too much on sharp doctrinal formulas, hoping that then all the bearings of Christian truth will one after another be made clear. His feeling increasingly was, that the right way to deal with religious differences was not to meet them with strong doctrinal teaching in a compact form. It was instructive to notice how truth was dispersed and intermixed throughout the Scripture, and it seemed to him not likely to help entangled minds to select and bring together detached passages as in the declaration. The time, he hoped, had come, when the Quarterly Meeting and its subordinate meetings should seek their own help from the Divine guidance; and we should seek to maintain the balance and proportions of religious truth, as there had already been evidence that extremes beget extremes.

J. B. Braithwaite felt great diffidence in offering a few words to the meeting at the present stage of its business, but having been requested unexpectedly to do so he would endeavor to comply. He wished he could convey to the meeting "the warm feelings of all the members of the Committee towards the dear Friends of Lancashire and Cheshire Quarterly Meeting without exception," and believed that the Friends of the Quarterly Meeting had fully appreciated the concern that had been the prevailing one in our hearts, to seek after the best interests, the best welfare of that portion of our Church, and whatever may be the judgment of any as to particulars, it is only due to all Friends there to express our estimation of their kind treatment, and our sense of their admission that we had not at any rate been actuated by any personal motives. As regards one of the points which had been alluded to, no one felt more deeply the absolute necessity of associating vital godliness with the profession of the truth as it is in Jesus. Yet it is of the deepest consequence to the best interests of our religious Society as individuals and as a gathered Church, that it never should be forgotten that all Christian holiness, all vital godliness, must be the outcome of the love of God in Christ Jesus our Lord; must be the fruit of that Holy Spirit which testifies of Him who was crucified for us, who lives our eternally glorified Mediator and Intercessor, and whom it is one of the special and distinguishing characteristics of the Society to regard with reverence and adoration as the Head over all to His own Church. "I feel deeply the necessity of preserving a true balance of the truth, of not exaggerating any of the proportions of our Christian testimony. But it did seem meet to crown our labors in that Quarterly Meeting in which we endeavored to fulfil the service of this Society, and of the Lord Jesus Christ,—at considerable sacrifice, and with much anxiety and an earnest desire that it might please the Lord to direct and guide us,—by the declaration which was the simple result of that feeling. We did think it a pity not to put forth a statement of some of those portions of Christian truth which had been ever maintained by the Society, and in doing so employed not our own words, but as regards all the doctrinal statements, either the words of Scripture, or of this meeting, or of the early Friends. This was felt to be a part of our work, and we lay the responsibility of the service, as befits us, not on Lancashire and Cheshire Quarterly Meeting, but on this meeting that sent us forth. It is for this meeting to say whether it sustains us in issuing an humble testimony to those portions of fundamental truth. I trust there may be no misgivings; ever since I was first privileged with the intimate fellowship of many of the dearly beloved servants of the Lord Jesus now gone to their rest, I have not been aware of any wavering in the steadfast holding of those vital and, through the influence of the Holy Spirit, soul-sustaining truths, our hope and consolation in life, and our trust in the hour of death."

# INDIAN DEPARTMENT.

## GENERAL HOWARD AND THE APACHES.

BY H. CLAY TRUMBULL.

So many stories have been told illustrative of the bloodthirsty and vindictive nature of the warlike Apache Indians, so many robberies and murders by their roving bands on the plains of Arizona have been reported through the land, that it seems strange to hear of the welcome at our National Capital of a deputation of chieftains from this tribe, on a mission of peace. It is hardly probable that this result would have been attained through the labors of any other man than Major-Gen. O. O. Howard; for there are few soldiers with his loving spirit and reliant faith, and few civilians with his judgment, energy, and personal influence over others.

Reports from Arizona were so various and conflicting as to the character and possibilities of the Apaches, and troubles with them had been so frequent, that the Government at Washington, in pursuance of its humane Indian policy, desired Gen. Howard to visit that territory, ascertain the true condition of affairs, and counsel such action as seemed necessary, especially to the end of a permanent peace. The unsought and unexpected summons to this mission came to Gen. Howard as a providential call; and he promptly left everything else, to respond to it, not doubting that he should have success. As he said to a friend, he felt that he was going on God's work, and human impossibilities are no obstacles to God's plans.

The trip to Arizona is no small undertaking, even in these days of Pacific railroads. First visiting Gen. Schofield, in California, and afterward Gen. Crook, in New Mexico, to have the fullest understanding with the military authorities of the Department of the Pacific, Gen. Howard, with his staff and other Government officials, moved on from Santa Fé, thirteen days' journey into the Indian country of Arizona. The journey from Santa Fé was made on mules, across arid plains and under a burning sun, often without water and with insufficient food. When the Indians were reached, and had been personally visited on their several grounds, they were invited to a peace conference. Improbable as it seemed, the conference was secured, nearly all

of the various hostile bands being represented in it. Men who had before only met in combat, shooting at each other from behind trees and bushes, longing for an opportunity to take one another's scalps, sat side by side, and counselled amicably as to their mutual interests and duties. It was no easy matter to bring about this conference, nor yet to secure favorable results from it. Its first mention was met with sneers. Open opposition to it came from some interested parties ; for there are always white men desirous of war with the Indians, and unwilling to have peace made or kept with them. Falsehoods concerning the General and his plans were sent out from the territory and telegraphed over the land. But the General persevered in faith ; and according to his faith it was granted unto him.

After months of intercourse with the Apaches, learning their needs and wrongs, sharing their hardships, and proving himself their good and wise friend, Gen. Howard won their hearts and convinced their judgments. He brought them to a new desire of peace with each other and with the whites ; and now, as one result of his mission, a half score of chiefs and representative men of the most warlike of their tribes visit Washington with him, to confer with the authorities, in the hope of concluding a treaty of permanent peace.

Meeting Gen. Howard and his party, on their return, on the plains of Wyoming, and coming with them part of the way to the Atlantic coast, I became personally interested in the Apache chieftains, and now write while the incidents of the trip with them are fresh in my mind. With a single exception no one of these Indians had ever seen a large city, a railroad, a telegraph line, or any of the other great results of civilization, before starting on this journey. But they are a people of more than ordinary intellect, and very quickly adapt themselves to new surroundings. They studied on a map the various routes to the East, and decided which they would take going on, and which they would prefer for their return.

The trustful confidence in Gen. Howard displayed by these warriors was hardly an indication of a treacherous nature. Unhesitatingly they had submitted themselves to his care, leaving their people and country, to go among those whom they had known hitherto only as enemies ; and now they seemed ready to do in all things as he advised. The General was exceedingly tender of this trust in them, and seemed anxious to confirm their confidence by being one with them. He shared their car and fare on the train, as he had shared their quarters and hardships on the way to it. If they went without a meal, so did he. His dress was of the plainest sort, and his bearing unaffected and sympathetic.

It was really a touching sight to see Gen. Howard, one early morning, sitting in the Indian group, telling the story of Jesus to those who in full manhood heard it for the first time. Miguel, a warrior chieftain, was a battle-scarred veteran. He had led his tribe in many a bloody fray and taken many a scalp. One bullet had passed through his lungs, another through his thigh, a third had penetrated his scull. One eye was gone. Yet he was still a stalwart man. On one occasion he was a captive, bound, and dragged into Santa Fé at the tail of a mule. No force had subdued him. He was not brought under control by fear ; but he told gratefully of a good officer who spoke kindly to him while a prisoner, and showed him the better way of peace and duty. And now he sat as a child, his scarred face and broad, high brow suffused with emotion, intent on the story of the Cross. The General could talk with Miguel only through double interpreters. A private United States soldier could speak English and Spanish, and a Mexican, held captive by the Apaches for thirty years, could speak Spanish and Apache. Through these two the slowly repeated sentences passed from Gen. Howard to Miguel, and the answers came back. The General pictured himself as coming to the Apache country to win the love of the people there, and to lead some of them to the home of the Great Father at Washington, where he would be their friend ; so Jesus, the Son of God, had come into this world to win our love, and to induce us to follow him trustingly to the home of the Great Father in Heaven.

Miguel replied that he trusted General Howard as his friend, and would follow him wherever he said. He should be glad if the General would return with him ; but if he could not do this, the tears would roll down the cheeks of Miguel when they came to part. As to following Jesus, he believed there were two roads—one the goodroad, the other the bad road. He wanted now to go in the good road, and to follow on in it until he should see God. In the Apache language they have the name of the Son of God ; so that was known to him. Then, referring to one whom the General had introduced as his friend, who loved to have all the children taught of God, Miguel said, if that man was the friend of General Howard, he was Miguel's friend, and Miguel wished he would come and teach the children of his tribe. Soon Miguel would be dead ; but he wanted his children to follow on in the good road toward God, when he was gone. Some Indians grew feebler and fewer as tribes. Miguel wanted his people

never to die out while the world stands, and believed civilization would help them to long life and prosperity.

When the General had ceased to speak, Miguel turned to the others of his party, and preached Jesus to them. Far in the night he sat, telling with animated gesture and earnest words the truth he had just learned concerning Him who is "the Way, the Truth, and the Life." Is there wonder that Gen. Howard has interest in and hope of the tribes of which these men are representatives? * * * —*N. Y. Independent.*

For Friends' Review.

In accordance with a notice in *Review* of 5th mo. 25th, a General Meeting was opened at Blue River Meeting House, Washington County, Indiana, at 11 A. M. of 6th mo. 1st, continuing by adjournment till the afternoon of the 3d, including seven sessions, which were all large, and we humbly think were divinely favored. Especially at those of First-day, the scene of multitudes flocking to the place appointed for worship, indicated a hungering for the words of Eternal Life.

We thankfully trust that seeking repenting ones were directed to the Lamb of God that taketh away the sin of the world.

# FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 13, 1872.

Recreation.—The Editor fails to give his wonted manifestations of interest in his readers, the sultriness of mid-summer having driven him to seek in shades and luxurious retreats so adapted to the wearied citizens, recuperation, to restore "the tone of languid nature"—quite out of hearing of the printers' cry for "copy." Taking thus a little respite, and granting the same to the readers, we need, as we trust, abate no portion of our mutual interest, and none the less do we mentally address to them the apostle's words, "Ye are in our hearts, to live and die with." We may pause in performance of routine duties, but we do not cease from loving interest in the household of faith, and from "the loop-holes of retreat," we mentally glance at our many friends on the weekly recurrence of this day, and with heart full of earnest thought, desire that grace, mercy and truth may be multiplied among them. To every reflecting mind it is evident that the present is an eventful period; and, as we rest, the stream of time rolls on, not knowing pause or rest. Life's vicissitudes carry tidings of solemn changes into the most carefully selected solitudes, filling what may have been planned to be moments of relaxation and respite from all cares, with pressing reminders of the responsibilities of existence.

With "to-morrow in another world," with no reminiscences of the past to flatter our self-love, and the present affording ground for self-distrust, and for fear lest we seem to come short of that rest which infinite goodness has provided for His people, how shall we be sufficiently thankful that He knoweth and sealeth with the spirit of adoption them that are His? How blessed the certainty that the future, for weal or for woe, of each individual, is neither decided by his own personal merit ("since all we have we owe,") nor independent of his acceptance of the offered grace by which He who is merciful becomes the Author of eternal salvation to all them that believe. Thus we see that the elders who were advanced to dignity and worthy of double honor, when they prostrate themselves before the Lamb with harps in their hands and golden vials full of odors which are there accounted most fragrant and most acceptable, base their claim upon no purchase money, no merit of their own or human offering, but say in the fulness of adoration: "Thou hast redeemed us!"

Bearing in remembrance, even while yielding to the indulgence of inertia, that moments are but falling sands of time and do not glide unmarked, it is well, even when we break from the thraldom of routine occupation, to remember that

> "There's peace alone in duty done,
> And rest alone in striving."

Strife about Words.—On page 616 of the current volume, some editorial remarks appeared upon one of our exchange papers, published hundreds of miles distant, and having no connection with or attachment to any of the distinctive views of the Society of Friends.

We had no occasion to name the periodical, and it is with surprise we now learn that it has been thought to refer to one to which it would be quite inapplicable. The subject is recalled simply to assure our readers that it is our desire to be preserved from all uncharitableness, and to observe justice to all.

Atlantic City, N. J.—The new Meeting-house of Friends was opened on the 7th inst. at this salubrious resort. The edifice is simple, neat and commodious, and well adapted in all respects for the purpose designed. It is well indeed for those who, in pursuit of pleasure and health, have congregated beside "this great and wide sea," who go down to the sea and behold the works of the Lord and his wonders in the deep, to assemble for the praise of His glorious goodness and to give thanks at the remembranoe of His holiness. It was pleasing to witness such a collection for such a purpose, and to ponder the eloquent words of the Psalmist in a similar scene: "These all wait upon Thee." "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. The glory of the Lord shall endure forever, the Lord shall rejoice in His works. Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

For some years a cosmopolitan congregation of Friends have assembled at this ocean city for Divine worship, either in a private house or in a hired hall. They are now provided with a suitable Meeting-house of their own. It was opened at the time mentioned; a goodly company assembled. Many Friends from different localities were there (including several members of the Yearly Meeting's Committee). It was a satisfactory and favored season. The enriching presence of the Head of the Church was realized. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

The London General Epistle of 1872.—By the kindness of our dear Friend J. B. Braithwaite, we are in receipt of this excellent document, which we hope to present to our readers next week. We commend every paragraph of it to their careful attention as a seasonable presentation in the newness of life of the old truths which the Holy Scriptures declared, and which the Holy Spirit ceases not to impress upon attentive souls. We should be glad to hear of its being read in every Christian household in a family capacity. It comforts us to think that in many parts of the land it will be made vocal in meetings of the believers.

*Erratum.*—In last No., page 728, the time of closing of New England Yearly Meeting should be 21st ult., not 23d.

DIED.

CREW.—On the 17th of 6th mo., 1872, after a very short illness, Anna Levick Crew, wife of J. Lewis Crew, and daughter of Ebenezer and Elizabeth W. Levick. "Blessed are the pure in heart, for they shall see God."

TABER.—At Mount Kisco, N. Y., on the 26th of 6th mo., 1872, at the residence of his grand-father, William Wood, Augustus F., son of David S. and Elizabeth W. Taber, aged 17 months.

DEANE.—At West Branch, Iowa, on the 16th of 6th mo., 1872, John Deane, aged 75 years; a beloved and valued Elder of Springdale Monthly Meeting, formerly of Maine. Of superior natural gifts, deeply taught and largely cultured in the school of Christ, we may truly write of him, of his life and of his death, "The memory of the just is blessed."

PUSEY.—In Carthage, Ind., on the 8th of 6th mo., 1872, Agatha, wife of Joel Pusey, an esteemed member of Carthage Monthly Meeting. She had been for many years so feeble that she felt her sojourn here to be of very uncertain duration, and spoke of her desire to be found ready, with oil in her vessel with her lamp. This concern was even more conspicuously evinced by her circumspect life. The golden rule was scrupulously the standard of her intercourse with her neighbors, endeavoring to do to others in all things as she would wish them to do to her. In the last extremity she was sustained by the hope that through the mercy of the Redeemer in whom she trusted, she would be permitted to enter into the rest that remaineth to the people of God.

NORTHRUP.—On the 4th of 6th mo., 1872, as one that waiteth for her Lord, Fanny J. Northrup, of consumption, aged 23 years. A member of Stanford Monthly Meeting, N. Y.

FRAZIER.—Suddenly, by accidental drowning, near Lawrence, Kansas, on the 17th of 6th month, 1872, John T., son of John and Louisa Frazier, (the former deceased,) in the 21st year of his age; a member of Lawrence Monthly Meeting, Kansas.

CARMAN.—At her residence, on the 9th of 4th month, 1872, Sarah Carman, aged nearly 74 years; a member and Elder of Stanford Monthly Meeting, N. Y. From early life she evinced her love for the cause of truth by a diligent attendance of our religious meetings, and her daily life characterized her as a follower of the blessed Saviour. As her bodily strength failed her spiritual life deepened, and her lips often bore comforting testimony to her friends of her companionship with Christ.

COMPTON.—On the 1st of Fourth month, 1872, at her residence near West Milton, Ohio, Sarah J., wife of William Compton, and daughter of Daniel H. and Dorcas Hutchins (the former deceased), in the 36th year of her age; a recorded Minister of the Gospel, and a member of West Branch Monthly Meeting. Of an unassuming and humble disposition, she gave evidence by her daily walk of her devotion to her Saviour. She said her Divine Master had given her a small work to perform, and that she had "*little time to do it in*," and she endeavored to be faithful to Him who had called her. During her sickness, she often said that she felt her Saviour was near, to strengthen and uphold her in her painful sufferings. She said the fear of death was taken

away, and prayed that she might be early released; but acquiesced in the Divine will, and exclaimed, "Not my will, oh Lord, but thine be done." She said what a comfort it was to her to know that her Redeemer was so condescending as to be present, and exclaimed, "What should I do now, if I had not this everlasting Arm to lean upon. Thy goodness and Thy mercy are beyond comprehension." She was desirous that her abiding trust might hold out to the end, and said she felt that peace which passeth understanding. She passed away in peace, and we trust she has joined that general assembly and Church of the first-born, whose names are written in Heaven.

A GENERAL MEETING for Gospel Service will be held by the appointment of New York Yearly Meeting's Committee, at Bristol, Addison County, Vermont, beginning 5th day the 15th of 8th month, at 10 A. M. A cordial invitation is extended to all. Passengers will leave the Rutland and Burlington Railroad at New Haven Station, where stages for Bristol will attend all the day trains.

All strangers expecting to attend the meetings are requested to inform Rufus Hazard, North Ferrisburgh, Vermont. On behalf of N. Y. Y. M. Committee.

ROBERT B. HOWLAND.
JOSHUA M. DEAN,
For Ferrisburgh Q. M. Committee.

For Friends' Review.

## THE GOSPEL IN ITALY.

### FATHER GAVAZZI.

It is impossible for any thoughtful or intelligent person, far less for a Christian believer, to contemplate the present condition of the Roman Catholic countries of Europe, without feelings of the deepest interest and emotion.

The last mighty strain that the tyrannical power which had so long ruled the consciences and the spiritual interests of two thirds of the Christian world, was permitted to attempt on the fetters it had forged around the thought and reason of its victims, proved too great for endurance, and burst forever the chains it was intended to fasten more firmly.

The proclamation of the new dogma of Papal infallibilty, was the death-knell of the power of Rome; and aroused, with the voice of thunder, the monarchs and the peoples of Europe to the danger of its monstrous pretensions.

It was at once seen that such claims as the Papal Syllabus which accompanied the proclamation, coolly put forth, were absolutely incompatible, either with the independence of Governments or the freedom of the individual.

Not Hildebrand himself, in his wildest dreams of universal supremacy, had ever claimed such absolute domination—from the education of the meanest child in the country to the regulation of the vastest affairs of State.

Accordingly the reverberations of this trumpet blast, which so startled the world, had scarcely died away, before the answer of defiance and determined hostility, rang throughout Europe, from one end to the other.

First the Universities spoke, and the leading minds of Church and State entered a dignified protest against an intolerant bigotry, which would have disgraced the Middle Ages.

The powers at Rome, under the fatal influence of the Jesuits, replied by excommunication, and degradation from all ecclesiastical position or authority. This roused the Governments to definite action. The bulls of the Pope were prohibited to be published within their jurisdiction, his decrees annulled, and their subjects protected in their official positions, and in the full exercise of their rights of discussion, and rejection of these Papal decrees.

Everywhere now the day seems to be breaking upon the long night of spiritual blindness and moral degradation that has rested over so large a portion of Europe, and which directly or indirectly, seems to have been the source of all the sufferings and woes of the nations it enshrouded.

In Germany, we see both Catholics and Protestants united under the firm leadership of their able Prime Minister Bismarck, to resist further aggression of the powers at Rome. Besides annulling all their decrees, the Government has taken absolute control of the public education of the young, and has even deprived of all the rights of citizenship the members of that pestilent sect, or order, of the Jesuits, whose perpetual intrigues and baleful influence have at last come to be intolerable, both to the people and their rulers.

In Spain, the Bible is everywhere permitted to be sold and circulated, and the Gospel to be preached. Secular education is protected by the State, and measures are now in the course of adoption to divorce entirely its relations with the Romish Church, and to place all religious denominations on term of perfect equality before the law.

In Austria the Concordat with Rome has been annulled, secular education and civil marriages protected by the Government, and the pretensions of the Papal Syllabus formally denounced and repudiated. The recent death of the Emperor's mother, who was wholly under the influence of her Jesuit Confessors, is regarded as a providential omen of further progress and action on his part.

More slowly, but not less surely, the Gospel light is dawning on poor France. The earnest labors of Father Hyacinthe have been seconded recently by other influential authorities in Church and State, who revolt with him against the monstrous preten-

sions of Rome. The Holy Scriptures are freely allowed to be sold or expounded, and places of worship are everywhere being opened for the proclamation of a simpler and purer faith.

It is, however, in Italy, the very home, as it were, of superstition and spiritual despotism, that the greatest interest centres, and the most marvellous deliverance has been wrought.

Here the Gospel is now as free as in England or America, the circulation of the Bible as unrestricted, the freedom of religious thought and action as unfettered and complete.

Who of us, that a few years ago witnessed, from one end of that fair peninsula to the other, the priest-ridden degradation, and the abject ignorance and misery of the people, or the cruel tyranny of their rulers, can realize fully this wonderful change? Who, so realizing it, can hesitate to trace in it the direct and overruling power of an Almighty hand, and joyfully to welcome this beginning of the fulfilment of Divine prophecy in regard to the overthrow of that great curse of the nations so long enthroned on the Seven Hills of Rome.

The public attention in America, and especially in our own community, has more recently been called to this interesting subject, by the appearance amongst us of one of the prominent actors and leading instruments, under Providence, in effecting this great change among the Italian people, Father Gavazzi, formerly a Roman Catholic priest at Rome, and at one time an intimate associate of the present Pope, Pius IX, himself. Father Gavazzi is a man of no ordinary powers both of body and mind. Brave, impulsive, generous—always ready to face danger, or endure fatigue, in the service of his country, he has won the hearts of the people by his entire devotion to their cause. On the field of battle he ministered to the wounded and dying soldiers,—moving about with the surgeons regardless of danger from the enemy's fire, cooling the fevered brow and moistening the parched lips, or whispering some words of consolation to the fainting heart.

In the Council Chamber he was equally ready and influential. His experience of more than twenty years of his country's adversity and peril, amid all the vicissitudes of her long struggle for civil and religious liberty; his unflagging energy and unfailing hope of ultimate success, all united to place him in the front rank of Italy's trusted advisers, and gave him, after her deliverance, no mean influence with the new regime of Victor Emanuel. More recently he has astonished not only the Church but the world, by his bold and triumphant argument at Rome, before a tribunal especially appointed by the Pope to discuss the vital question whether St. Peter was ever really present at that city at all.

The venerable Pontiff, confident of the strength of the position of the Church, and the impregnability of her traditions, on this important subject, accepted a challenge of the Evangelists, and deputed certain priests to answer and overthrow their assaults. When, too late, he discovered his fatal error, he sought to quash the proceedings and revoke his permission to print the debate; but this foundation dogma of the Romish Church, on which its whole pretensions rest, had been boldly attacked and entirely disproved, and the Roman press had already recorded and published the arguments in full.

"*L'Eco della Verita,*" a translation of which is before us, contains at full length the matchless argument of Gavazzi, and states that it was listened to with breathless interest.

Taking the Holy Scriptures for his sole authority, but confirming them by the testimony of the early fathers, while utterly rejecting the confused traditions of the later ages of the Church, he proves to a demonstration, not only that the apostle Peter was not crucified at Rome, but that he never saw Rome, and that he undoubtedly died at Babylon, from which city he indited his epistles.

Among other puerile arguments of his priestly opponent was an appeal to the universal testimony of the *artists* in all ages of the Church, who had represented St. Peter at Rome. What are we to do, said he, with all these glorious sculptures and paintings and engravings, if St. Peter was never at Rome?

"Gentlemen:" replied Gavazzi, "let us leave the artists on one side. We cannot be guided by the caprices of the artists. They have painted for us the Magi as Kings; Veronica, with the face of our Lord on a handkerchief; winged cherubs with only a head; they have placed an eye within a triangle, and called it the Eternal Father. No, let us not appeal to the artists or to the glories of Rome. The glories of Rome depend not at all on St. Peter's visit to Rome. It had St. Paul, that was glory enough."

Again, in reply to another part of the argument, he says: "We open the Bible; our adversaries oppose to us graceful allusions of the Fathers and a mass of 4th century traditions: but you thus wrong history, which is not born from allusion, but from Truth. From allusion spring fable and mythology. In allusion there is a veil, and under the veil, error."

"And as to witnesses after the second cen-

tury, their authority vanishes like snow in the sun. Let us be serious, gentlemen; if the first and second centuries do not give you the evidence you want, *millions of after centuries count for nothing.*

Again he adds:

"I conclude these after witnesses are like soap-bubbles, splendid in hue, but the breath of a child disperses them. Tradition adds no authority to a lie."

"Since the Bible does not mention St. Peter's coming to Rome, but clearly shows that he was otherwise commissioned and employed, and that ample provision had been made for Rome, in St. Paul, without him. I assert that he never came; and with the Bible under my arm, I defy all the "allusions" and traditions of your church."

We have selected these paragraphs, because, while they hardly form a part of his logical and exhaustive argument, they are a sample of his bold and incisive style, and show his simple adherence to Scripture authority and his utter contempt for tradition and fable. Moreover, they sum up, after all, the real question remaining in Italy between the Romish Church, so far as its popular influence is concerned, and the purer faith of the Bible.

Take away from that grand establishment its pageantry and pomp, its temples and its paintings, its statues and its gorgeous decorations—"set the artists aside," as Gavazzi says, and you rob it at once of half its dangerous fascination for persons of refined taste, and all of its attractions for the common people.

And, again, once break down the popular confidence in the mere traditions of the Romish Church; establish well in the common mind that oral or written testimony, like light, loses its value and power in proportion to the square of the distance that it has receded from the real focus or centre of origin, and the vast imposture which has enthralled Christendom for fifteen hundred years, falls by its own weight. T. K., Jr.

(To be continued.)

For Friends' Review.

## IDOLATRY.

"A new Chinese temple was recently consecrated in San Francisco, and in it are seventy-five gods, two of which are twenty feet high and correspondingly large."

This announcement in a late daily paper is food for reflection. So long accustomed to regard our country as free from idolatry and professedly Christian, we may feel as if the laws of the nation should prohibit its open practice. But as each man is directly responsible to our Father in Heaven, who alone is Lord of conscience, the thought of such forcible repression is not to be entertained for a moment, but we must look to vital godliness in the Church and a faithful "teaching of those things which concern our Lord Jesus Christ," as the means which, under the Divine blessing, shall convert the heathen among us from their error.

Christianity, though cradled for a brief period among the Jews, who had been prepared for it by a history of centuries, was soon launched upon a world everywhere given to idolatry, and such were its triumphs, that a very competent authority, writing twenty years since, estimated the number of Christians at the end of the third century to have been as great as at the time of his writing. Has then Christianity lost its power? It is scarcely 70 years since the Protestant church awoke to its duty to "go make disciples of all nations," and yet that brief period has seen successes equal perhaps to any of the first centuries. In the Sandwich Islands since the introduction of Christianity in 1819, the whole population has renounced idolatry, and many thousands were admitted into the Christian Church by a small band of missionaries some years ago, within a period of two or three years.

"Sixty-five years ago there was not a solitary native Christian in Polynesia; now it would be difficult to find a professed idolator in those islands of Eastern or Central Polynesia where Christian missionaries have been established. The hideous rites of their forefathers have ceased to be practiced. Their heathen legends and war songs have been forgotten. Their cruel and desolating tribal wars, which were rapidly destroying the population, appear to be at an end. They are gathered together in peaceful village communities. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognized members of Christian churches."

In India and Birmah are communities of Christians numbering tens of thousands, while over half of the island of Madagascar, whose territory is as large as Great Britain, the idols have been destroyed, and thousands are professing conversion to the Christian faith.

Robert Moffat labored for eight years on the west coast of Africa before he was rewarded by conversions of the natives, and now he lives to know that more than twenty thousand professing Christians are found upon that coast; a large proportion of them converts from gross heathenism. In 1859 the Seminole Indians were moved out of Florida, after having been for a generation at

war with the United States, and sometimes hunted by blood-hounds by a professedly Christian nation, yet with four years of internecine civil war intervening, they were found in 1870 with every family settled at farming, opportunity for all the children to attend schools, crime almost unknown among them, and about one-fifth of the whole adult population not only members of a Christian Church, but largely carrying out their profession by lives of Christian virtue. Many of these converts to Christianity, doubtless, are far from perfect, as indeed were the early Christian converts from heathenism, as is shown in the case of the Corinthians, but of them may be said what James Backhouse said of those converted natives of South Africa, "I saw they were very different from those who had never been converted." Christianity, though not now attested by miracles as at the first, has not lost its power. The words of our Lord Jesus are still true—"And I, if I be lifted up, shall draw all men unto me." God still blesses the labors of devoted, self-denying Christians, whose holy lives attest the saving power of the glad tidings which they proclaim. All Christians are members one of another, so that the holy living and faithful discipleship of each one of us adds to the propagating power of Christianity as a whole. Let us, by using all diligence to make our calling and election sure, see that we do all we can to aid in the spread of the Gospel, even though we should never go from home; and be ever ready to help forward those who may be fitted and called thus to go forth. It may be that through faithfulness in the circle of our own neighborhood, some one may be converted or established in the faith who shall be so called, and thus the deep craving for the salvation of all men, which at times fills the souls of those who are bowed in humble thanksgiving for the mercy they themselves have received, may be answered by the Lord of the harvest. As Christians surrender the whole heart to Him who has loved us and given Himself for us, He casts out every idol, and all that is opposed to His blessed rule. Thus the church will bring forth the fruits of the Spirit, a holy zeal spread for the conversion of sinners, and in our day also it may be said, "believers were the more added to the Lord, multitudes both of men and women."

From Harper's Magazine.

## BOOK NOTICE.

(Concluded from page 735.)

Proceeding up the valley are passed several places, designated as historic ones, until the convent of St. Katherine is reached. This convent has often been described. It is really meant for a fortress, although by no means impregnable. Entrance to it can only be gained through proper introduction. When travellers approach, a loud shout is raised, a little wicket in the wall opens, a turbaned head appears, and your business is asked. If all appears right, a rope is let down, to which the strangers attach their letter of introduction from the branch convent at Cairo. If all then is right, a side-door is opened, through which the visitors are admitted. Not very many years ago they were only admitted through a little wicket thirty feet above the ground, up to which they were hauled by ropes. Once inside the walls, the visitors seem ushered into a new world. "Amidst the cold gray hues and deep shadows of the mountains," says Mr. Palmer, "rise up the graceful forms of tapering cypress-tress, and their dark, rich foliage is thrown into harmonious contrast with the lighter verdure of the poplars which grow beside them, and with the varied tints of the olive and almond trees that peep above the wall. Sheltered behind this lovely garden is the monastery, looking very calm and peaceful, and suggesting nothing of the nest of dirt and ignorance within. Strongly fortified though the convent is by its massive walls, it is ill adapted for withstanding a determined attack, being easily commanded from either side of the valley."

This present Sinai Expedition was bent on work more serious than that of talking with the monks of St. Katherine. The members were to make a thorough survey of the region, and were, moreover, supplied with a photographic apparatus, by which they were enabled to produce accurate representations of what they saw or ought to have seen. Some of these are here reproduced. Those in the immediate vicinity of Sinai speak for themselves.

After some weeks the expedition went westward from Jebel Musa toward Mount Serbál, which, as has been said, has by some been claimed as the Mount of the Law. While we do not admit this claim, the region has a special interest, for here occurred a notable incident in the march to Sinai. Here was Rephidim, where the rear, or perhaps flank, of the Hebrews was assailed by an onslaught of the Amalekites, the dwellers of the region to the north. Here, from an eminence, the aged Moses and his older brother Aaron watched the fight conducted in the plain below by the young Joshua. A rocky cliff is here shown as the one upon which the leaders were seated. Positive certainty is, perhaps, not to be assumed; the probabilities are, as Mr. Palmer shows, wholly in its favor. The cliff itself, now called Jebel Táhúneh, "the Mountain of the Windmill," rising about 700 feet, overlooks a watered valley,

just the one which would have been likely to have been the scene of such a battle, or, as we should now style it, an "encounter," not in great force, but between a detachment of Hebrews and an irregular force of Amalekites. If this position is correctly assigned, it shows incidentally just what we would expect, that the Hebrews moved not in a compact body, but spread over a space of many square miles.

Other views in the region of Mount Serbál are of interest as showing the general features of the neighborhood. One of these, the "Wády Feirán," deserves particular notice. "We followed," says Mr. Palmer, "the flat sandy course of the Wády Soláf. The year before it had been a flourishing grove of tamarisk-trees; but now nothing remained to show what it was but a few scattered roots half covered with boulders which had lodged there in their passage down the valley. After a walk of seven miles we reached a narrow passage between the rocks, about one hundred feet long by twenty wide, through which we presently came to the palm grove of Wády Feirán. Here the tall graceful trees afforded a delicious shade; fresh water ran at our feet; and above all the *bulbuls* flitted from branch to branch, uttering their sweet notes. Our camp was pitched in a lovely spot at the mouth of Wády 'Aleyát, a large open space completely surrounded by steep shelving mountains. Palms and tamarisks were dotted all around, and on every hill and mountain slope were ruined houses, churches, and walls, the relics of the ancient monastic city of Paran. Behind our tents rose the majestic mass of Serbál, and beneath the rocky wall opposite ran a purling brook." This palm grove, we are elsewhere told, extends for miles along the valley. From the accounts of casual tourists one would hardly expect to find such a scene in the very heart of the desert of Sinai. Rare as such a scene now is, there is no room to doubt that there must have been many counterparts of it at the time of the exodus. Quite probably the Hebrews during their sojourn of a year did much toward the devastation of the region. For many a purpose they must have cut down the trees.

After staying a year in the region of Sinai, the Hebrews in early summer set out on their march to Canaan. Their general route is indicated on the map. It ran almost due northward from Sinai. * * * This march occupied about nine months, making two years from the time when they left Egypt. To these two years belong almost all the events recorded in the Pentateuch. Of the succeeding thirty-eight years there are only a few isolated incidents. * *

What took place at Kadesh is the key to the history of the eight-and-thirty years known as the "wanderings," in distinction from the two years of the "exodus," properly so called. Reaching the frontiers of Canaan, twelve scouts were sent on to spy out the land. After forty days these returned with glowing accounts of its fertility, but ten out of the twelve declared that the people were too strong to be successfully assailed. The Hebrews, especially the "mixed multitude," broke out into open mutiny. They proposed to set aside Moses, and choosing a new leader, to retrace their steps to Egypt. Then by a sudden revulsion of feeling they made a disorderly movement, were repulsed, and driven back. Moses could not but perceive that his people were not yet fitted for the conquest of Canaan. It must be reserved for another generation, who should be trained to discipline and military obedience. Meanwhile the active work of discipline was confided to the strong hands of Joshua. Of these thirty-eight years of wandering the census taken at its close furnishes an incident of great historical importance. The population had not increased: it had actually diminished several thousands, showing clearly that it was a period of great hardship.

Of the march to Canaan and the conquest of that country, we can here touch but briefly, although the book of Mr. Palmer throws much fresh light upon it. As a military movement it must certainly take place among the great marches of history. When all was ready Moses and Joshua asked permission of the Edomites to pass through their territory, promising that the march should be a peaceful one. This was refused. The Hebrews might undoubtedly have forced their way; but, with rare forbearance, they respected the neutrality of Edom, and made a long detour, which, as shown upon the map, ed them almost half-way down their long march from Sinai. Then avoiding the head of the eastern gulf of the Red Sea at Ezion-Geber, they rounded the territory of Edom, passed along its eastern boundary, and after striking fiercely at those who attempted to stay them, turned to the deep valley of the Jordan, crossing the river at the only point, even at this day, practicable for an army, and struck the land from the northeast instead of from the southwest, which would have been the straight line of approach. That the invasion was actually made from this direction is undisputed. The wide detour which was involved is indicated on the map. Measuring approximately, but nearly enough for practical purposes, a march of 200 miles would have brought the Hebrews from Goshen to the heart of Canaan. Instead of this their journey from Rameses to Sinai, thence to Kadesh, back to Ezion-Geber, then around

Edom to Jericho, was not much less than 1,000 miles, not counting the migrations during the thirty-eight years of wandering.

Over most of this space the author of the *Desert of the Exodus* passed. Of it he gives by far the best account yet furnished. We can hardly anticipare a time when a more thorough and conscientious survey will be made. The general result is that in every essential point whereupon physical facts could be brought to bear upon the question, the truthfulness of the old Hebrew records has been confirmed. Nowhere, certainly, has it been weakened. Apart from its value as a record of adventure and observation, and this is by no means small, the work is of great historical worth.

In considering the questions involved we have most carefully left out of view all that pertains to the special divine origin claimed for the Hebrew records. We have not assumed that Moses was the author of them, or of any part of them. Supposing them to be, what no one will dispute, only early records, existing from times beyond which no history reaches, we think their verity confirmed in every point now capable of direct confirmation, from a careful survey of physical facts still existent.

"It may be objected," says Mr. Palmer, "that, as the Israelite host was miraculously guided 'by the Pillar of Cloud by day, and the Pillar of Fire by night,' we need not, or ought not, to argue from the probabilities suggested by the physical features of the country. To this I would answer that we are expressly told that 'God went before them by day in a pillar of cloud *to lead them the way*,' not to make for them a road, but to guide them in the best and easiest path, and we are therefore the more bound to take into consideration everything which could give one road preference over another. The difficulty of providing water for the cattle by which they were accompanied has proved a great stumbling-block to many, but this Mr. Holland has considerably lessened by a novel and ingenious suggestion. He believes that, instead of being an incumbrance to the movements of the host, they were used as beasts of burden, and that, in addition to the camp furniture, each carried its own supply of water, sufficient for several days, in water-skins slung at its sides, precisely as Sir Samuel Baker found them doing at the present day in Abyssinia."

The question as to the miraculous events recorded is of an entirely different order. Those who hold that no such events can be proven by any human evidence, will, of course, disbelieve these. We believe their existence upon what appears to us adequate testimony. We believe them just as we believe that the earth is so many miles in diameter, and so many miles from the sun; just as we believe that in a certain year Columbus sailed across the Atlantic and found the New World. In no one of these cases have we, and in some of them we could not, if we would, thoroughly investigate the evidence. We believe the asserted facts upon testimony, just as we believe most things whereof we have no doubt.

## THE ART OF NOT HEARING.

The art of not hearing is fully as important to domestic happiness as a cultivated ear, for which so much time and money is expended. There are so many things which are so painful to hear, many of which, if heard, will disturb the temper and detract from contentment and happiness, that every one should be educated to take in or shut out sounds at will. If a man falls into a violent passion and calls me all manner of names, the first word shuts my ears, and I hear no more. If in my quiet voyage of life I am caught in one of these domestic whirlwinds of scolding, I shut my ears, as a sailor would furl his sail, and making all tight, scud before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept, and instantly close the door. Does a gadding mischief-making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get in any farther. Some people feel so very anxious to hear everything that will vex or annoy them, they set about searching and finding out. If all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin cushion stuck full of sharp remarks. I should as soon thank a man for emptying on my head a bushel of nettles, or setting loose a swarm of mosquitoes in my chamber, or raising a pungent dust in my house generally, as to bring upon me all the tattle of spiteful people. If you would be happy, when among good men, open your ears; when among bad, shut them. It is not worth while to hear what your servants say when they have slammed the door; what a beggar says whose petition you have rejected; what your neighbors say about your children; what your rivals say about your business or dress. I have noticed that a well-bred woman never hears an impertinent remark. A kind of discreet deafness saves one from not a little apparent connivance in dishonorable conversation. It is well for those who seek for present or for future blessing, to shut their eyes from seeing evil, and shut their ears from hearing of blood.—*Moravian.*

## SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 9th inst. have been received.

Great Britain.—The International Prison Convention met in London on the 3d inst. Representatives were present, it stated, from every civilized country. The Earl of Caernarvon presided. We have received no further account of its proceedings, as yet.

The official correspondence which passed between the government and its agent before the Geneva tribunal of arbitration, has been published. In the closing dispatch of Earl Granville, he expressed his appreciation of the services of the English agent and counsel, and also acknowledged the conciliatory spirit manifested by their American colleagues; saying that the good feeling shown on both sides had facilitated the deliberations of the arbitrators. In conclusion he acknowledged the thoughtfulness and wisdom evinced by the arbitrators in adopting the conclusions at which they have spontaneously arrived.

The ballot bill, which had passed the House of Commons, was so amended in the House of Lords as to make the use of the ballot in elections optional, and substantially to do away with its secrecy, and also to make the whole measnre temporary and experimental in its character. The House of Commons having refused to accept these amendments, the bill came up again in the Upper House on the 8th, and amid considerable excitement, the House voted, 157 to 38, not to insist on the amendment making the ballot optional; but by a vote of 117 to 58, to adhere to that making the bill provisional. The other important amendments were abandoned.

In the House of Commons, on the same night, a member moved to strike out of the estimates the item of £4,123 for legal expenses of ex-Governor Eyre, of Jamaica. After an earnest debate, in which the whole question of Eyre's policy in Jamaica, and his subsequent trial for murder, was discussed, the motion was defeated, 130 ayes to 143 nays.

France.—When the treaty relative to the evacuation of France, just concluded with Germany, was read in the National Assembly on the 1st, great disappointment was felt when it was found that, although certain districts are to be gradually evacuated, Germany has the right to maintain the full strength of the army of occupation in France until the war indemnity shall be entirely paid. The Assembly, on the 6th, ratified the treaty with but four dissenting votes.

The Bank of France has agreed to loan the government 40,000,000 francs.

Among the political contingencies which have been publicly discussed, was the possibility of the resignation of President Thiers, and the appointment in his stead of a triumvirate, composed of Marshal MacMahon, Gen. L'Amirault and the Duke of Broglie. The party of the "Left," or Republicans, are now unanimous in their support of Thiers, and he, on receiving assurance of this, informed them that he would not resign, that he was aware of the intrigues of the party of the "Right," and that he would defend with firmness and with all his power the interests of the republic. The excitement is said to be subsiding, the stand taken by the President having weakened the coalition formed against him. Marshal MacMahon has expressed his objection to entering a triumvirate unless such form of government receive the sanction of a plebiscitum.

A stronger interest in general education appears to be arising in France. One petition in favor of compulsory education, signed by 647,761 persons, was lately presented to the Assembly; another, with 383,391 signatures, asked that instruction should be also gratuitous, and 348,265 other petitioners urged that education should be compulsory, gratuitous and secular. President Thiers is understood to be in favor of extending education to the largest number, and opposed to placing schools under the control of the clergy.

The Minister of Finance submitted to the Assembly, on the 8th, a bill to raise a loan of 3,000,000,000 francs at 5 per cent. interest, also giving the government power to raise further loans if necessary.

Italy.—The Archbishop of Naples has issued a letter advising the clergy of his jurisdiction to use their utmost efforts to persuade their parishioners to take part in the administrative elections of the country.

Turkey.—A dispatch from London on the 5th, said that a dispatch had just been received from Constantinople, announcing that a terrible conflagration was raging in that city, and that 1,000 houses in the poorer quarter and in the suburb of Scutari, on the opposite side of the Bosporus, had already been destroyed when the telegram was forwarded, while no indication was given that the fire was under control. No further particulars have since been received.

Mexico.—The government forces have re-entered Monterey, which had been captured by the revolutionists, the latter having retired to Salmas.

Spain.—The King proposes soon to visit the northern provinces, passing through those which have been most disturbed by the Carlist agitation.

The Republicans were reported to have resolved to oppose every form of monarchial government in Spain, to acknowledge no monarchical authority, and to abstain from voting at any elections while the monarchy exists; but a later dispatch represents them to have reconsidered this determination, and decided to participate in the elections for members of the Cortes.

Germany.—The official gazette of Berlin, on the 6th inst., announced that the Emperor William had appointed three law officers of the crown to prepare a report on the San Juan boundary question referred to his arbitration.

Domestic.—The week ending with the 6th inst. was one of intense heat, the 3d being the hottest day. At the Pennsylvania Hospital, in this city, the highest degree attained by the thermometer in the shade, on the 1st, 2d and 3d, was 98°, while on the 4th and 5th it reached respectively, 97½° and 91½°. In some other situations, 99°, 100°, and even 102° were indicated on the 3d. The mortality in New York and Philadelphia was unprecedented. In New York, 1,559 deaths were reported for the week, the number for the preceding week having been 768. The highest number ever previously given was 1,142, in the week ending 7th mo. 11th, 1863. In Philadelphia, the deaths were 764, against 371 for the corresponding week last year. Of these, 543 were children, 338 being under one year of age, and 274 dying of cholera infantum. Sun-stroke was assigned as the direct cause of death in 32 cases, and in many others resulting from other diseases, the end was doubtless hastened, if not caused, by the heat.

A Democratic National Convention met at Baltimore on the 9th inst. On the second day, the resolutions adopted by the Cincinnati Convention were reported without alteration by the Committee on Resolutions, and were adopted by a vote of 670 to 60. Horace Greeley was nominated for President. The nomination for Vice President had not been announced at the time of our going to press.

# FRIENDS' REVIEW.

## A Religious, Literary and Miscellaneous Journal.

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*The Epistle from the Yearly Meeting held in London, by Adjournments from the 22nd of the Fifth Month to the 31st of the same inclusive,* 1872. *To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.*

*Dear Friends,* Our hearts have been comorted together in the fresh experience of the ord's unmerited goodness. The tribute of raise ascends unto Him, and the salutation oes forth to all His dear children, "Peace e to the brethren, and love with faith, from od the Father, and the Lord Jesus Christ."

The memorials read in this meeting conerning beloved brethren and sisters who ave died in the faith, have given us a fresh lustration of the oneness of the Christian's ope. The true church is one, whether on arth or in heaven. The warfare is to be mainained under the one Captain of salvation, hose all-sufficient grace is the support nd consolation of his followers amidst the onflicts of earth, and, for the redeemed, the heme of perpetual praise.

"The Lord our God is one Lord." His wisdom is unsearchable; and it becomes us reverently to watch, that, in our meditations upon Him, we in no way attempt to limit his infinite perfections by our finite reasonings, or permit ourselves to dwell upon any one of his attributes to the exclusion of others. "God is love," and is yet "of purer eyes than to behold evil." In the earlier dispensations, the solemn rite of sacrifice presented, to the eye of faith, both His judgments and His mercies. "Without shedding of blood, is no remission." And when, in the fulness of time, it pleased God more abundantly to show forth the riches of His grace, the law of immutable holiness was "established" in the glorious revelation of His infinite love. He gave His own Son "a ransom" for us; the holy for the unholy; "the just for the unjust." It was His good pleasure that man should be "justified freely by His grace, through the redemption that is in Christ Jesus;" "who His own self bear our sins in His own body on the tree." It is this gospel of the grace of God, which, as it is accepted in faith, is the remedy for the evils which afflict both the church and the world. How full of consolation are its promises to the contrite and believing! How solemn its warnings to the careless and disobedient! "How shall we escape, if we neglect so great salvation?"

Vital Christianity is, of necessity, practical. 'They that are Christ's have crucified the flesh, with the affections and lusts." Theirs is an overcoming faith, giving the victory over the world. The true servant of the Lord Jesus will watch against the seductions of ease, and against those indulgences for himself or for his children, which, without being generally accounted sinful, tend not to brace the mind for duty, but rather to weaken the desire to deny self; to take up the cross daily; and to follow Christ. The love of Christ is to the Christian a constraining power, leading to fruitfulness and blessing. As he comes under its holy influence, he is taught rightly to limit his desires and pursuits; and in presenting himself, day by day,

as "a living sacrifice," he learns how great and blessed is the privilege of life-long service, in a full surrender of heart to the Lord. "Know ye not," saith the Apostle, "that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" Dwell under this holy anointing. Give up your understandings and affections to its transforming operations. "Continue in prayer and watch in the same with thanksgiving." Abide as fruit-bearing branches in Him who is the true Vine.

"Be ye, therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering, and a sacrifice to God, for a sweet-smelling savor." How can they, whose only hope is in the Lord's mercy, indulge in hard and unforgiving thoughts towards a brother or a sister? It may be that thou hast just ground for offence. Is thy brother's trespass against thee any warrant for thy own disobedience? Consider how "exceeding broad" is the "new commandment" of thy Lord: "Love one another, as I have loved you." He died for us, even "when we were enemies." Wait not until thy brother be reconciled unto thee, or until he shall make the first overture. Be thyself the first to seek reconciliation, and prove that thou art honestly desirous to submit thyself to the government of the Prince of Peace.

Whilst we rejoice in the many examples of open-handed generosity amongst us, it may not be unseasonable to add a few words of encouragement on this important subject. The Christian is to abstain from costly and worldly amusements; and as his inducements to large expenditure are thereby diminished, it becomes his religious duty to keep down accumulation, by a course of wise and large-hearted beneficence. Remember, dear Friends, that you are but stewards. Seek clearly to discern how much of your income, or of your property you ought to spare, and in what manner it may be well and wisely distributed for the good of others. Let all, whatever be their circumstances, cultivate, from early years, the spirit of true liberality, according to their means. It is not the largeness of the offering, but the spirit in which it is given, that the Lord regards; He "loveth a cheerful giver.

The present is a time of much apparent commercial prosperity. In the recollection of the many solemn warnings of the past, we would bid all beware of that spirit which "hasteth to be rich," and which so often leads those who give way to it, to trade beyond their ability, to the great hurt of themselves and their families, and to the grievous injury of others. And even where speculations may appear outwardly successful, let it be seriously considered how injurious to the Christian life is the over-burdening of the heart with worldly cares. Be upon the watch to know the right time for retiring from business. In these and in all other things, seek, both for yourselves and for your children, to be limited by the will of God.

We accept the recent Act of Parliament, in relation to marriage according to our usages as a fresh mark of confidence on the part of our legislature; and we feel that it is an additional call to maintain, in the celebration of marriage, that publicity, order and simplicity, which this meeting has ever enjoined upon its members. It is our earnest desire that all marriages amongst us may be conducted with religious solemnity, as in the presence and in the fear of Almighty God; and that they may never be made occasions for needless expenditure or display.

This meeting has warmly sympathized with that large class of our members who have been led in various ways to engage in labors for the promotion of the Redeemer's kingdom. May you, dear Friends, in all these labors seek the help and direction of the Holy Spirit, and having a single eye unto the Lord Jesus Christ, may you be enabled to keep in the line of His requiring, and to fulfil, in simplicity, your measure of service for Him.

We desire to encourage our Friends everywhere to use their influence to remove from the earth the blot of slavery wherever it exists, whether in Eastern Africa, in Cuba, or in the Islands of the Pacific. The traffic in our fellow-men is an outrage upon every principle of humanity and justice. Not only does it cause immeasurable distress to those who are carried captive, and make desolate the homes whence they are taken, but it brings a deadly moral blight upon all who are engaged in it. What more effectual barrier can be opposed to the spread of Christianity, than the practice of professed Christians, in procuring laborers by fraud or violence, and detaining them in bondage contrary to the righteous law of God.

Our attention has been again directed to the enormous evils attending the spirit and the practice of war. Is the world to learn nothing from the lessons of the past? Scarcely have two of the principal nations of Europe emerged from one of the most awful conflicts of modern times, than we see them again arming, in seeming preparation for fresh struggles. It distresses us to think that even in our own highly favored country, in the midst of profound peace, attempts should be made to increase our military establishments, and to promote a martial spirit among the masses of the people. We mourn over these things. Ours is professedly a Christian nation. But the whole life and teaching of our Lord and

Saviour, is one continued testimony against the spirit of war. His words are not to be annulled by the teachings of men. We look with serious apprehension upon the existence and increase of military "centres." How often do they become also centres of demoralization and sin. War, springing from a root of bitterness, polluted alike in its origin and in its objects, poisons everything that comes within its influence. The soldier cannot become skilled in the art of destruction, armaments cannot be raised or kept together, battles cannot be fought, multitudes of men cannot be slaughtered and their souls hurried into eternity, upon Christian principles. We entreat all who love our Lord Jesus Christ, to consider the dishonor done to His holy name, and the hindrance to the true progress of the Gospel, occasioned by the sanction given by its professors to the military system and spirit.

Beloved Friends, our hearts are again turned in humble thanksgiving to our Father in heaven, in the fresh sense of what we owe to Him in Christ our Redeemer. "Other foundation can no man lay than that is laid, which is Jesus Christ." It is our prayer that we may be strengthened to stand fast upon this foundation and to maintain a faithful allegiance to our Lord and Saviour. He hath, for ever, fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself on the cross, "once for all." He is the one Sacrifice for sin to whom these sacrifices pointed, the "great High Priest who is passed into the heavens," through whom alone we "have access, by one Spirit, unto the Father." His priesthood is "unchangeable," and can have no substitute or representative upon earth. He baptizes with the Holy Ghost, through whom the Gospel of His grace is made effectual in all them that believe and obey, both to their peace and fruitfulness. He is "the Head over all things to the Church;" the dispenser of the gifts of the Spirit. All true spiritual service must be of His appointment and qualification; and should be exercised in dependence upon His direction and blessing. In the face of so much in professing churches that tends to create a dependence upon outward ordinances, we desire to bear an earnest testimony to the immediateness of the Saviour's presence and administration. The hierarchical system, with its ritual and ceremonial, has no place in the New Testament. The operations of the Holy Spirit are not there made dependent upon any human act or ordinance. The invitation, "Come unto me—I will give you rest," is free irom all priestly intervention. "Whosoever will," may come immediately to Him, the Almighty Saviour. The work of the ministry of the Gospel is not limited to any particular class or order of men; neither is its worship restricted to outward observances, or dependant upon the presence of an outward minister. Wherever the two or three are truly gathered in the name of Christ, there is He "in the midst of them;" and there is a church. How dangerous is that condition of mind which associates Christian worship with pomp and ceremony, or that can view it as admitting gorgeous spectacles or outward show. The Most High cannot be worshipped by proxy. He looketh at the heart, and requires heart service in humble dedication unto Him.

Dear Friends, with such privileges under the Christian calling, "what manner of persons ought ye to be in all holy conversation and godliness?" The time can never come for us to lay down any portion of our testimony to the Lord Jesus. Living not unto ourselves, but with hearts given up in faith and love unto Him, may we "grow up into Him in all things," and, in his unmerited grace, come to "stand perfect and complete in all the will of God."

Signed in and on behalf of the Meeting, by JOSEPH STORRS FRY,

*Clerk to the Meeting this year.*

It is recommended that the Epistle be read at some convenient time in each family of Friends collected together.

# INDIAN DEPARTMENT.

From the Messenger of Peace.

## REPORT ON RELIGIOUS INTERESTS OF THE INDIANS OF CENTRAL SUPERINTENDENCY.

*To the Associated Executive Committee of Friends on Indian Affairs:*

The Committee on Religious Interests report:

The following summary of the reports from our different Agencies is presented for publication:

*Kaws.*

They (the children) are taught in school such Bible truths as they are capable of understanding, and have learned to sing several hymns, of which they are very fond and apt scholars. We have kept up a First-day school for their benefit all winter, in which the plan of salvation is taught them in as simple a form as we can. We have religious meetings with them twice a week, and often feel that the Spirit of God is in our midst to bless us.

*Cheyennes and Arrapahoes.*

We have on First-day afternoon a Bible exercise, also just before retiring at night. The children seem to enjoy this, and the parents also, and I am really surprised at the clearness of their understanding of these

precious Gospel truths, and I am led to the conclusion that the good Spirit is at work among this heathen people, that the ground is prepared, that if the good seed is only sown in faith it will spring forth and yield an abundant harvest. The fields are "white," dead ripe, awaiting the sickle of the faithful "gleaners" to gather the golden grain.

*Kickapoos.*

We have been endeavoring in our weakness to attend somewhat to the religious interests of the tribe, and especially have we endeavored to assist in giving the children of our mission instruction in the *way of life*, for we feel that if we fail in presenting the way of salvation to the Indians, then we shall have *failed* in the charge intrusted to us.

1st. We have had a Scripture school every First-day since school opened, in all 18. We have usually continued them about one and a half hours.

2d. Whole number who have attended, 48.

3d. Adults sometimes attend, but have not taken part in the exercises, as they would not understand without an interpreter.

4th. The school has averaged about 28.

5th. About seventy Scripture texts have been recited in last four schools. Prior to that time they did not get texts to recite separately, but they have learned a considerable number, and recited them in concert.

6th. Seven Psalms and eight hymns have been committed by some of the scholars, and partially by others; a few having them mostly committed to memory before the present school started.

7th. Sixteen have attended school who can read the Bible, yet but few can read well enough to understand *without* explanations.

8th. No adults read the Bible.

9th. The school is opened by reading a portion of Holy Scripture, with a devotional pause.

10th. After the school is opened, about half an hour is occupied in singing a hymn and blackboard exercises, and by questions on Scripture, to be answered by all in concert. The school is then divided into classes, and all who can read usually spend about half an hour on a regular lesson, by reading and hearing explanations on the same by the teachers; and all who cannot read are collected into one class and exercised by repeating after the teacher Scripture texts and answers to Scripture questions, &c.; and about half an hour is occupied in repeating Scripture texts, and in explaining them to the children, in singing hymns, and sometimes by repeating a Psalm or the Lord's Prayer in concert at the close.

11th. The children who understand our language mostly manifest an interest in the exercises.

12. We think about fifteen in all who have attended our school understand our language sufficiently well to receive Scriptural instruction, though several of them to quite a limited extent.

13th. We believe most of the children who understand our language have desires at times to live Christian lives.

14th. We do not think the children give evidence of a full dedication of heart to the Lord, yet if they are properly encouraged and instructed, we see no cause why they may not grow in grace and in the knowledge of the Lord.

15th. We have encouraged the parents to have their children here on the First-day of the week that we may instruct them in the knowledge of the Scriptures in our First-day schools.

16th. No special efforts have been made to give the the adults a Scriptural knowledge on account, in part, of the lack of time to devote to them, and partly on account of not having an interpreter at hand.

17th. The children have been taught to believe that Jesus died to redeem us, and that He is the only Saviour and Mediator between God and man, and we have no doubt but that they believe it.

18th. The children have been allowed to take out-door exercise, both in forenoon and afternoon, but are always admonished to keep more quiet than on other days. They are employed in learning Scripture texts, and at times they have been entertained by hearing reading and looking at pictures, &c., and frequently in the evening Scripture stories are read to them.

19th. Efforts have been put forth to teach the children that the good Spirit of Christ must be allowed to rule and reign in our hearts, to make us happy here and hereafter.

*Wichita Agency.*

A Scripture class meets at 10 o'clock previous to our First-day morning meeting which is attended by the teacher and several others of the employees, in which a chapter or a designated lesson is read, and such historical or other interesting matter connected with the lesson elicited. These readings are regularly continued.

For a few weeks past I have held meetings on First-day afternoons with the Caddo Indians, at the lodge of their chief, for the purpose of reading to them from the Holy Scriptures, and imparting to them such information and instruction as is presented for their enlightenment in the truths therein set forth and the attention manifested on these occa

ions is encouraging. Such meetings, I am ed to believe, cannot but be attended with good results when conducted upon the simple grounds of Christian benevolence.

It is my aim to extend this mode of instruction until all our Indians can have the advantage of thus meeting together, trusting hey may be led on, step by step, until they become more and more acquainted with the blessed fruits of the Christian religion. Last First-day my wife and I were accompanied by Cyrus and Phœbe Cook, who are now living here. At the close of the meeting the Caddo chief made some interesting remarks about what had been read and explained to him, and he said they needed a meeting-place. He was informed that we were sensible of his wants, and desirous to have better accommodations for them, but the weather would soon be warmer, when we could meet out of doors, and for the present it would be impracticable to build a suitable meeting house; and with some other remarks our interesting interview ended.

*Caddoes, etc. (Kiowa Agency.)*

Every First-day, at 10 o'clock, we have our little meeting for worship, which varies in size from six to thirty besides the school children, who always attend and are quiet and respectful, but, as I judge, few of them understand the preaching.

After meeting comes our Bible class, taught by our excellent Agent, and varies in size from six to thirty. Two of the scholars participate, and nine are nearly or quite ready for it.

At 2 o'clock comes our First-day school for Indian children; one marked feature is hat each First-day each child repeats a text of Scripture. We let them have all the textcards they commit to memory, and about one-half of them take one home every week, and all have quite a number; and they repeat in concert some twenty Scripture-texts, wall-texts, and such as have been printed on blackboards. Will mention a few such as have been used in oral teaching:—God is love; God is a Spirit; Love one another; Cease to do evil, learn to do well; Thou God seest me; Be not drunk with wine; Love your enemies; Thou shalt not steal; Lying lips, &c.; Children, obey your parents, &c.; Suffer little children, &c.; Christ died for our ins; Follow peace, &c.; Hold fast that which is good; Except ye repent, &c.; The blood of Jesus Christ, &c.; I am the way, he truth, &c.; Remember the sabbath day, &c. Have dwelt largely on the following hemes:—Love of God; Creative power of God; The divinity of the Son of God; Jesus as a Saviour; Necessity of repentance; Pardoning love of God through Christ; The duty and benefit of loving enemies; The sins of fighting, lying, cheating, swearing, stealing, drinking, &c.; duty of obedience to parents; Reverence for age. Such is the character of our teachings. We have to be very simple in our talk with them; some things they receive at once as being true, such as moral, filial, and parental duties. We feel to have their confidence, but some things are new to them, and they hardly know how to receive them. Especially is this the case in reference to what we teach about the creative powers of God. We think the majority understand what we say.

The children have many things to learn, but their progress in learning, their improvement in behaviour, their affection for each other, their strong memory, and their perseverance, are among the encouraging features. We *do* feel encouraged, and, I trust, immeasurably thankful for the success of our efforts granted by our heavenly Father. But we often feel weak, lonely, and unfit for the responsibilities of our position, and earnestly desire thy sympathetic prayers, and of all dear friends, that we may be blessed for the cause's sake with humility, patience, judgment, and discerning for each day as the need may be.

*Ottawas, etc. (Quapaw Agency.)*

All the children are instructed on religious matters, morality, industry, and such general information as they are able to comprehend. During the whole winter the chief and council, with many members of the tribe, have made it a point to visit the school every Sixth-day afternoon. These seasons have many times been blessed by the Lord, and thanksgiving, prayer, and praises have been offered for His manifold mercies. I now remember with interest, how, on one of these occasions (the week before Christmas), one of the Indians arose and said: "Children, my heart is full. I don't know what to say; but I have been thinking in how many ways the Lord has blessed us during the past year. If I was to tell, and tell, and tell, I never could tell it all; but the *greatest* blessing that we have received is, having persons sent among us to teach our children, to tell us he way of salvation, and to take care of our orphans. Now, children, I want you to be good, and to pray every day that the Lord will bless us next year as He has this." Generally, after the school is dismissed, my dear husband introduces various subjects of reform, such as industry, agriculture, &c. After having a talk on these subjects all disband, and each goes to his own home, and looks forward with interest to the time of the next meeting.

Our children, like the colored people, seem to think that the most important feature of

an education is to be able to read the Bible, and are very happy when they find themselves in possession of a New Testament. Two of our small children have read the Testament through, and are now engaged in reading the Bible. One of these spends his time, evenings, reading to the family ; his father, who is a full-blooded Indian, seems delighted.

We have recently supplied the Peoria school with Bibles and Testaments, and a First-day school is organized among them, which is full of promise. Last First-day there were twenty-five in attendance, and all seemed happy in the thought that they were to have the privilege of meeting there from week to week to study the Bible.

We have thought recently it would be well for us to secure a quantity of family Bibles, and supply the people, so that they may keep a "Family Record," which has not been heretofore practiced, and but few know their exact ages. This I suggest for your consideration.

I now allude with deference to the religious part of the work in our midst ; and I believe it will not be too much to say that even here, in this remote land, there has been an awakening such as is not common ; and that many souls have been born into the kingdom of the Redeemer, the particulars of which my husband has probably given thee. The happy death of our dear little Charley has proved a wonderful incentive to the other children, who often say to me they want to be good, and meet Charley in that beautiful land.

One of the strongest evidences that we have that this is the work of grace on the heart is, that it changes their entire conduct ; and whereas they have been obstinate at times before, they now seem lamb-like, and manifest a desire to please in every possible way.

More than a year ago one of our little boys, nine years of age, who was then stopping with us, manifested a concern about his future welfare, and, as *we* thought, experienced a change of heart. His family are irreligious people, and he is now stopping with an aunt whose husband is a "Miami." A short time ago they went to a dance, and obliged the little boy to go, which he was unwilling to do ; when they returned home he told his aunt that he felt very unhappy all the time, and did not like to be at such a place. She consented not to have him go any more, and promised to stay with him.

This religion of our Lord and Saviour Jesus Christ affects Indians and white people alike, and in every case the lambs need the fostering care of more experienced Christians. On behalf of the Committee,

MURRAY SHIPLEY, *Chairman.*

For Friends' Review.

## THE GOSPEL IN ITALY.

### FATHER GAVAZZI.

(Continued from page 748 )

It is not, however, in his character of a brave chaplain to the Italian army on the field of battle, nor in that of a bold and successful debater in the Council Chamber, nor even as an experienced and trusted adviser of the secular government of his country, that we most admire and love to contemplate Father Gavazzi.

Nor is it in either of these characters that he now visits America, save so far as they may serve to awaken a popular interest in the real object of his mission.

To Gavazzi, more than to any other living Italian, belongs the far higher and more enduring honor of having, through twenty-five long years of persecution and discouragement, steadily labored to restore to his country the pure faith of the Gospel, the free circulation among the people of the Holy Scriptures, and the establishment of their unrestricted right to worship God according to the dictates of their own consciences, unfettered by human authority or tradition. To him belongs the immortal honor of having sacrificed friends, position, ease, personal safety, his own good name, all in fact that was dear to him on earth, for the sake of the Gospel of his Lord and Saviour—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The blandishments of the corrupt Papal court on the one hand, its allurements and temptations, and the personal influence of the Pontiff himself, were all again and again presented to him, and constantly held before him as his reward, if he would only turn and accept them.

On the other hand were the Inquisition and the prison, exile and poverty, every opprobrious epithet and calumny that could be heaped upon his good name, the example of hundreds who year by year, paid on the rack or in the dungeon, the penalty of their faithfulness to the cause of the people, and to the testimony of their Lord.

It is difficult for us to realize, in our free and happy country, the possibility of these things having actually transpired in Italy, in our own day and generation. We dwell, with a loving and mournful interest, on the cruel persecutions of the Waldenses :

> "Those slaughtered Saints, whose bones
> Lie scattered on the Alpine mountains cold ;
> Even them, who kept the truth so pure of old,
> While all our fathers worshipped stocks and stones:

We read with horror of the sufferings attendant on the massacre of St. Bartholomew and the revocation of the Edict of Nantes ; we weep over the touching story of the exile o

the Hugenots, or the driving out of the Protestants from the Low Countries; and, perhaps, coming closer home, our Anglo Saxon blood thrills within us at the recollection of the fires of Smithfield, and the sufferings of the English martyrs in the reign of their bloody Queen Mary.

We realize, too, that the prophecy of the angel to the apostle John has been partially fulfilled, in our own day, in regard to this mystery, Babylon, the abomination of the earth, that for ages has literally "been drunken with the blood of the saints, and with the blood of the martyrs of Jesus." But unless we have kept ourselves thoroughly informed, by the observation of foreign travel, or through accurate and definite statements of the eye witnesses of those scenes of horror, which have transpired at Rome and Naples within this very generation, we can never realize, nor could we even believe, the secret tortures and sufferings and martyrdom, that the advocates of Civil and Religious Liberty in Italy, have been forced to undergo.

When Mr. Gladstone, the present Prime Minister of England, first published his two famous letters on the cruelty and tyranny of the Neapolitan Government to its political prisoners, the world refused to believe the story, and the King of Naples officially contradicted it. Yet it was afterwards abundantly proved to fall far short of the truth, and that matters of opinion on religious and civil questions, were very often the only offence for which the Priest-ridden rulers inflicted, under false charges, the penalty of torture and death.

Such was the alternative presented to Gavazzi. Can we honor him too much for his perilous, yet noble choice? seeing that our Lord and Saviour has himself declared, "If any man serve me, him will my Father honor."

There is doubtless much in his character that we cannot understand, without carefully considering the associations that have surrounded his eventful life. Yet he stands before us to-day, the fearless, able, and successful champion of freedom of thought and soul; perfect liberty in Church and State. Not that baleful style of free thinking which has proved such a curse to Germany and France, and to which Garibaldi has fallen a victim; but the liberty of the Gospel—the freedom with which the truth makes free; the simplicity of a child in the acceptance of Divine Revelation, and the power and firmness of a giant in maintaining its authority and truth.

It frequently happens with Reformers, that they prove mighty in pulling down the strongholds of error, and feeble and inefficient in building up the truth. Edmund Burke said of the French Revolutionists of his day, that "they were the ablest architects of Ruin, that the world ever saw." Not so with Father Gavazzi. The smoke of the battle has hardly cleared away, the long weary struggle with the powers of darkness has scarcely ended in victory, when he steps forward at once, to plant the standard of the Cross on the enemy's ground, and to lay broadly and firmly, the foundations of the true church of the Apostles and Prophets; on its own living corner stone, our Lord and Saviour Jesus Christ.

Calling it by no other name than His—not accepting any denominational title, or peculiarity—styling all its members simply, *Christians;* looking only to the Holy Scriptures for its creed and its doctrines, the new Church of Italy has arisen gradually on the ruins of the old superstition; and we doubt not is destined entirely to overthrow and supplant it.

True, it has many difficulties to encounter. As Gavazzi said in his debate at Rome, they must set the "artists aside;" all the thousand decorations of the churches and the shrines; all the paintings of the great masters; the Madonnas of Raphael, and Titian and Murillo; the statuary and grand domes of Michael Angelo at Florence and Rome; the exquisite architecture of the Milan Cathedral, with its thousands of statues and spires; the oriental magnificence and elaborate mosaics of the churches at Venice; everything that pleases the eye and ear, the grand Cathedral music, the priestly robes and jewelled altars, the candles and the incense, all these must simply be "set aside."

So with the traditions and festivals of the old Romish Church, its fêtes and indulgences, its masses and its images, its saints and its patrons, all must be "set aside," and the simple doctrine of "repentance towards God and faith in our Lord Jesus Christ," preached in their stead. The conflict will be tremendous and protracted, yet the result is sure. "The Lamb and his followers will have the victory."

Dr. Wordsworth, in a learned publication entitled "Babylon in the Apocalypse," quotes and endorses the opinion of the late Archbishop of Canterbury, that "So long as the seven hills of Rome are standing, so long will it be clear to all, who reflect, that the church of Rome is the Babylon of St. John." Thus held the English Reformers, Cramner and Ridley; so testified Jewell, Bede and Hooker, and many other lights of the English Church.

How joyful, in this connection, to turn from the fearful curse pronounced on this mystery—Babylon—the abomination of the earth; to the blessed assurance that though these dark

powers should "make war with the Lamb, yet the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with him are called and chosen and faithful." (Rev. xvii. 14 v.)

It is a solemn and yet a grand theme to pursue still further through the pages of Divine Revelation, when having recorded the overthrow and final judgment of this curse of the nations, it is said that the triumphant voice of a great multitude was heard as the "voice of many waters and the voice of mighty thunders," "Alleluia! for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honor to Him." (Rev. xix., 6, 7 v.) T. K., Jr.

# FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 20, 1872.

Boston Meeting.—We are informed that Friends residing in Boston and vicinity continue to hold a Meeting on the First and Fourth-day of each week, with an average attendance of 50 on First-day and 25 on Fourth-day. It is under the care of a committee of Salem Monthly Meeting, two or more of whom are generally in attendance. Friends from other parts being in the city on business or from other causes, often embrace the opportunity to wait upon the Lord in company with their brethren, and seasons of refreshing from His presence and of His enriching blessing are often known, and much unity and love.

These Meetings are now held in "Wesleyan Hall," No. 33 Bromfield St, only a short distance from the former location. The hour of Meeting is, on First-days, 10½ A. M.; on Fourth-days, 3½ P. M. The location is considered a very eligible one. This information seems to us interesting and important. We trust that Friends being in Boston on the days of meeting will feel it their Christian duty to attend. The reminiscences of Boston Common, of the gallows which once stood there, and the mob which surrounded it ought surely not to be followed by a flagging zeal. There has been precious seed sown in this locality. He who inhabiteth eternity can choose His own time to give the increase. Meanwhile let His people be faithful to their mission.

Publisher's Notice.—A letter has been received signed Ellwood Peacock, without address, and the post-mark could not be read. The writer will please send his address.

The volume is nearly completed, and some of our subscribers are still in arrears. The Publisher would respectfully urge such to forward their dues promptly, that the accounts may be settled before the close of the volume.

## DIED.

STANLEY.—On the 23d of Fifth month, 1872, Mary C. J., wife of Benjamin C. Stanley, in the 33d year of her age; a member of Damascus Monthly Meeting, Ohio. Although called away in the prime of life, it is believed that she was "only waiting" for the summons to call her home to dwell with her Lord. Her voice was often heard advocating her Saviour's cause, and pleading with others to flee to the Rock, Christ Jesus, and there find *full* and free remission of *all* sin. The following lines of the poet seemed to be her favorite theme:

"The cross for Christ I'll cherish,
Its crucifixion bear;
All hail reproach and sorrow,
If Jesus *leads* me there."

CARMAN.—On the 9th of Fourth month, 1872, Sarah Carman, aged 73 years; a beloved member and Elder of Stanford Monthly Meeting. Through much tribulation we doubt not she has entered the rest prepared for the righteous.

RICHARDSON.—On the 29th of Fourth month, 1872, at her residence in Fairfield, Me., Meribah, wife of George Richardson, in the 66th year of her age. Her sickness was short, but distressing; during which no complaint or murmur was heard from her. She evinced a perfect willingness to die, often saying: "Death has no terrors for me;" frequently exclaiming, 'Oh! the bright realms above!" She often expressed her love for all, desiring that all might come to a knowledge of the truth and be saved. During several days before her decease she gave much counsel to those who visited her, pointing them to the "Lamb of God that taketh away the sins of the world." She exhorted to faithfulness to the manifestations of God's Spirit, saying that no superficial religion would stand in the awfully trying moment that awaited us all. She remained perfectly tranquil to the end, her last words being: "Oh! happy, happy." Thus she passed quietly away, to be, as we humbly trust, with the redeemed.

HOOPES.—On the 1st of Fourth month, 1872, Sarah Ann, wife of Lewis W. Hoopes, and daughter of Barbee and Elizabeth Blackburn, (the latter deceased,) in the 51st year of her age; a member of Damascus Monthly Meeting, Ohio. She bore her sickness with marked patience and resignation. A few hours before her death, she asked to see all her children; gave them some advice, and told them that she had but a little while to stay with them, but not to weep for her, she would be better off, that though she was passing through the valley of the shadow of death she feared no evil, saying: "It is all light. Oh that blood, the blood of Jesus, it is sufficient to take away every spot and blemish." Once her countenance brightened as if having a foretaste of the happiness that awaited her, and she exclaimed, "Happy, happy, happy. Oh, what joy in heaven; no trials, no sorrows, no afflictions, no separations there—Jesus is there—I shall soon be there." Then asked, with a feeling of solicitude, "Will you not all meet me there, every one?"

While engaged in prayer she was heard to say several times, "Father, take me home." "Sweet Jesus, take me to Thyself." She requested that those around her should not hold her here, but give her up and let her go. After other rapturous expressions a few moments she ceased to breathe.

SMITH.—In Brooklyn, N. Y., on the 25th of 6th mo., 1872, Martha W. H., wife of Morton B. Smith, and daughter of Joseph W. Hilyard; a member of New York Monthly Meeting.

BAKER.—In Philadelphia, Sixth month 8th, 1872, Ruth H. Baker, widow of George H. Baker, of New Bedford, Mass., in the 72d year of her age; a member of the Western District Monthly Meeting. Her diligent attendance of meetings under much bodily weakness and infirmity manifested that she loved the habitation of the Lord's house and the place where His honor dwelleth.

## TWO GENERAL MEETINGS.

One at Greenfield, Ind., 8 miles from Lafayette, commencing on First-day, Eighth mo. 11th, at 10 o'clock A. M. The other at Ash Grove, Illinois, commencing on Sixth-day, Eighth mo. 16th, 1872, at 10 o'clock A. M.

In the appointment of the Meetings our committee of Western Yearly Meeting has the approbation of committees appointed by Thorntown and Ash Grove Quarters.

A cordial invitation is extended and accommodations will be provided for all that may come. Committees are requested to meet at 8 A. M. at the commencement of each Meeting. Conveyances will be at Lafayette Junction at 3.45 P. M. on Seventh-day, and also on First-day morning. Excursion tickets will be sold at Indianapolis, Zionsville, and Thorntown on the 10th, and also at the same places on the 15th. All good to return until the 20th. Half-fare is arranged for from Lafayette to Ash Grove over the L. & C. R. R., and the Toledo, Peoria, and W. R R. to Crescent City, where conveyances will be supplied for Ash Grove. WM. S. PYLE, *Clerk of Com.*

*Indianapolis, 7th mo. 12th*, 1872.

GENERAL MEETING at Bristol, Addison County, Vermont, 15th of Eighth month, at 10 A M. See last week's *Review*.

From The Leisure Hour.

## THE MARVELS OF THE YELLOWSTONE.

For years marvellous tales have been rife among the hunters and mountaineers of the Far West, about a mysterious country in the heart of the Rocky Mountains, some three hundred miles south from the line of the British possessions. This region comprises within its limits the sources of the Columbia, whose waters flow westward toward the Pacific, and those of the Yellowstone—a large stream which, after trending eastward for several hundred miles, joins the mighty Missouri in its course to the Mexican Gulf. It was asserted that the course of the upper Yellowstone was broken by cataracts surpassing that of Niagara; that it flowed in one place through a cañon, or gorge, whose vertical sides measured more than a mile in depth; that on the shores of the Yellowstone lake were scattered the remains of idols, war-clubs, and utensils of an extinct race; and that the country abounded in hot-water geysers and mud volcanoes, surpassing all others hitherto known in height and volume. It was further added, that the Indians looked upon the mysterious country as the abode of evil spirits, and rarely, if ever, ventured to invade the solitudes of their haunts. To verify these loose rumors, a party of gentlemen, citizens of Montana, determined last autumn to attempt an exploration of the upper Yellowstone River, and solve the mystery. An account of the expedition has lately appeared in an American journal, from which it appears that rumor had in this instance but little exaggerated the savage grandeur of the scenery, which the author, one of the explorers, describes in a most graphic manner.

The nine gentlemen comprising the party were well mounted, and armed each with a needle-gun, revolver, and hunting-knife; a small pack-train loaded with flour, bacon, coffee, and sugar in charge of two Mexican packers, following them, and completing their outfit. General Hancock, the general commanding in chief of the district, had courteously acceded to their request for a company of cavalry by way of escort; but when they arrived at Fort Ellis, the starting-point of the exploration, the commander informed them that he could not possibly spare them more than five men, with which small addition to their strength they bade adieu to this outpost of civilization, and plunged at once into the vast unknown which lay before them. Having learned at the fort that a band of Crow Indians had preceded them the day before up the valley of the Yellowstone, they organized their party in anticipation of possible trouble from this quarter, and elected H. D. Washburn, Surveyor-General of Montana, as their chief and commander. It was determined to make but one march each day, camping about three in the afternoon, to obviate the necessity of unpacking and cooking dinner. It was also agreed that a picket guard of two men should be detailed each night to watch the camp and horses. In the afternoon of the day following, their attention was drawn to a small band of mounted Indians riding along the foot-hills on the opposite side of the river, travelling in the same direction as themselves, and evidently watching them with keen interest. That night the camp was guarded with more than usual vigilance. A severe rain-storm prevailing during the night may have saved them from a visit of these prowlers.

After remaining for some time at the lower cañon of the Yellowstone—a gorge of about a thousand feet in depth, with vertical sides, through which the river tears at a fearful rate—they crossed the mountains above the

cañon, and again descended into a broad and open valley. Here a strange freak of nature attracted their attention. Two parallel vertical walls, projecting from the side of a mountain to the height of 125 feet, traversed the mountain from base to summit—a distance of 1,500 feet. The walls were about thirty feet wide, and their tops were crowned with a growth of pines. Here an entire mountain-side had been washed away by wind and water, leaving, as the evidence of their united action, these vertical projections, which, but for their gigantic proportions, might readily be mistaken for works of art. "In future years," adds the author, "when the wonders of the Yellowstone are among fashionable resorts, there will be few attractions surpassing in interest this remarkable freak of the elements. For some reason, best known to himself, one of our companions gave to these rocks the name of the Devil's Slide."

Arriving at the mouth of Tower Creek, where it joins the Yellowstone, they were fairly within the precincts of the volcanic region, and where the wonders were supposed to begin. Here the the *great cañon* commences, and extends to the foot of the *lower* or *great falls* of the Yellowstone, some forty or fifty miles, one of the most remarkable gorges in the world, equalling, if not surpassing, the famous one on the Colorado River. In its descent through this awful chasm, varying from a thousand to nearly five thousand feet in depth, the river falls almost 3000 feet. At one point, where the passage has been worn through a mountain range, the chasm was estimated to be a vertical mile in depth, through which the river, broken in rapids and cascades, appeared no wider than a ribbon.

"The brain reels as we gaze into this profound and solemn solitude. We shrink from the dizzy verge appalled, glad to feel the solid earth under our feet, and venture no more, except with forms extended and faces barely protruding over the edge of the precipice. The stillness is horrible. Down, down we see the river, attenuated to a thread, tossing its miniature waves, and dashing with puny strength the massive walls which imprison it. All access to its margin is denied, and the dark grey rocks hold it in dismal shadow. Even the voice of its waters cannot be heard. Obstructed by massive boulders and jutting points, it rushes madly on its solitary course deeper and deeper into the bowels of the rocky firmament. The solemn grandeur of the scene surpasses description."

The lower part of the cañon, along the eastern bank of the Yellowstone, bore a striking resemblance to the Giant's Causeway. It was composed of successive pillars of basalt, tier upon tier, separated by broad belts of cement and gravel. The columns, standing in close proximity, were quite regular in form, each about thirty feet high and from three to five feet in diameter.

The attrition of the stream for ages has worn the side of the chasm into the most odd and fantastic shapes. Some resemble towers, others the spires of churches, and others again shoot up lithe and slender as eastern minarets, and these are "gaily painted by the waters of the numberless hot springs which ooze out from the fissures into a variety of tints and tones—white, red, purple, orange, etc.—fairly bewildering the eye with their dazzling variety of color."

To avoid the slow and toilsome journey in following the sinuosities of the river, an advance party was sent forward to mark out a trail across the mountain in the direction of the "Great Falls," at the base of which the "great cañon" proper terminates. The party on their way ascended a lofty peak, ascertained by barometrical measurement to be 10,580 feet above the sea-level, which they named, in honor of their commander, Mount Washburn. From its summit, four hundred feet above perpetual snow, they were able to trace the course of the river to its source in the Yellowstone lake. Descending the mountain, they came to a small stream flowing into the Yellowstone, following which they crossed an immense bed of volcanic ashes, extending for several hundred yards on either side of the creek. Less than a mile beyond, they suddenly came upon a hideous-looking glen, filled with sulphurous vapor emitted by six or eight boiling springs of great size and activity. The entire surface of the earth was covered with encrusted sinter thrown from the springs, and jets of hot water were expelled from numberless natural orifices with which it was pierced.

"To approach the springs was unsafe, the incrustation surrounding them bending in many places beneath our weight, and from the fracture thus created would ooze a sulphury slime of the consistency of mucilage. It was with great difficulty that we obtained specimens from the natural apertures with which the crust is filled—a feat which was accomplished by one of our party, who extended himself at full length upon that portion of the incrustation which yielded the least, but which was not sufficiently strong to bear him in an upright position, and at imminent risk of sinking into the horrible mixture, rolled over and over and over to the edge of the opening, and with the crust slowly bending and sinking beneath him, secured the coveted prize."

The party continued their journey for the

next two days through a country broken up with innumerable ravines and masses of fallen timber, and made necessarily but slow progress, but near camping-time on the succeeding day they found themselves descending a mountain along the banks of a beautiful stream in the immediate vicinity of the great Falls of the Yellowstone. The stream, which they named Crystal Creek, just before its union with the river passed through a gloomy gorge, at the foot of which it breaks from a succession of rapids into a cascade of great beauty, which descends into a pool clear as amber, deep in the shadow of overarching rocks. After a second leap of more than eighty feet, it effects almost immediately its junction with the Yellowstone.

A more sublime scene than the Lower Cataract of the Yellowstone was never witnessed by mortal eyes. The river, from a width of 200 feet above the fall, is compressed by converging rocks to 150 feet, where it takes a plunge over a smooth level shelf, presenting the appearance of a vast green curtain veiled with glancing and dissolving foam like festoons of lace. The height by measurement is 456 feet.

"A sheer, compact, solid, perpendicular sheet, faultless in all the elements of grandeur and beauty, it seems to be in perfect keeping with the stupendous character of the scenery surrounding it. The cañon, which commences at the upper fall, a half-mile above this cataract, is here at least a thousand feet in depth. Its vertical sides rise grey and dark above the fall to shelving summits, from which one can look down into the boiling spray-filled chasm, enlivened with rainbows, and glittering like a shower of diamonds. From the shelf overhanging the stream, 500 feet from the top of the cañon, and 180 feet above the verge of the cataract, a member of our party, lying prone upon the rock, let down a cord with a stone attached into the gulf, and measured its profoundest depths. The life and sound of the cataract contrast strangly with the sombre stillness of the cañon a mile below. There all was darkness, gloom, and shadow; here all was vivacity, gaiety, and delight. Seen through the cañon below the falls, the river for a mile or more is broken by rapids and cascades of great variety and beauty."

Between the lower and upper falls the cañon does not exceed from 200 to 300 feet in depth. The upper fall is entirely different from the lower, but in its peculiar way equally interesting. The stream, which above the falls is broken into frightful rapids, is narrowed between the rocks as it approaches the brink, and presently bounds through their stony jaws in a sheet of snowy foam over a precipice 115 feet high.

"What this cataract lacks in sublimity is more than compensated by picturesqueness. The rocks which overshadow it do not veil it from the open light. It is up among the pine foliage which crowns the adjacent hills, the grand features of a landscape unrivalled for beauties of vegetation as well as of rock and glen. The two confronting rocks overhanging the verge at the height of a hundred feet, could be readily united by a bridge, from which some of the grandest views of natural scenery in the world could be obtained. While just in front of and within reaching distance of the arrowy water, from a ledge projecting one-third of the way below the brink of the fall, all its nearest beauties and terrors may be caught at a glance."

Fascinated by the awful sublimity and beauty of the sights around them, the party lingered on the spot for several days, drinking in their fill of a scene than which the world contains perhaps no grander. At last they reluctantly turned their backs upon the glorious scene, and pursued their way up the river towards the lake. At some distance above the upper fall the rapids disappeared, and the river, expanding to a width of 400 feet, rolled peacefully between low verdant banks. They forded a creek strongly impregnated with alum, and three miles beyond they found themselves in the midst of volcanic wonders of great variety and profusion. The region was filled with hot springs and craters. Steaming vapor shot from the crevices of the incrustations around which large masses of pure crystallized sulphur had been deposited. Farther on they discovered a cavern, in whose mouth, about seven feet in diameter, a jet of sulphurous vapor exploded with regularly recurring report like a high-pressure engine. They also came upon a boiling alum spring, from the border of which they gathered a quantity of alum nearly pure, but slightly impregnated with iron.

(To be continued.)

## CLOSING EXERCISES AT HAVERFORD.

Since the custom of offering paternal counsel and encouragement to students who are on the eve of graduating, has become established at Haverford in a manner which affords to their friends the privilege of hearing such farewell addresses, the evening before Commencement-day at this institution has become an occasion of no small public interest. The Public Exercises of the Loganian Society, to which the professors as well as students belong, precede the Farewell Address, which is delivered on the same evening. Selected speakers from the members of this literary society on the evening of Seventh month 9th, delivered original productions, as follows:—

1. Our Postal Service.
   SAMUEL E. HILLES (Sophomore Class,) *Wilmington, Del.*
2. Don Carlos.
   CURTIS H. WARRINGTON (Sophomore Class,) *West Chester, Pa.*
3. Mental and Moral Hygiene.
   EDWARD PEITSMEYER, (Junior Class,) *Minden, Prussia.*
4. The Alhambra.
   JAMES EMLEN (Sophomore Class,) *Germantown, Pa.*
5. Good Old Times.
   EDWARD P. ALLINSON, (Sophomore Class,) *Burlington, N. J.*

These exercises were, without exception, interesting, and creditable to the Society, to the institution, and to the scholarship of the speakers.

After a convenient interval a meeting convened for the purpose of listening to the Farewell Address of Professor Henry Hartshorne, M. D., to the members of the Graduating Class. This was attended to with deep interest on the part of all present. It was a highly suitable and impressive address, upon which we would here dwell more at length were it not for the hope that the readers of the *Review* might have opportunity to enjoy it in print. It was published the next morning in the Philadelphia *Inquirer*.

The exercises of the Graduating Class on Commencement day, Seventh mo. 10th, were as follows:

1. The Nineteenth Century.
   WILLIAM MORRIS LONGSTRETH, *Philadelphia, Pa.*
2. The American Scholar.
   THOMAS ROWLAND ESTES, *Wilmington, Ohio.*
3. Heat and Light.
   CASPAR WISTAR HAINES, *Cheltenham, Pa.*
4. The Castles and Abbeys of England.
   JAMES CAREY, JR., *Baltimore, Md.*
5. Success.
   RICHARD T. CADBURY, *Philadelphia, Pa.*
6. The River of Egypt.
   THOMAS S. DOWNING, JR., *West Whiteland, Pa.*
7. The Age of Chivalry.
   ABRAM FRANCIS HUSTON, *Coatesville, Pa.*
8. The Sculptor of Cyprus.
   MARMADUKE C. KIMBER, *Germantown, Pa.*
9. Christianity a Pleroma.
   RICHARD H. THOMAS, *Baltimore, Md.*
10. Cicero as a Philosopher.
    FRANCIS B. GUMMERE, *Haverford, Pa.*
11. Charlemagne.
    RICHARD ASHBRIDGE, JR., *West Whiteland, Pa.*
12. The Birth and Growth of American Freedom.
    WALTER ERBEN, *Philadelphia, Pa.*
13. The Progress of Science—Valedictory Oration.
    WILLIAM H. GIBBONS, *Coatesville, Pa.*

The audience appeared much gratified with the varied intellectual treat to which they listened appreciatively. The success of the youthful graduates was pleasing also to their friends and instructors. To quote the words of a morning paper, "The occasion was celebrated in a quiet, unostentatious manner, but, for that, no less entertaining and pleasant. Commencement day at Haverford is not characterized by the noise and excitement attendant upon like occasions at other high-rate colleges of the land. There is not that great rush and eager crowd to be found at Princeton, Yale and other great literary institutions on their class day, but in contradistinction, the unassuming, quiet, orderly and primitive style of the Friends is everywhere observed."

The degree of Bachelor of Arts was conferred by the President upon the 13 graduates, and the degree of Master of Arts, in course, upon Pendleton King, of North Carolina, of the class of 1869. Also the honorary degree of Master of Arts was conferred upon William Jacobs, of Philadelphia, the able collaborateur of Dr. Joseph Thomas, in the preparation of his valuable dictionaries and cyclopedias.

A correspondent who was present writes "We believe that aspirations were raised in many hearts that these young men of high promise may know the God of their fathers and serve him with a perfect heart and with a willing mind; that oftener than the returning day they may draw near to Him in prayer, leading happy lives of cheerful piety in His fear, and every day more conscious of the precious love and sympathy of Christ."

## THE USE OF TOBACCO.

BY DR. T. L. WRIGHT.

"It would be curious, if it were not pitiful, to fully know what sublime schemes, what profound thoughts, what plans—wide as humanity and deep as the foundations of civilization—have melted away and vanished through the dreamy imbecility induced by tobacco smoke. Yet, when the enervating influence of the pleasing siren has passed off, the young and the ambitious, or, it may be, the old and wise, start once more into activity and seem about to realize, in actual fact, their cherished and noble ideals, when once again, and yet again, forever, the soothing influence of tobacco beguiles and deludes, like a silent dream, every faculty of action, and every impulse of energy. Thus postponement and procrastination and tobacco dim the highest intellects, and weaken the pulsations of the noblest hearts, until suddenly, all at once, old age is here. The years of brightness and promise and youth are passed and gone, and the 'night when no man can work,' has come." After describing various conditions of nervousness and ill-health induced by the use of tobacco, the Dr. remarks in reference to the prostration occasionally induced by its use: "This prostration, sometimes fatal, tells a long story, and to many a plain one, of the slow entrance, but at length universal prevalence of

the poisonous principle of tobacco—nicotin—in the system.

It is plain here is a condition that it will take a considerable time to rectify. To recover so far that a recurrence of the fearful symptoms above described shall not be, at any and every season, impending, implies a complete revolution and reproduction throughout the whole structure. Long time, suitable remedies, proper nutriment, and an entire abandonment of the use of tobacco, will—assisted by the process of interstitial substitution of healthy substance for poisoned atoms—accomplish the desired effect. Until that point is clearly attained—and it will require from one to three years to effect the complete "casting out" of the evil spirit—it will be found that every cigar smoked will threaten, in some degree, to bring on an attack of syncope. It is surprising to see how *fearful*, so to speak, the system has now become of tobacco, although it seemed once to be absolutely impregnable to its assaults.

It is clear from the foregoing, if true, that the habitual use of tobacco, even when its most distressing effects are not reached, is merely a slow but certain process of dwarfing or belittling a man, both in an intellectual and moral sense."—*Medical and Surgical Reporter.*

## SUNSTROKE.

The following extracts from an interesting article in Lippincott's Magazine for the present month, by Dr. H. C. Wood, Jr., of this city, are offered for *Friends' Review.*

"And when the child was grown, it fell on a day that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him and brought him to his mother, he sat on her knees till noon, and then died.—2 KINGS, iv. 18—20.

These few lines—in which is boldly sketched one of those pictures of human suffering and human trouble that remind us of our common heritage, and excite to vivid sympathy, stretching across seas and continents and reaching back through ages—form the earliest record of a disease which, under the various names of coup de soleil, sun-stroke, heat-apoplexy, heat-asphyxia, thermic fever, etc., has attracted and riveted attention, not only by the suddenness of its onset, its agonizing symptoms and the frightful mortality attending it, but by the mystery that has hitherto enshrouded its nature. On the low-lands of the Ganges, on the burning coasts of Africa, under the stifling sirocco of the Sahara, amid the surging life of the seaport, in barren, in jungle, in city, wherever the fierce tropical sun holds sway, the victims of sunstroke have been stricken down as by an unseen hand, their bodies resting often in unknown graves, or their bones left bleaching in the death-like solitude of the desert.

Attracted by the general interest of the subject, and influenced by the fact that it is well to remind my readers on the approach of summer heat that certain measures, so simple that a child can direct them, may often suffice to save a life which half an hour's delay would put beyond the reach of human skill, I propose to occupy a few pages with a discussion on Sunstroke. * * *

The cause of the disease which in its most common form is known as sunstroke is always *heat*, but not necessarily the heat of the sun. In the hot atmosphere of the engine-room, in the steam-laden air of the sugar refinery, death has often come upon its victim, and some of the worst epidemics on record have occurred between-decks on shipboard and in the stifling nights of tropical climates.

It is by the evaporation from the skin that man is enabled to resist external heat. The change of water into vapor is always accompanied by the conversion of a large amount of heat into the repulsive force which causes the particles of water to fly apart in the form of vapor. The heat disappears, and is said to become latent, but in reality there is simply the change of one force into another.

When the air is already charged with vapor, evaporation takes place slowly. Hence the deadly nature of heat and moisture when combined. The evaporation from the skin being checked, the body has lost its power of cooling itself. In these facts is to be found the explanation of the circumstance that in the dry air of southern Central Africa sunstroke is least frequent, whilst it is most fatal in the moist climate of the low plains of India.

Moisture in the air is therefore a favoring circumstance for the production of sunstroke. Similar in their effect are the condition of the system in persons not acclimatized or accustomed to high temperatures, intemperance, exhaustion from fatigue, and previous injury from exposure to heat. All of these are predisposing causes, producing either a lack of power in the nervous system to resist heat, or a lack of power in the glandular system to furnish through the skin and lungs the secretions which by evaporation cool the body. None of these causes, however, are essential to the production of heat-stroke. In military life it is said the sober soldiers are even more frequently attacked than the drunkards, because the latter are invariably "skulkers," and when trying duties are to be performed are not at their posts. That acclimatization affords no certain protection is shown by the fact that even natives of India are not rarely stricken.

A stricking instance of the havoc occasionally produced by sunstroke has been narrated by Dr. Barclay in the Madras *Quarterly Journal of Medical Sciences.* During the Sepoy rebellion, the Forty-third Regiment marched more than eleven hundred miles, from Bangalore in the Deccan to Culpee in Central Indian. This march, with the exception of a few brief halts, was continuous, and was made at the hottest season of the year. After proceeding nearly a thousand miles the men began to show very evident signs of exhaustion and distress, and cases of sunstroke first appeared. The regiment just after this entered the exceedingly rough pass of Bisramgungi Ghaut. The road over the mountains being impassable for any beast of burden, the baggage had to be carried over on men's shoulders, and military reasons made it imperative that the troops should not be far from their impedimenta. Consequently, the regiment was forced to encamp for several days at the farther end of the pass whilst the natives laboriously brought over the baggage. The only possible place for an encampment was in a narrow ravine, shut in by the mountains at the ends, and with precipitous sides of nearly a mile in height. The heat in this valley was insufferable, the thermometer ranging during the day from 115° to 127° Fahrenheit in the tents, and standing as high as 105° at midnight. The English troops and even the native camp-followers, were felled on every side as if by lightning strokes. At all hours during the day and night they were brought to the hospital, and although by the aid of immediate treatment a large proportion of them recovered, eleven privates and two officers died and were buried at this spot. In the last hundred miles of the march the regiment lost nineteen men and two officers.

This epidemic does not equal, however, that recorded by Boudin as occurring to a body of Belgian troops. They started in the morning twelve hundred strong. In the evening only five hundred reached Hasselt, their destination, nineteen having been left dead on the route, and great numbers brought to the hospital in a state of furious delirium.

The accounts of these great military epidemics could be multiplied indefinitely. I might detail the march of the Thirteenth Regiment from Nudder to Berampore, when in a single day eighteen men dropped dead and sixty-three were taken to the hospital ; or the more notorious Madras funeral in May, 1834, when men dropped like leaves ; or the case of the French ship Le Lynx, which lost in a very short time, whilst cruising off Cadiz, eighteen men out of a crew of seventy-eight ; or that of the Duquesne frigate at Rio Janeiro, where one hundred out of six hundred sailors perished.

This catalogue of suffering and death might be readily extended, but only one epidemic, not yet mentioned, claims especial notice here, as illustrating a very fatal and hitherto inexplicable form of the affection.

In the attack made by the British troops on Chian-Kiang Foo, which proved to be the closing action of the Chinese war of 1842, it was necessary to take a certain fort situated at the top of a high hill, on whose steep sides the rays of the sun were beating with fierce tropical vigor. The Twenty-first Regiment charged up this hill, and as they ran a great many were struck down by the heat. Of these about fifteen fell on their faces, gave a gasp and were dead before their comrades could turn them over. There are but two possible ways in which such instantaneous death could occur—the one, a paralysis of certain nerve centres, causing instant cessation of breathing; the other, an arrest in some way of the action of the heart. According to the testimony of an eye-witness, all the men spoken of died from the latter cause.

The number of deaths from sunstroke in our cities is in hot summers very considerable : thus in the three weeks between July 11 and July 25, 1868, there were reported in Philadelphia over one hundred deaths from this cause. The number of cases in some of our seaports is much larger. In one of the most crowded parts of New York the stranger from cooler climes may well be startled by seeing a building with the suggestive words across its front : "Hospital for Sunstroke." A more decided indication of the frequency and seriousness of the affection need not be asked for. When it is remembered, too, that the victims are largely taken from the industrial classes, and are almost exclusively men in the prime of life, with wives and little ones looking up to them for support, it will be seen that the subject is invested with grave practical importance.

The symptoms of sunstroke are at once uniform and diverse—uniform in their general outline, and diverse in their especial details. In the ordinary form—that which may be spoken of as the cerebro-spinal variety—after more or less distinct warning, in the shape of such premonitory symptoms as headache, disordered vision, intense weariness, etc., the subject becomes unconscious, sometimes suddenly, sometimes more gradually. The laborer will fall senseless in the street : in the hospital the comrades of a sick man will have their attention attracted by his heavy breathing, only to find that natural sleep has passed by insensible degrees into fatal coma or

tupor. With this insensibility there is always associated intense heat of the skin. To the hand the surface feels intensely hot; nor is the sensation a deceptive one—the heat of the body exceeds that attained in almost any other affection. A thermometer placed in the armpit, instead of indicating 98° Fahrenheit, the temperature of health, rises generally to 109°, in some cases even to 113°. From the peculiar pungency of this heat the technical term *calor mordax*, or biting heat, has been applied to it.

The surface may or may not be pale: very often it is dusky, with a livid, bluish-purple hue. The eyes are sometimes wild and restless, sometimes fixed and glaring, sometimes dull with the leaden hue of approaching death. The pupils at first are generally contracted; in the later stages they are often widely dilated. With these symptoms of intense fever are others betokening nervous disturbance. In some cases these are of the nature of paralysis, the patient lying apparently in the deepest sleep, not a muscle moving, not a limb raised, not an eyelid quivering. In other cases this peaceful though deadly calm is replaced by a wild tempest—raging delirium, wild screams as though of intensest agony or uncontrollable passion, furious convulsions, following one another like the rapid discharges of a galvanic battery, throwing the body in all directions, twisting it into every conceivable shape, the countenance mocking the derisive laughter of the maniac, or knotted into an expression of agony. In another and perhaps more common class of cases the unconscious patient is simply restless, muttering incoherent words, tossing about on the bed, showing, perhaps, also signs of local paralysis. There appears to be a curious connection between this variety of symptoms and the difference of races. The Anglo-Saxon rarely becomes wildly delirious, whilst this is the most common symptom amongst the Latin nations. Frenchmen thus attacked often become melancholic, and develop an irresistible tendency to suicide, so that soldiers on the march will suddenly shoot themselves.

Whatever be the form of the attack, generally as the minutes pass the symptoms are intensified: the quick pulse of the first onset becomes more and more feeble, the labored breathing noisy and stertorous, the surface darker and darker as respiration fails; and death at last is brought about by asphyxia, or sometimes by the almost consentaneous fading away of respiration and circulation.

The one great symptom, the centre of the group in all forms of the disease, is the high temperature. If the skin be cool the case is not sunstroke. After death the high temperature continues, and is said sometimes even to rise higher. Decomposition follows with exceeding rapidity. On post-mortem examination the only appearances of striking importance are—a condition of blood similar to that seen in low fevers, a rigid, contracted state of the heart, in which it feels almost like wood, and a great tendency toward the rapid but transient development of that peculiar stiffening which at some time after death takes possession of the muscular tissues.

What is the nature of this disease is a question that has been presented for many years, receiving numerous and most diverse answers. Malaria, electricity, unknown influences or agencies in the air, a combination of these with heat or with one another—almost every conceivable cause has been invoked to explain the affection; and the fact that heat, and heat alone, is the sole cause, as here already stated, was very largely overlooked, if at all recognized, until the physiologist came to the aid of the practicing physician. * * * * *

(To be continued.)

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He that findeth fault with another, gives unmistakable evidence that he is not faultless himself, because he is manifestly wanting in that fervent charity which "thinketh no evil," and which the inspired volume tells us is the "bond of perfectness. E. P. G.

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### GOD'S TAKING.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. viii. 18.

O Thou, who never tak'st from Thy beloved,
Except to give them more,
When most is gone from our sweet earthly good,
Then most Thou hast In store.

We are too blind with tears, dear Lord, to count
Thy garnered treasures true;
Our weary hearts are all too weak to mount
To such a heavenly view.

Our eyes rest on the empty places here;
We stand by open tombs;
And, gathering round our footsteps year by year
Are ever-deepening glooms.

But Thou canst raise the weariest eye to Thee,
Ease the most troubled heart,
Teach the most faithless and perverse to see,
By Thy divinest art.

How true thy reckoning is! "A little while,"
"These light afflictions" borne,
And then—the hidden rapture of Thy smile
In heaven's celestial morn!

The open treasure-house, our own domain,
Rich in all goodly store;
All sad hours turned to joy—all loss to gain,
And rest for evermore.

No aching heart nor empty arms again,
For through these passing hours,
Safe in thy home and free from every stain
Are Thy beloved and ours.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 16th inst.

GREAT BRITAIN.—In the House of Commons, on the 10th, a motion was made for the second reading of a bill for proportional representation, which adopts the American system of representation proportioned to population, and readjusted according to each successive census. The mover explained at great length the operation of the bill, and demonstrated that under it, Birmingham would be entitled to 7 and Liverpool to 11 representatives in Parliament, instead of 3 each, as at present; and that London would be represented by 62 members instead of 20, as now. An amendment was offered, extending the provisions of the bill to Scotland and Ireland, but was rejected by a vote of 154 to 20; and the motion for a second reading was then rejected also.

FRANCE.—An exciting debate occurred in the Assembly on the 12th, on a proposition to increase the rate of taxation on licenses, doors, windows and furniture. President Thiers accepted the measure, and maintained that if it were not adopted, the government would be under the necessity of reverting to a tax on raw material, from which 93,000,000 francs could be obtained of the 200,000,000 francs required. The members of the Right insisted on a more conservative policy, while those of the Left sustained Thiers. The subject was further considered the next day, and finally the increased tax on licenses was adopted, but the proposition to increase that on doors, windows, and furniture, was rejected.

The anniversary of the taking of the Bastile was celebrated on the 14th, at Ferté-sous-Jouarre, in the north-eastern part of France, where Gambetta made a characteristic speech, in which he denounced the league of the Church and the monarchy. Intended celebrations were prohibited in Paris and several of the leading cities, but no attempt was made to prevent it at the place named.

GERMANY.—The official *Gazette* of Berlin promulgated on the 11th a law providing for the banishment of the Jesuits from Germany. All the establishments now under their control must be broken up in six months.

The socialists of Germany have held a conference this month at Erfurt, at which the German delegates of the International Association were present. At this meeting the conditions of a general union in the interests of the industrial classes were agreed upon. The avowed objects are to bring together German workmen favorable to the improvement of the social and intellectual condition of the working classes, and it aims to include all associations that have been organized in Germany for that object.

AUSTRALIA.—Recent advices from Victoria reported that the government of that colony is expected to join that of Queensland in establishing a second cable to Batavia. The wet season in South Australia has delayed the resumption of the construction of the overland telegraph line. Only 250 miles remain to be completed, which is expected to be done early in next month. Meanwhile the government will open a dispatch express by means of horses.

THE GENEVA ARBITRATION.—The Board of Arbitration met again on the 15th, but sat with closed doors, and agreed that its proceedings should continue private. It is thought that the session will continue six weeks or two months.

AFRICA.—A dispatch from London announces that the correspondent of the New York *Herald*, who went in search of Dr. Livingstone, and who, after encountering many difficulties and dangers, finally succeeded in meeting with him, had returned to Aden on the 11th inst., and was about to set off for London, in company with a son of the explorer, and bearing letters from the latter for the British Government, as well as for his personal friends. Dr. Livingstone was determined to remain and continue his explorations, not wishing to return until he shall have ascertained the true source of the Nile. The few items relative to the results of his researches of the last few years, which have thus far been received, are not very clear; but he is reported to be convinced that Lake Tanganyika does not communicate with the Nile, as some had supposed, and that the sources of the river are probably 10 or 15 degrees south of the Equator, and a thousand miles beyond Lake Victoria Nyanza, the stream being there known as the Chambesi River.

CUBA.—Gen. Valmaseda has resigned the office of Captain General, and has been succeeded by Gen. Ceballo. On giving place to his successor, he issued a proclamation, asserting his opinion that the revolution cannot exist many months longer. Recent accounts, however, show that an irregular conflict is still carried on, with occasional engagements, the results of which are not decisive.

SOUTH AMERICA.—The Brazilian government has declined to receive a plenipotentiary from the Argentine Confederation, and is preparing for hostilities. The dispute is a result of the war against Paraguay, in which the now contending parties were allies. It is alleged that although it had been agreed, when that alliance was formed, that no treaty should be concluded without the concurrence of all parties, yet a preliminary convention of peace being arranged, Brazil made separately a formal treaty with Paraguay, by which certain territorial claims of the latter against the Argentine Republic were acknowledged, and has since assisted in dispossessing the latter of the disputed territory.

JAPAN.—By the arrival of the last steamer at San Francisco, we have a report that the Mikado was to make a tour of inspection to several ports of the empire, and designed afterward visiting Europe via the Suez Canal. This, if true, is a remarkable purpose, as no sovereign of Japan has ever before passed the boundary of his own empire. Serious disturbances had occurred at Nijgata, where 40,000 persons were said to be implicated in an attempt to restore the late Tycoon, but they had been quelled, with the loss of many lives.

DOMESTIC.—It was authoritatively announced on the 10th inst., on behalf of the Post-office Department, that the postal cards, for one cent postage, the issue of which was authorized by the last revision of the postal law, would not be ready for distribution for at least a month from that time; and no others than those furnished by the Department will come under the provisions of the laws.

The Baltimore Convention nominated B. Gratz Brown for Vice President; the representatives of the Democratic party thus adopting without modification both the "platform" and the ticket of the "Liberal" Convention of Cincinnati.

On the morning of the 11th inst., a shock of earthquake was felt along both shores of Long Island Sound, sufficient to cause windows and dishes to rattle, and houses to vibrate perceptibly, but not to do any damage. The sound accompanying it was loud enough to awaken many sleepers, and was compared to that of a piece of artillery, or heavily laden cart driven rapidly over frozen ground.

The Indian Agent for the Sioux reports that Red Cloud has sent a letter to the Northern Sioux, who are not in his band, telling them that he will not go to war against the whites, and urging them to become peaceable.

# FRIENDS' REVIEW.

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## FASHIONS OF THE PERIOD; OR, HOW DO YOU DRESS?

BY M. M. GORDON.

A little book with the above title has been published by Messrs. J. Nisbet and Co. Without assenting to every opinion expressed in it, such plain speaking as the following will be felt to be what is needed at the present time:—

"I will therefore * * * that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."—1 TIM. II. 9.

"Let the beauty of the Lord our God be upon us."—PSA. XC. 17.

It is a universal complaint among those whom we have seen brought to Christ in deed and in truth, "We make no progress." And if we come back to these souls after an interval, we find it is a sad truth. There *is* no progress, and instead of a growing light, we find clouds and darkness, and dreary doubts. Thou didst run well, O woman's soul; what has hindered thee? There must be a cause; what is it? There are, doubtless, manifold impediments in all "things present," but it does appear to me that there is one in particular which keeps back young women from progressing in the Christian life, and which keeps back older Christian women from helping them to progress, and that is the worldly style of dress adopted by most women, old and young, rich and poor, who profess Christianity.

What is the one rule for dress given in the text? Modesty. Modesty is not easily defined. It must combine "shamefacedness and sobriety," but must surely also be free from falsity. One cannot imagine a false, modest woman, and a false fashion can scarcely be a modest fashion. Tried, therefore, by this scriptural rule of "modest apparel," how many of the fashions of the day stand condemned as utterly unfit for Christian women! Let us examine a few. I have seen young women, modest in other ways—ay, and I have seen Christian women—with their dresses cut so low, that I felt ashamed in their presence. When I ventured to make a remark, the answer was considered quite satisfactory, "Why, it is the fashion; everybody does it." Again, the Bible certainly attaches a sense of modest propriety to woman having a *bona fide* covering on their heads, except when in home shelter; but the bonnet "of the period"—the flimsy shred of gauze and tinsel—neither professes nor possesses use, comfort, shade, warmth, nor covering. Again, the dyed hair of these times, what object can it have but vanity of the worst and falsest kind?—vanity that is ashamed of the color of hair which the Creator created, or, worse still, of the grey hairs which mark the nearness of the happy eternity bought by the blood of the Lamb! I heard lately of an unconverted person turning with disgust from a Christian woman who was "speaking good," with a single remark, "She dyes her hair." Not much better is the gold-dust sprinkling upon hair dim and brown by nature, to make it appear as if God had created it the color of his sunshine. Still more common is the habit of wearing false hair—not the comfortable, undisguised wig, worn to keep the head warm, but the false

plaits, so artfully mixed with the real, as to deceive an innocent spectator into the belief that he beholds a fine extensive crop of hair. Then we have that strange erection, the chignon, borrowed from African life, or, perchance, a simultaneous effusion from savage and civilized brains. It is worn avowedly for the purpose of "making a little hair go a great way," a thin-haired woman look like one to whom have been given the tresses which are "a glory to her." Do these things greatly differ in reality from the rouge and the enamel of Madame Rachel, from the bottled "water of Jordan," and the promised "beauty for ever?" Oh for a crusade against all forms of "sham," that insidious enemy to the truthfulness of the cross!

There is another evil connected with the idol of fashion, which seems to increase day by day—the necessity for constant changes of apparel. The woman who appears many times in society in the same dress is scanned by her well-bred neighbors with scornful eyes. The extravagance of this custom need not be pointed out, nor the additional amount of "thought for raiment" which it involves. But it has still a blacker side. Even Christian women are so impressed by this stern law of the world's Juggernaut, that when they cannot afford the necessary changes, they sell their half-worn dresses, and purchase others. Did they follow their pretty robes to their new destinations, they might well start back with horror. The dress that adorned a Christian is found suitable for those "on the way to hell;" the robes of the modest woman are seen "going down to the chamber of death."

Ah, dear Christian friends, whether young or old (for small difference, alas! exists), can any of these worldly fashions be pleasing to Him who gave Himself for our sins, that He might deliver us from this present evil world? Can they satisfy Him who is the truth, and who has no greater joy than to see his children walk in the truth? Can you wonder that you do not "get on?" that you have so little of the Holy Spirit? so little nearness in prayer? so little success in work? Are you not afraid of continuing to walk in a "vain show" with the "strange children whose right hand is a right hand of falsehood?" (Psa. cxliv.11.) It is a very solemn thought that the Lord God Almighty does notice the details of dress, and that He has preserved, *in memoriam*, the exact fashions of his backsliding daughters of twenty-six centuries ago. "In that day the Lord will take away the bravery of their tinkling ornaments, and their network, and their round tires like the moon, the chains, and the bracelets, and the spangled ornaments, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings, and nose jewels, the CHANGEABLE SUITS OF APPAREL, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails * * and there shall be * * * burning instead of beauty" (Isa. iii. 18—24, margin.)

There are other considerations very solemn and befitting our attention, although not stated in Scripture, and, therefore, to be left to individual consciences. It seems to be becoming a very serious question, now that we know so much more of the destitution and sufferings of the unfed and the unclad, who are "always with us," how much we can and ought to "spare" for ourselves out of the possessions which God has only lent to us. In this short space I can but indicate the subject. Let us each ask whether we shall best "make to ourselves friends of the mammon of unrighteousness, to receive us into everlasting habitations," by purchasing jewels, fine furniture, pictures, and unnecessary dress, or by "lending" that money "to the Lord." Not long ago, at a meeting in London, an American missionary gave a stirring appeal on this very subject, mentioning among other things that enough might be cut off the fashionable trains of the day to clothe many naked children. A lady that same evening told a very touching incident of her work in the east of London. A poor mother, destitute of food, work, and money, kept her shutters closed for two or three days, that her little children might think it was night, and so sleep on; this plan answered for awhile, but hunger at last told its tale and they piteously entreated, "Mother, will it soon be morning? will it soon be breakfast time?" The following beautiful lines were suggested by the above incidents, and I think they might well send every lady who reads them to a prayerful examination of her wardrobe, and her jewel-box, and the ornaments of her boudoir:—

"Mother, will it soon be morning?"
Echo'd round her, sad and low;
Lips with thirst and hunger burning,
As for days they lingered so.
Oh! my sisters, full of pleasure,
Young and bright, and free from care,
Sunlight shining without measure,
Stay and think, *what can ye spare?*

Sisters, will it soon be morning?
Will the dawn of grace arise,
The most beautiful adorning
That can deck your morning skies?
Once that glorious dawn appearing,
Once its beam is hail'd by you,
Each young heart, to Jesus nearing,
Whispers, "What am I to do?"

Sisters, will it soon be morning?
Are ye coming to his feet?
Laying there your bright adorning,
Asking Him for raiment meet?
All around are voices calling
For your help and sympathy!

Listen !—gracious words are falling !
"In as much as lovingly
Ye have given food and covering
To the least of them My brethren,
Ye have done it unto *ME!*"

Example is another very serious consideration. It is an undoubted fact that the craving for fine clothes which is common, though not universal, among the educated and cultivated classes, exists as a rule, with very rare exceptions, among uneducated young women, and is a passion amongst the strays and waifs which form the waste material of our land. The governor of a prison writes :—

"I could give numberless instances of the baneful effects resulting from an inordinate love of dress among the young females consigned to the many prisons in and about London, and from an experience of twenty years and upwards, my conviction is that the increasing number of young females who early fall into crime from this too apparent cause, is nearly in the same proportion as those of the opposite sex who yield to the influence of strong drink."

It is always a difficulty to walk in the *via media* between two extremes, each of which is dishonoring to a Christian profession. Love of dress is *not* universal, and some Christian women are delighted to make their Christianity an excuse for paying no attention to it. The reason, they plead, is obedience to God's word, for they say that He tells us "to take no thought what we should put on;" it is more than possible, however, that they are only obeying their own dislike to the trouble, and have no temptation to the sin. A Christian should no more be justly accused of want of due attention to her clothing than of undue attention to it. It is certainly not obedience to God's precept which would lead us to neglect dress, for the Greek has this meaning contained in it. "Take no *anxious* thought what ye shall put on." Anxious thought is forbidden, and there is only one way to find out what we can rightly spare to the haberdasher and the dressmaker —only one way to make ourselves ensamples to other women. I need not hesitate to say that that way is prayer (although many will start back from the idea of praying about dress,) because it is a clear scriptural command : "In EVERYTHING, by prayer and supplication, let your requests be made know to God."—*The Revival.*

## "I AM THE DOOR."

In a town in the north of Scotland some boys were in the habit of meeting together for prayer. A little girl was passing, and heard them sing. She stopped to listen, and thinking it was just an ordinary prayer-meeting, she felt anxious to get in. Putting up her hand, she pulled the latch, but it would not open ; it was fastened inside. She became very uneasy, and the thought arose in her mind, "What if this were the door of heaven, and me outside?" She went home but could not sleep. Day after day she became more troubled at the thought of being shut out of heaven. She went from one prayer-meeting to another, still finding no rest. At length, one day reading the tenth chapter of John, she came to the words, "I am the door." She paused and read the verse again and again. Here was the very door she was seeking, and wide open too, and she entered in and found peace.

From The African Repository.

## A NATIVE AFRICAN CHURCH.

It is fifty years since a plain German laborer in London, named William A. B. Johnson, offered himself to the Church Missionary Society to be sent as a schoolmaster to Sierra Leone. He had only a common school education, but was rich in Christian experience. It soon appeared that he was called of God to the Gospel ministry, and he accordingly received ordination in Africa. His was a wonderful ministry. When Wm.A.B. Johnson first took up his abode at what was afterwards called Regent's Town, in Sierra Leone, the people numbered about a thousand. They had been taken at different times from the holds of slave ships ; were wild and naked ; and being from twenty-two different nations, were hostile to each other. They had no common medium of intercourse, except a little broken English, had no ideas of marriage, and lived crowded together in the rudest huts.

Wm. A. B. Johnson was at first exceedingly discouraged. But he resolved to preach Christ to them as the Saviour of sinners in the simple manner of the Gospel, and to open to them the miserable state of a sinner rejecting such a Saviour. His resolution was the same with that of the Apostle Paul, when he surveyed the desperate pollutions of the Corinthians—"to know nothing among *them*, save Jesus Christ and Him crucified." There is no other adequate power of deliverance. After pursuing this course the greater part of a year, preaching salvation through the Lord Jesus, a remarkable change began to come over the people. Old and young became concerned for their souls. There was, in short, an outpouring of the Spirit. Many sought retirement in the woods for prayer ; and soon the neighboring mountains echoed in moonlight evenings with the hymns of worshippers. Wm. A. B. Johnson has left a record of the experience of many of the converts, in their own simple and broken but expressive language. I am impressed by his record of their convictions of sin, their ac-

knowledgment of the divine forbearance, their distrust of their own hearts, their inward conflicts, their tender consciences, their faith and patience, their benevolence, and their love for souls. The outward changes are most striking. The people learned trades, became farmers, and attached well-kept gardens to their dwellings. They built a stone church large enough, with the help of galleries, to seat closely nearly two thousand persons, which was regularly filled with decently dressed, orderly, and serious worshippers. They built a parsonage, school-houses, storehouses, a bridge of several arches—all of stone. Most of the adult population were married, and the schools contained a thousand children.

All this, W. A. B. Johnson lived to see; but he died in 1823, only seven years from the commencement of his mission! Was there ever a more wonderful religious change? It shows the power of the simple Gospel, both to convert the savage and to civilize him. It shows the power of the cross of Christ. It shows also the illuminating, reforming influence of such a church, regarded as a missionary agency. Would that such influences could have continued in all their power. But this was more than forty years ago, and it was then too early for native pastors. A worthy missionary, successor to Wm. A. B. Johnson, was not soon found, and Regent's Town suffered a decline after his death. But the foundation had been laid sure, and there was progress on the whole. In 1842 one-fifth of the population of Sierra Leone was at school, and the attendance at public worship was estimated at twelve thousand. In 1862 native pastorates were established, and ten parishes undertook the support of their own pastors; and no less than six different missions were sent by the people to the unevangelized tribes beyond the colony. The present number of nominal Christians in the colony is near eighty thousand, of whom twenty thousand are communicants, and the missionary work at Sierra Leone is regarded as accomplished.

I venture to say, to the glory of God in the Gospel, that not one of the "Seven Churches of Asia" shone with a brighter light than did this one, at that time gathered from the slave ships of Western Africa. And were such churches now along the whole extent of that coast and in the vast interior, the darkness, crime, and misery of that benighted region, would give place to the blessedness of a Christian civilization.

RUFUS ANDERSON, D.D.

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AN effort to quiet a wounded conscience by a repetition of sin, is like flying from a serpent and meeting a lion.—*Dillwyn's Reflections.*

For Friends' Review.

## UNION SPRINGS BOARDING SCHOOL.

The interest felt by many Friends in the Yearly Meeting Boarding School, or Friends' Academy at Union Springs, and the desire for information as to its present condition, induce me to furnish some account of it. It has now been fourteen years since its establishment, and during several of its early years it was very prosperous and flourishing, being not only self sustaining, but its earnings were sufficient to buy additional land and erect buildings, although the charges were quite low. Subsequently it met with some difficulties and embarrassments, but it is now rapidly recovering its former prosperity, has become self-supporting, and in some particulars is superior in condition to any former period. The elementary branches of instruction are thoroughly taught, and increased facilities are afforded for the study of the sciences. The apparatus now comprises an excellent achromatic telescope of four inches aperture, a Marcy stereopticon with scientific slides, a large plate electric machine, a Grove battery, compound blow-pipe, besides a general collection of other apparatus. Lectures have been given by competent persons on chemistry, natural philosophy, mineralogy, and botany, and a full course on physiology.

But it is not merely its thorough and efficient instruction in study that recommends this school to Friends. The excellent order and harmony which have prevailed have been of a gratifying character. The students, with very few exceptions, have united with the teachers in maintaining its high standard, and to these students the school is greatly indebted for its present state. Instead of arbitrary restraint, they have gratefully accepted the mild discipline, which is like that of a well-regulated family.

The religious influence which has been encouraged here, and which has strongly prevailed among them, affords great satisfaction to the friends of the institution. Many young people date their acceptance of the Saviour to the time of their sojourn here. The students hold religious meetings during each week, which are conducted according to the usages of Friends, and which have often been blessed in an extraordinary manner. The summer term, which has just closed, has been one of the best ever enjoyed at this school.

This institution is now in a better condition to receive scholars than at any former period, and the buildings are capable of accommodating one hundred boarders, and additional attention is given to their health and comfort.

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EVERY duty has a blessing in it, which cannot be obtained but by the performance.

For Friends' Review.

## TO ALL MEMBERS OF COMMITTEES HAVING THE CARE OF HOLDING GENERAL MEETINGS.

Feeling the deep responsibility placed upon us by the Church in thus setting us apart to this important service, it is with me to write to my fellow-laborers a few thoughts on the subject which have impressed my mind as the work has thus far been progressing.

I believe it is no time in the midst of so much stir amongst us, to withdraw ourselves into a rest of idleness, much as we may often feel the weight upon us and shrink from having any part in the labor lest it should not prove to the glory of our Lord.

But is it not a time for frequent and continued withdrawal from all which is outwardly pressed upon us, that we may know clearly the word which He who has said, "I will instruct thee, and teach thee," would say unto us, thus being made possessors of that wisdom which we are assured we shall not rightly ask for in vain? Methinks as we are all found in such a state there will be a harmonious acting amongst us and a care taken not to introduce ourselves, or as far as our influence goes, allow others to introduce, any practice which does in any degree lessen our high profession of spiritual guidance in worship, or suffer the banner which has been given us as a Society to hold up before the world, to be held so low that the inscriptions written thereon cannot any longer be read by the people, among whom we rejoice to know there is a stirring, an inquiry of "what shall we do to be saved?" raised by Him from whom alone all good comes, both among the members of our own Society and others.

Is it a time when so many professors are feeling outward forms and observances to be a hindrance to their stepping forward in the narrow way, and seeking for more spirituality, that our own light should become dimmed, grieving the hearts of worthy honored ones who have long stood as upright pillars in the church, and of dear and tender lambs of the flock who wonder and stumble that some things occurring in these meetings are allowed by those who should have a care that they may be held according to our views, and causing those without to feel that Friends are losing their distinction?

We know our bond of union as a Society is based first upon those two great commandments upon which, our Saviour said, "hang all the law and the prophets," and then upon His manifestations to us of what will be a carrying out of His commands: and if we are true members of our Society shall we not feel it to be a very serious matter to infringe upon any of the regulations which have been felt right for us to observe, for He who commands to love Himself, also commands to love one another; and are we doing it when we allow ourselves liberties which the body does not agree belong to its members? The apostles enjoin subjection in the church one to another.

Then dear friends, would that we all might do whatever is shown to be our part, that the work our wise and good Father is doing among His children might neither be hindered nor marred.

Let us seek for more trust, more of the patient waiting upon Him, and reliance that He will point out to His ministers the time and place of service required, and as they dwell near enough to Him, will open to them sufficiently the needs of the people to whom He sends them, without human instrumentality.

While our hearts are gladdened by the blessings of the Holy Spirit so abundantly showered around, let us beware of neglecting the posts assigned us, lest the enemy should take advantage, and at a future time the tares springing up among the wheat bear evidence of our having "slumbered and slept."

May we be found a band of laborers united in the service of our Master, and in submission to that part of the Church for which we act, and in our attempts at serving the Holy One, may we do it in such a manner as not to meet the rebuke of having "left undone" what we may sometimes look at as lesser matters.

Instead of fearing to display our lights as Friends, let us lift them higher and strive to hold them more steadily, that their beams may fall helpfully upon many a brother or sister seeking the narrow way, when "Upon the dark mountains they stumble."

"If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean
What a girdle of glory would shine!"

A MEMBER OF COMMITTEE.

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From The Leisure Hour.

## THE MARVELS OF THE YELLOWSTONE.

(Concluded from page 763.)

Continuing their journey, they shortly after entered another basin covered with the ancient deposit of some extinct crater, which contained about thirty springs of boiling clay.

"These unsightly caldrons varied in size from two to ten feet in diameter, and the contents of most of them were of the consistency of thick paint, which they strongly resembled, some being yellow, others pink, and others dark browns. They were boiling at a fearful rate, much after the fashion of a hasty pudding in the last stages of completion. The bubbles, often two feet in height, would explode with a puff, emitting at each time a villainous smell of sulphureted vapor."

The atmosphere was filled with sulphurous

gases, discoloring their watches and other metallic articles, and the river was impregnated with the mineral bases of the adjacent springs.

Returning one evening to camp by a new route from an exploration of this volcanic basin, dull thundering sounds like the discharges of distant mortars broke upon their ears. The reports were found to proceed from a mud volcano on the slope of a hill densely timbered. Huge volumes of smoke shot high up into the air through a crater thirty feet in diameter. Each report, which occurred as often as every five seconds, could be distinctly heard half a mile off, and the massive jets of vapor which accompanied them burst forth like the smoke of burning gunpowder.

"This volcano, as is evident from the freshness of the vegetation and the particles of dry clay adhering to the topmost branches of the trees surrounding it, is evidently of very recent formation. Its first explosion must have been terrible. We saw limbs of trees 125 feet from the ground encased in clay, and found its scattered contents 200 feet from it."

Next morning they broke up their camp, forded the Yellowstone, and shaped their course for the great mountain lake which is the source of the river.

Lake Yellowstone is a lonely but lovely inland sea, everywhere surrounded by "forests primeval," and nestled deep in the Rocky Mountains. It has been currently asserted by the mountaineers who have visited this watery solitude, that its waters run both to the Atlantic and the Pacific, but such is not the case; the summit of the main chain passes, however, within half a mile of its southern shore. Its shape resembled "a human hand with the fingers extended and spread apart as much as possible." The palm of the hand represents the main body of the lake, and the fingers and thumb the deep inlets, which, like Iceland fjords, indent the southern shore. Verdant islands dot its surface, and the beach of rock crystal sand, scintillating in the rays of the afternoon sun, formed a most appropriate setting to the solitary mountain mere.

Its height above the ocean was ascertained by actual measurement to be 8,337 feet. It is 25 miles long and 80 in circumference, and is possibly the mighty crater of an extinct volcano. It abounds with trout of unusual size and superior delicacy; a great variety of water-fowl dots its surface, and the surrounding forests teem with deer, elk, mountain sheep, and smaller game, while farther within the fastnesses of the mountains the chance of meeting a grizzly or the formidable emiss, or mountain lion, is by no means a remote one.

On one point of the lake shore are scattered in great profusion curiously wrought objects of slate, varying in size from "a gold dollar to a locomotive." There were cups, discs, pestles, resemblance to legs and feet, doubtless the joint productions of fire and water. In these fanciful configurations originate, doubtless, the tales current about the war-clubs and idols of an extinct race existing in the Yellowstone country.

On another part of the beach they found numerous specimens of cornelians, agates and chalcedony.

Near the south-east end of the lake is the highest peak of the range. Two of the party ascended it. About two-thirds of the way up they were obliged to leave their horses and continue their ascent on foot. The altitude by barometrical observation was estimated at 11,163 feet.

"The grandeur and vast extent of view from this elevation beggars description. The lake and valley surrounding it lay seemingly at our feet, within jumping distance. Beyond them we saw with great distinctness the jets of the mud volcanoes and geysers. But beyond these, stretching away into a horizon of hazy mountains, was the entire Wind River range, revealing in the sunlight the dark recesses, gloomy cañons, stupendous precipices, and glancing pinnacles which everywhere dotted its jagged slopes. Lofty peaks shot up in gigantic spires from the main chain of the range, glittering in the sunbeams like solid crystal. The mountain on which we stood was the most westerly peak of a range which in long extended volume swept to the south-eastern horizon, exhibiting a continuous elevation more than thirty miles in width, its central line broken into countless knobs, glens, and defiles, all on the most colossal scale of grandeur and magnificence. The valley at the base of this range was dotted with small lakes, and cloven centrally by the river, which in the far distance we could see emerging from a cañon of immense dimensions, within the shadow of which two enormous jets of steam shot to an incredible hight into the atmosphere."

This chain of mountains, the loftiest of the lateral ridges of the Rocky Mountains, is regarded by the Indians as the crest of the world, and among the Blackfeet there is a fable that he who attains its summit catches a view of the land of souls, and beholds the happy hunting-grounds spread out below where the spirits of the good Indians revel in the pursuit of their favorite pastime.

While struggling irregularly through the dense timber which covers the slopes of the main divide, one of the party, Mr. Everts, became separated from the others. Leaving his companions in pursuit of game, or for the purpose of viewing the country, was not an

unusual occurrence, and consequently little was thought of Mr. Evert's absence. But when night came their friend's disappearance began to excite grave apprehensions. To follow a track through a dense forest and over fallen timber would tax the perceptive faculties of an Indian, and Mr. Everts was quite near-sighted. Every endeavor was made to attract his attention by firing guns, and building fires on prominent points near the camp. Failing to find him, they changed their camp to the lake shore, and remained for more than a week searching for him in all directions.

The weather was now (September 13) getting cold, and the next two days snow fell to the depth of two feet. Conjectures as to the probable fate of their poor lost comrade were numberless but futile. He was well mounted; when lost he was without provisions, but had with him a good needle-gun and ammunition. "We clung to the hope that, failing to find us on the second-day, he had started for the settlements, in which case he might possibly be beyond the reach of the snow-storm." They continued their unwearied efforts until almost out of provisions. Then leaving three of their number behind still to look for him, the rest of the party commenced their journey homewards, surfeited with the wonders of the Yellowstone, and believing that the interesting part of their journey was over. But a last and final "wonder" was to be added to the strange experiences of our enterprising travellers. Selecting to follow the Madison River, one of the three forks of the Missouri, to the settlements, they discovered on the west side of Fire Hole River, a branch of the Madison, a basin literally alive with geysers and steam jets, which in volume and height dwarf even the far-famed ones in Iceland into comparative insignificance. They remained for several days, and made a thorough exploration of this wonderful basin. The most prominent geysers were named Old Faithful, the Castle, the Giant, the Grotto, the Fantail, the Giantess, and the Beehive; they were in full activity in an area of two miles in length and one in width.

Old Faithful was so called on account of its almost constant action. It did not intermit for more than an hour at any time during their stay. It had a vent five feet by three, and projected a solid column of water to a height of eighty or ninety feet. About the crater of the Castle was the largest cone of incrustations in the basin. The ground for a hundred yards sloped gradually up to the cone, which itself rose thirty feet nearly perpendicular. It was called the castle on account of shape and commanding appearance. A piece knocked out of the side of the mound of the Giant afforded a look into the crater, which was shaped like a hollow cylinder, and six feet in diameter. It discharged a column of water equal to the size of its crater to a height of one hundred feet. The day of their arrival it was in nearly constant action for three hours, after which it did not again discharge. The Grotto was so called from its dome-like crater of vitrified sinter, full of large sinuous apertures. One of the company crawled through one of these holes and examined the orifice, but when an hour afterwards a volume of boiling water shot through it to a height of sixty feet, he concluded that he had narrowly escaped being summarily cooked. The Beehive was quite small, but threw its water higher than any of the other geysers. The stream was less than two feet in diameter, but ascended, by accurate measurement, to a height of 250 feet. The Fantail geyser was so named from the fact that it discharged two streams from its orifice which spread out very much like a fan.

But the most remarkable of all the boiling springs was the beautiful geyser which they appropriately named the Giantess. The ground sloped gently to the mouth of the crater, which did not protrude above the surface, as was the case with the other geysers in active operation.

"When quiet, it was a clear, beautiful pool, caught in a subsilica urn with a hollow, bottomless stem, through which the steam came bubbling like the effervescence of champagne from the bottom of a long hollow-necked glass; the mouth of the vase, represented by the surface, was twenty feet by thirty, and the neck, fifty feet below, was fifteen feet by ten. All at once it seemed seized with a terrible spasm, and rose with incredible rapidity, hardly affording us time to flee to a safe distance, when it burst from the orifice with terrific momentum, rising in a column the full size of this immense aperture to the height of sixty feet; and through and out of the apex of this aqueous mass five or six lesser jets were projected to the marvellous height of 250 feet. These lesser jets, so much higher than the main column, and shooting through it, doubtless proceed from auxiliary pipes leading into the principal orifice near the bottom, where the explosive force is greater. This grand eruption continued for twenty minutes, and was the most magnificent sight we had yet beheld. We were standing on the side of the geyser nearest the sun, the gleams of which filled the sparkling column of water and spray with myriads of rainbows, whose curves were constantly changing, dipping, and fluttering hither and thither, and disappearing only to be succeeded by others, again and again, amid the aqueous column, while the minute globules into which the spent jets were dif-

fused when falling, sparkled like a shower of diamonds, and around every shadow which the denser clouds of vapor, interrupting the sun's rays, cast upon the column, could be seen a luminous circle radiant with all the colors of the prism, and resembling the halo of glory represented in paintings as encircling the head of Divinity. All we had previously witnessed seemed tame in comparison with the perfect grandeur and beauty of this display.

Five miles below the geyser basin, on the west side of Fire Hole River, they came upon four lakes of boiling water. The circumference of the largest was 450 paces. The immense volumes of steam ascending from them first called attention to their existence. So much hot water flowed from them that the river was tempered for several miles below. No fish were found in the Fire Hole River, though after its junction with the Madison they were quite plentiful.

On the 22d September, just one month after leaving Fort Ellis, the adventurers reached Farley's, the frontier rancho on the Madison River, and felt, after such wonderful experiences, as may readily be supposed, a little strange to find themselves again within the pale of civilization.* By means of the Northern Pacific Railroad, which will probably be completed within the next three years, the wonders of the Yellowstone and the geyser basin will be rendered easy of access. Besides these lately discovered marvels, the enterprising tourist may visit and admire the kindred and hardly better known sights of the Falls of the Missouri, the fantastic eroded rock formations below Fort Benton, the grand panorama of the three converging forks of the Missouri, and the stupendous architecture of the vast chains and spurs which traverse this *terra incognita*, and heighten the grandeur of its primeval solitude.

WORDS.—Words derive their power, not from their number, but from the directness and intensity with which they are delivered. Max Muller says:—"A well educated person in England, who has been at the public school and at the University, who reads his Bible, Shakspeare, the *Times*, and all of Mudie's library, (*i. e.*, nine-twentieths of all the books published in England), seldom uses more than three thousand or four thousand words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions, and wait till they find the word that exactly fits their meaning, employ a larger stock, and eloquent speakers may rise to a command of ten thousand. Milton's works are built up with eight thousand, and the Old Testament says all it has to say with five thousand six hundred and forty-two."

* From a late California paper I learn that the party on their arrival at the first settlement furnished two old mountaineers with six weeks' provisions, and offered a large reward if they succeeded in finding their lost companion Mr. Everts, or should bring back his body. They found him quite exhausted and nearly famished, about sixty miles from Bozeman. It seemed that his horse got away from him the day after he left the party. His gun was made fast to the saddle, and his revolver was in the holster, so that he had no means of providing himself with any food. During the snow-storm he built himself a shelter of pine boughs above a warm spring. For thirty-seven days he lived on roots, and two minnows he caught in his hat. It was a week before he recovered his strength. This gentleman's narrative of the thirty-seven days spent in this howling wilderness will furnish a chapter of human suffering and endurance unmatched in horror by any hitherto recorded of frontier exposure.—P. T.

# FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 27, 1872.

PERSONAL.—The duties involved in the management of the *Review* require a degree of attention greater than the Editor in his present impaired health is able to bestow. He has been obliged to defer notice of important questions which it is his desire to meet, and is little able to answer or even to read communications which should not be neglected. His name will therefore be withdrawn for the present, and his place will be kindly supplied by a committee of Friends. Correspondents are requested to direct their communications to *Friends' Review, No. 109 North 10th Street, Philadelphia.*

NEW ENGLAND YEARLY MEETING.—(*Concluded from page* 711.—The joint committee having the charge of the colored freedmen, presented the eighth annual report upon this Yearly Meeting's care. This concern is a noble one, and has been nobly conducted with beneficial results. We quote from the report:

"After mature deliberation on the part of the Committee, it was decided that it would be best to continue our mission at Washington for another year, in view of the continued needs of the people, and the prospect of further usefulness. The schools were accordingly reopened on the 18th of the Ninth month, 1871, under the care of our esteemed friends, John C. and Hannah Gove, as Superintendents, and Hannah S. Macomber as Principal assisted by Mary E. Jenkins, Elizabeth P. Nichols, Susan Peirce, and Jessie Girdwood. And here we would again bear our testimony most gladly to the faithfulness of these our superintendents and teachers, and their

earnest and conscientious devotion to their duties and to the best interests of those intrusted to their care.

"The number of scholars was at first small, as the people had received the impression that the mission was to be discontinued, but when it was known that the teachers had returned, and the schools were again opened, they soon came in, till the rooms were quite filled, and many more applied than could be received. The number of scholars admitted was about 300, and the average attendance larger than in previous years. Indeed, a marked improvement has been apparent not only in their punctual attendance, but also in their orderly behavior and cheerful submission to the necessary restraints of the school-room, which were at first so trying to the impulsive and thoughtless habits of these entirely untrained and restless natures. The trustees of colored schools in the city of Washington furnished us with new desks, blackboards, and maps, and our school-rooms have been more comfortable and convenient than ever before.

"Various members of the Committee have from time to time visited the mission during the year, and we feel that we have great reason to rejoice in the amount of good that has been accomplished through its medium.

"The First-day schools have been regularly kept up and have been well attended, and the interest in the study of the Bible is, we hope, increasing. Hannah Macomber writes, 'The number and interest of past years have been fully sustained. This spring two of our young men have been hopefully converted. They have been members of our First-day school for a long time, and say they believe that the study of the Scriptures with their teacher was the blessed means of bringing them to Christ.' The Committee have read with interest a letter from one of these young men, Jackson Davis, to H. Macomber, expressive of his gratitude to the N. E. Friends for the religious instruction received through the medium of our First-day schools.

"Meetings for religious worship have also been regularly held on First-day mornings in the parlor of the Mission-house, attended by most of the members of the family, and other friends residing permanently or temporarily in Washington.

"The winter in Washington was a severe and stormy one, work very scarce for some time after the beginning of the year, and the poor and sick of the neighborhood have greatly missed the care of our friend Sarah E. Wall, who was prevented by sickness in her family from resuming her place at the mission until about two months ago. She purposes remaining, however, during the summer, at her own charge, to continue her labors of love and disinterested kindness to the suffering ones.

"One child, a delicate little girl, now about 14 years old, whose mother had died, was found about four years ago living in a low Irish family in a degraded condition, and subjected to very hard work and unkind treatment. She was taken, by permission of her father, into the mission family, where she has since been clothed, fed, and kindly cared for. She has regularly attended the schools, on First-days as well as week days, and has rendered herself very useful in the family, and by her uniform good conduct and improvement in learning and in household affairs, has well repaid the care bestowed. We feel that *she* may be considered as a brand snatched from the burning.'

"The annual festival near the beginning of the New Year was, as in previous years, an occasion of much interest to teachers and scholars, as well as to their parents and friends, and friends of the mission. They met on this occasion at 'Lincoln Institute,' a large building near by, which was kindly offered for the purpose. H. Macomber wrote, 'Though the weather was unfavorable, nearly every scholar was present. Thirty-two of them had separate parts, either in declamation or dialogue, and nearly every member of the school had some part in recitations in concert. Some religious services were also held.' Presents were given by the Committee to teachers and scholars, for the purchase of which contributions were made by Friends of New Bedford, Providence, and Worcester. A valuable box, contributed by Friends of Salem and Lynn, was also sent, containing some article for every member of the school, viz., books, pictures, work-boxes, articles of clothing, &c., with toys for the little ones. These were received by the children with delight and gratitude. Later in the season a box was received from Holliston, Mass., containing a large supply of new garments for children, which were truly acceptable, and served to render comfortable many a shivering child. *Ten dollars* were also contributed by Friends of Weare, N. H., through the efforts of our friend Mary Jenkins, of Farmington, N. H., for the benefit of the library of the First-day school.

"It will be remembered that we received in 1868 a donation from kind friends in England, as a Normal School fund for the purpose of educating teachers. We believe the donors may feel assured that their generous gift has been judiciously appropriated, and has proved the means of doing much good. Since our last report one young woman, Ellen L. Fisher, has graduated from the Normal department of Howard University, and entered at once upon the work of teaching. Hannah S. Macomber reports that 'Ellen L. Fisher has been teaching all the year, and has been very successful in her school. Her sister, Ruth Rebecca Fisher, will graduate the present month, with every prospect of being an equally successful teacher.' She rendered efficient service for a short time in our mission school the past winter, during the illness of one of our teachers. One of our scholars, Victoria Shaw, has been selected by the Committee as another recipient of the benefits of the fund, and has entered the Normal department of the University to qualify herself for a teacher. Her graduation will absorb the remainder of the English Normal Fund at our disposal.

"In presenting this our eighth annual report, we are sorry to add that we fear it may be our last as regards the mission at Washington. We are grateful that the Divine blessing has rested on our efforts, and that we have been permitted to accomplish much good. We trust the Yearly Meeting will not feel that their labors in behalf of the freed people are at an end. The work may be considered as only well begun. These long-suffering people, so recently come out of bondage, will for some time to come need the fostering, watchful care of the philanthropist and the Christian, and we trust way may open for us still to continue to extend a helping hand to educate and elevate them. By the financial report of our affairs herewith presented, it will be observed that our present indebtedness is about $4,000.

"After mature deliberation, the Committee were united in instructing the Trustees to dispose of our real estate and other property in Washington, at such time and in such manner as may appear to them most advisable, and after paying off the indebtedness of the mission, to hold any balance which may remain, subject to the disposal of the Committee for the benefit of the freed people, in accordance with the original minute of the Yearly Meeting. Inasmuch as it is liable to require a year or more to

close up this concern, we recommend the continuance of a committee.

On behalf of the Committee,
EDWARD W. HOWLAND,
REBECCA C. GRINNELL.

*Newport*, 6th mo. 17th, 1872."

An acceptable report was received respecting the boarding-school, and the same Committee (headed with the name of the veteran David Buffum) were continued to complete important improvements which had been commenced. The list of pupils for the spring term comprised 108 boys and 62 girls. The autumn term comprised 119 boys and 72 girls—total, 191.

It is gratifying to notice the care bestowed upon the Christian instruction of the pupils. The Scriptures are daily read to the assembled school morning and evening, and due care is given to meetings for worship and to Scriptural instruction on the first day of the week.

The new book of discipline and its characteristics may interest our readers in a future number.

The Yearly Meeting was conducted in much brotherly love, and with this token of life, and with thankfulness to our Heavenly Father for His evident presence in the midst, the minute of adjournment was read with solemnity.

CANADA YEARLY MEETING convened on the morning of Sixth mo. 28th, and closed Seventh mo. 3d. A brief notice is furnished by a beloved Friend who proposes to forward the official minutes when printed. The following accredited Ministers were in attendance from other Yearly Meetings: *From New England Y. M.*, Stephen Cartland, Freeman Andrews, Huldah M. Beede, Lucinda Pinkham, Eunice Winslow; *from New York Meetiny*, Jarvis M. Rider; *from Ohio Y. M.*, John D. Elliott, Edward C. Young, John M. Watson, Phebe C. Hathaway; *from Indiana Y. M.*, Joseph Moore; *from Western Y. M.*, Jacob Moore; *from Iowa*, James S. Bailey. As companions to these Friends, minutes were produced by Nicholas A. Pinkham, Elvira R. Andrews, Benj. A. Knight, John Kille, Richard Hathaway, Franklin Moore and Nathan H. Bond.

The business was transacted with a good measure of unanimity. A fresh effort was made for the establishment of the boarding school, and the Building Committee was directed to proceed in the work as way shall open and as means shall be procured. An address was received from the Union Temperance and Prohibitory League of Quebec and Montreal, which was cheerfully entertained and serious attention and care bestowed on the whole subject.

Way did not open to take action upon the proposition from Western Yearly Meeting. The acknowledgment was made that notwithstanding shortcomings and unworthiness, our Heavenly Father's care and tender compassion were over the assembly. Our correspondent says: "He beheld us toiling and rowing and helped us. May His name be forever magnified."

## MARRIED.

LINDLEY—WOODWARD.—At Friends' Meeting, Mill Creek, Hendricks County, Indiana, on the 4th of 7th mo., 1872, Addison Lindley, of Honey Creek Monthly Meeting, Iowa, to Rebecca Jane Woodward, of the former place.

## DIED.

WRIGHT.—On the 1st of Third month, 1872, at her residence in the township of Augusta, Washtenaw Co., Michigan, Ann, wife of William Wright, aged nearly 64 years; a member and overseer of Ypsilanti Monthly Meeting. She was enabled by divine grace to fulfil her allotment in all the relations of life, and in the church, in much faithfulness and with the meekness of a quiet spirit. Looking back at her past life, she said that she had been tried with the risings of impatience at times, but had not permitted herself to sleep at night till all ill-feeling toward any fellow-creature was overcome. With unclouded prospect she praised the Lord, exclaiming, "Glory, glory, glory! After the sufferings comes the glory for me!"

HOCKETT.—On the 18th of Sixth month, 1872, of paralytic affection, Lydia L., wife of John Hockett, in the 69th year of her age; an esteemed Elder of Centre Monthly Meeting, Guilford Co., N. C. She embraced religion while in her youth and lived a firm believer in the Christian principles of Friends. She was long an invalid, and, for considerable time, helpless and speechless. Her afflictions were borne with much patience, sometimes expressing a desire to be released, if it were the Lord's will, yet willing to wait His time,—to lay down the earthly house of this tabernacle for a glorious immortality.

KEMPTON.—At New Bedford, on the 22d of Fifth month, 1872, Joseph Kempton, in his 81st year; an Elder of New Bedford Monthly Meeting. His end was peaceful, in strict accordance with his quiet, unassuming, Christian life and character.

HARE.—At his residence, near Springboro', Warren Co., Ohio, on the 14th of Sixth month, 1872, Robert Hare, in the 61st year of his age; a highly esteemed and beloved member of Springboro' Monthly Meeting. He bore a long illness with Christian patience and resignation, often saying his trust was in the Lord, and in Him is rest. His faith

ained unshaken to the end. After bidding those round him farewell, he quietly passed away, leavg his friends the comforting assurance that he had llen asleep in Jesus.

NORDIKE.—On the 17th of Fifth month, 1872, avina, wife of Jesse Nordike, and daughter of Joah and Mary Hunt, (both deceased,) in the 56th ear of her age. She bore a long illness with Christian eekness and resignation, often expressing that she ad been wonderfully preserved, and that her life ad been lengthened, for which she was thankful the giver of every blessing, both temporal and piritual. She was a worthy member of Richland onthly Meeting, Iowa.

SPARGER.—Near Westfield, North Carolina, on he 21st of Second month, 1872, Hiram Lee Sparer, aged 10 years. This dear child bore a lingerg and painful sickness with great patience; exressing an assurance of the presence and gracious elp of Him who said, "Suffer little children to ome unto me, and forbid them not, for of such is he kingdom of heaven." Brought under the influnce of grace through the instrumentality of the irst-day school, he often desired to hear reading bout the dear Saviour, and loved Christian con ersation, until he peacefully fell asleep in Jesus. May all First-day school teachers labor for the conersion of the children.

BUFFUM.—At North Berwick, Maine, Seventh month 1st, 1872, George Buffum, in the 65th year of his age; a member of Vassalboro' Monthly Meeting. He had been spending the first day of the week with his relations at this place, and attended meeting with them, in which he was heard in testimony and in prayer. He alluded to his trust in God, quoting the language of the Psalmist upon this subject. The next morning, while crossing the railroad, near the depot, he was struck by the cars and instantly killed. His friends feel the assurance that o him "sudden death was sudden glory."

McLAUGHLIN.—In Laporte, Ind., on the 9th nst., Marshall McLaughlin, aged 21 years, only surviving son of James and Mary McLaughlin, of Cornwall, N. Y., formerly of China, Maine; a member of that Monthly Meeting. He had resided at Laporte a year and a half, and had endeared himself by his warm-hearted social qualities to a large circle of acquaintances by whom he was highly beloved. He was constant in the attendance of religious meetings. In usual good health he attended two meetings with his friends on First-day, the 7th inst.; on the 8th he went to the third story of the store to lower some goods, and in attempting to descend on the rope, he was precipitated to the cellar, 25 or 30 feet. He survived about 24 hours, conscious all the while, but suffering apparently little, being paralyzed throughout his system, except his head. A few moments before he expired, he sent messages of love to his parents and only sister, saying, "Tell them farewell; I hope to meet them in the better world."

COX.—On the 15th of Second mo, 1872, Walter Cox, aged 67 years; a member of Sand Creek Monthly Meeting. His last days were mostly spent in prayer and praising his Maker.

GRIFFITH.—On the 11th of Fifth mo., in Mount Union, Ohio., Lucy Amelia, only child of Amos T. and Mary E. Griffith, in the 6th year of her age. By her gentleness and maturity of thought and understanding surpassing most of her age, she was endeared to all who knew her, while her conscientiousness and prayerfulness gave much promise. Early taught to think *of* and *love*, she was early drawn to lisp the precious name of Jesus, in whom she sweetly fell asleep.

WINDER.—On the 19th of First mo., 1872, Mary Jane, wife of Joshua Winder, in her 58th year; a member of Goshen Monthly Meeeting.

WINDER.—At his residence, near North Lewisburg, on the 9th of Second mo., 1872, Joshua Winder, in his 62d year; a member of Goshen Monthly Meeting.

STANTON.—At his residence, near Pickelltown, Logan Co., Ohio, on the 16th of Twelfth mo., 1871, Daniel Stanton, in the 64th year of his age; a member of Goshen Monthly Meeting.

GENERAL MEETING.

A General Meeting, under the care of a Committee of Indiana Yearly Meeting, with the co-operation of Wabash Quarterly Meeting's Committee and Birch Lake Monthly Meeting, will be held at Vandalia, Cass Co., Mich., to commence on the 16th of Eighth month, 1872, at 2 o'clock, P. M. A cordial welcome is offered to all. On behalf of the Committee,

JAMES E. BONINE.

GENERAL MEETINGS.—At Greenfield, Indiana, commencing on First-day, Eighth mo. 11th; at Ash Grove, Ill., commencing on Sixth-day, Eighth mo. 16th; and at Bristol, Addison County, Vermont, Eighth mo. 15th. See last week's *Review*.

## CORRESPONDENCE.

NEW YORK, 7th mo. 20th, 1872.

*Wm. J. Allinson, Dear Friend:*—Since I last wrote thee, reporting the contributions in aid of the mission of Samuel A. Purdie and wife, the following amounts have been received in aid of their work, viz.:

| | |
|---|---|
| Otis Hawes, Union, Me., | $10.00 |
| J. B. C., New York, | 5.00 |
| Hannah W. Scull, Pa., | 10.00 |
| Annie T. Wood, N. B., | 5.00 |
| A Friend, | 5.00 |
| John Gillespie, | 20.00 |
| E. C., Mahoning Co., Ohio, | 5.00 |
| Orphans' offering, | 10.00 |
| Through A. Lewis, | 20.00 |
| E. Williams, Huntsville, Texas, | 1.00 |
| Thomas B. Nichols, | 6.00 |
| E. A. C, Belvidere, N. C., | 1.00 |
| Friends' First-day School, New Bedford, | 10.00 |
| A Friend, through H. Bull, | 5.00 |
| Friends 12th St. First-day School, Pa., | 50.00 |
| Name not given, | 3.50 |
| Missionary Board of Western Yearly Meeting, | 50.00 |
| Jacob S. Willetts, | .60 |
| Valley First-day School, | 3.30 |
| First-day School, Sweetland, Iowa, | 2.60 |
| Rachel S. Swetman, False Duck's Isle, Ontario, | 2.20 |
| Total, | 225.20 |

Some of these donations were given with the expressed preference that they be devoted to the dissemination of Peace tracts in Mexico, and have accordingly been thus employed.

The wide spread interest which these contributions manifest has been exceedingly cheering to our dear Friends amid their arduous labors, and the funds have been greatly helpful to them. Thy friend,

ROBT. LINDLEY MUR AY.

*New York P. O. Box* 4672.

## SUNSTROKE.

(Concluded from page 767.)

By careful observations it has been found that animals exposed either to the accumulated action of the summer sun, or to a high heat artificially produced at other seasons, soon die, with symptoms precisely resembling those of sun-stroke in man, and present after death the same abnormal conditions. A theory had been suggested that the altered condition of the blood which was found to exist after death from this disease, might be the cause of the symptoms; but it was found that when the heat was very intense, producing death most speedily, the blood was very little altered. Other experiments, and microscopic observations on the blood, convinced the writer that the changes in the character of that fluid were secondary, not primary. He thus proceeds:

* * * * * *

"The negation having been estab ished, the next step in the experimental research was directed toward ascertaining what it is in sunstroke that kills, and why the heart and muscles are found so rigid after death. With this object a study was first made of the effect of heat upon the muscular system. It is very evident that the rigidity of the muscles found after sunstroke is similar to that observed after other forms of death, differing only in the rapidity with which it comes on. Consequently, investigation of the nature of post-mortem rigidity was now entered upon.

After many endeavors, not necessary to be detailed here, it was discovered that there is in muscles an albuminous fluid or plasma which has a tendency to clot or coagulate spontaneously when released from the controlling influence of the life-forces. A weak solution of common salt injected into the large artery near the heart of an animal just killed will course through the whole circulatory apparatus, and, if finally suffered to escape through an opening made in one of the large veins, will wash out in its passage all the blood of the body. Let the muscles be stripped from a carcass so treated, cut into small pieces in the cold of a winter's day, thrown into a very cold mortar containing a freezing mixture of snow and salt, and when frozen beat with the pestle, and they will form a sort of muscular snow, or, in other words, a snow-like mass of frozen muscle. This is then to be put in a press, and when partially thawed squeezed strongly. It will yield a transparent, glairy fluid, which is the muscular plasma already spoken of, and technically known as *myosine*. This, if allowed to stand in a warmish place, will, after some hours, undergo spontaneous coagulation. If it be heated, clotting comes on with great rapidity—at a temperature of 108° Fahrenheit, in a few minutes—at 115°, immediately. If a morsel of muscle under the microscope be watched as it becomes rigid, it will be seen to lose its transparency and grow turbid, an appearance which is doubtless the result of the coagulation of the myosine. If a piece of muscle, while yet limp and uncontracted be exposed to a moderate warmth, the post-mortem rigidity comes on much quicker than when it is cooled. If a temperature of 110° be reached, the stiffening comes on in a very few minutes—at 115°, immediately. The correspondence between the change in the extracted myosine and in the fresh muscle is complete. These facts show very plainly the cause of the rapid appearance of post-mortem rigidity in heat-stroke. In this disease the temperature of the body at the time of death is mostly above 110° Fahrenheit. Almost as soon as life leaves the body of an animal heated to this point, the myosine must of very necessity coagulate and post-mortem rigidity appear."

* * * * *

From these reasonings, it appeared probable that coagulation of the myosine of the heart-muscle, and consequent arrest of its action, might be the cause of death in sunstroke. It was ascertained, however, that in ordinary cases, after breathing had ceased and the external appearances of death were presented, the heart continued to beat for a longer or shorter time; showing that in the cerebro-spinal form of the affection, death results from failure of the respiration, and that the peculiar hardening of the heart occurs *after*, not *before*, death.

* * * * *

"It was then suggested that the muscles of respiration perhaps undergo some change by which they are rendered unfit to perform their functions, and that the cessation of respiratory movements might be a consequence of such changes. This was, however, readily disproved. An induced galvanic current applied to a healthy muscle causes contractions, and if a muscle will contract under the stimulus of such a current it is capable of fulfilling its functions. On applying this test it was found that in most if not all cases the respiratory muscles at the time of death responded well to the current. The inference was obvious that the asphyxia is due not to failure of the muscles themselves, but of other agents in the production of the respiratory movements—namely, the nervous apparatus. Bedside observations, it may be added, are in close accordance with this conclusion, that death in cerebro-spinal sunstroke is generally due to asphyxia of nervous origin."

* * * * *

The instantaneous death from sunstroke

hich occurs only when men are making
olent exertions, and especially in battle, the
iter considers to be undoubtedly produced
a failure of the heart's action, which may be
e to a sudden coagulation of the myosine
the heart-muscle. In such instances, the
dy often becomes instantly rigid, so as to
ain the posture in which the stroke of
ath fell upon it.

"The next step in the inquiry was directed
vard the determination of what it is in
nstroke that so fatally oppresses the nervous
stem. As the agent is not in the blood, the
obabilities appeared to be that it was the
at itself.

There are two portions of the nervous sys-
n, comparable to the two parts of a com-
te galvanic battery—the brain and spinal
rd, the centres which give origin to the im-
lse, and correspond to the galvanic bat-
y; and the nerves, which, like wires, con-
ct that impulse backward and forward. I
st tested the temperature at which the
rves lose their conducting power. If a
lvanic battery be applied to a nerve, it ex-
es it precisely like the central impulse, and,
the conducting power of the nerve be not
paired, causes contractions of the muscles
pplied by the nerve. In an animal placed
d kept profoundly under the influence of
loroform, so that it could not feel any pain,
e large nerve of the thigh was exposed, and
arranged that a stream of water of known
mperature could be caused to run over it.
means of a galvanic battery the nerve
uld be excited from time to time above
e heated portion, and the conducting power
the latter thereby tested. In this way it
s determined that the nerve will bear with-
t injury a temperature far above that which
reached in sunstroke.

The inquiry was thus narrowed down to
e nerve-centres, to which, consequently, the
vestigation was directed. A hog's bladder
s fitted like a bonnet over the head of an
imal, with tubing so arranged that hot
ter could be made to circulate through the
adder. It was found, when an animal was
treated, that *sudden insensibility, stupor
th or without convulsions, and finally death
m asphyxia, were induced* As soon as
ath occurred the head of the animal was
ened and the bulb of a thermometer was
nged into the brain. It was thus ascer-
ined that a brain temperature of from 112°
114° was fatal to a cat, and one of 114° to
7° to a rabbit. The nervous system of
e cat being far more active and sensitive
an that of the rabbit, it feels sooner the
ect of the heat, and manifests such feeling
ore violently.

Passing from the cat to man, it is plain
at whilst the brain of the latter is much more highly organized and more active than that of the former, the spinal system of the cat is the more sensitive of the two. Hence, stupor ought to play the more prominent part in sunstroke in man, convulsions in the same affection in the cat; and this is found to be the fact. The normal temperature of the cat is 101° to 102° Fahrenheit, that of man 98° to 99°. Six or eight degrees of rise in temperature will produce convulsions with stupor in the cat, and upon the more sensitive brain of a man they ought, *a priori*, to exercise even greater influence. When, therefore, it is borne in mind that in sunstroke a temperature of from 109° to 112° is attained, it is very plain that the heat alone is sufficient to account for all the nervous phenomena of the disease.

The investigation has thus cleared the disease of all its mystery. It is shown to be simply an effect of over-heating. External heat is the cause of sunstroke, and the internal heat produces directly all the symptoms.

By researches, which it is not necessary here to describe in detail, it has been rendered exceedingly probable that somewhere in the brain or spinal cord is a nervous mass which controls or checks the development of animal heat, and that when this controlling centre is paralyzed, fever results.

The mechanism of an attack of sunstroke appears to be as follows: Under the influence of external heat the temperature of the body rises until at last a point is reached at which the heat paralyzes, by over-stimulation, this controlling centre; then a sudden additional rise of temperature, with a corresponding increase in the severity of the symptoms, occurs. The brakes are off, the fire is being urged to fury, and fever, with sudden unconsciousness, is the result.

The explanation of the nature of *coup de soleil* thus wrought out by the physiologist cannot fail to be of great service in the saving of human life, by leading to a rational, scientific treatment. As diverse as have been the theories of the disease, just so diverse have been the methods of treatment. Some doctors, believing the affection to be an inflammation of the brain, adopt bleeding as the proper remedy, and we read of an epidemic on shipboard, where the decks looked like a slaughter-pen or as if the wildest tempest of war had just swept by—men lying around, living or dead, in various positions, with fresh red blood suffusing all. Other doctors cupped and blistered their unfortunate victims; others poured down the choking throats turpentine, hot brandy, pepper and the like, and rubbed the burning surface with mustard; some poured over the stripped bodies bucketsful of cold water; whilst, on the other hand, not long since a prominent New York hospital [illegible]sician advocated and

practised putting the unfortunates into a hot bath. Almost all bedside physicians being utterly at sea as to the real nature of the malady, were equally so as to what ought to be done for the patient's relief.

Now that the true nature of the disease is known, the method of treatment becomes most obvious, and we learn not merely what to do, but also what not to do. As heat is the cause of the symptoms, common sense points to the abstraction of the heat in some way as the mode of cure. I have taken an animal, comatose, paralyzed by heat, apparently dying, and plunged it into a bucket of cold water. The temperature of the sufferer at once rapidly fell until it reached the normal point, and just in proportion that of the water in the bucket rose. As the animal cooled, its respirations became more regular, the unsteady whirr of the heart was stilled, by and by the eyelids were lifted, and out from the glassy eye came the beams of new life. If the period of unconsciousness had been short, the animal was in a few hours apparently as well as ever—if long, the animal would recover sufficiently to recognize its surroundings and to struggle for release, but when allowed to escape, the paralyzed limbs and the slow, imperfect progression indicated the profound injury the nervous system had received, and in a few hours the animal would be dead.

The lessons of these experiments are too plain to be overlooked. Whatever is to be done in this disease must be done quickly. Clinical as well as experimental observation enforces this doctrine. There should in such cases be no waiting for the doctor. The remedy is so simple, the death so imminent, that the good Samaritan passing by should save his brother. The good Samaritan must, however, have a cool head to be useful. Not every man that falls unconscious on a hot day has sunstroke. There is fortunately one criterion so easy of application that any one can use it. Go at once to the fallen man, open his shirt bosom and lay the hand upon his chest; if the skin be cool, you may rest assured that, whatever may be the trouble, it is not sunstroke. If, on the contrary, the skin be burning hot, the case is certainly sunstroke, and no time should be lost. The patient must be carried to the nearest pump or hydrant, stripped to his waist, and bucketful after bucketful of cold water be dashed over him until consciousness begins to return or the intense heat of the surface decidedly abates.

There is an old and homely saying that an ounce of prevention is worth a pound of cure—a saying which, though threadbare with its centuries of daily use, still holds together as firmly as when it was first knit. If the abstraction of heat is the true cure for sunstroke it is also the true preventive. Do not let the heat accumulate in the body. When duty forces one into exposure to heat there are various measures that ought to be adopted. The clothing should be light and whitish in color, and should fit loosely. Flannel is probably, on the whole, the best material. A roomy, wide-brimmed, porous hat should be used, and in the crown of it may be placed a wet towel or large handkerchief. Water should be freely used, externally and internally. Very close to the surface of the wrist rises a large artery, the radial, and the old custom of allowing cold water to run over the wrist owes its value to the fact that so much blood is thus brought almost into contact with the cooling water. Sweating is Nature's great refrigerative measure, and to keep this up large quantities of water should be drunk, not too cold, but without stint—quarts, if the thirst crave it. Keep sweating, and you are probably not in immediate danger; but when, on a July or August day, a man's head begins to throb and the surface grows dry and hot, while unwonted restlessness and lassitude come on, as he values his life let him leave his work, however imperative, and take at once a cold bath.

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For Friends' Review.

## FRANKNESS AND HARMONY.

I was much struck by the remark in a recent editorial in the *Review* in reference to the Yearly Meeting of New England, that that Meeting "is apt to be characterized in its discussions by frankness of expression finally resulting in a beautiful harmony." This appeared to indicate one of the most desirable characteristics of a Christian Church assembled for the discussion of matters of government and discipline. Nothing is more inconsistent with the Christian character than the arrogant assumption of the infallibility of one's own views, and impatience in listening candidly to views widely different from our own, when expressed in a proper spirit. And those who may hold erroneous opinions are much more easily induced to modify or abandon them if they are allowed the same liberty of stating them that others claim in answering them, than if the attempt is made to shut their mouths.

In our own Yearly Meeting it is cause for encouragement that there is some increase in the spirit of candor, and in a willingness to do justice to others. No greater difference have ever existed among us in Philadelphia than those which divided the apostolic church in reference to the circumcision of Gentile converts and the imposition upon them of the ceremonial law. If we can learn to discuss our differences with the same candor as

charity as that assembly in Jerusalem, we too may be enabled to unite in decisions which shall "seem good to the Holy Ghost and to us." CONCORD.

## A CRISIS IN THE LIFE OF A BOOK-KEEPER.

One evening a young man called. He was agreeable in manners, good looking, well-dressed, and there was an air of sadness in look and tone which took hold upon my sympathies. His story was told with beautiful frankness. It was this: he was head book-keeper in a large commercial house, and had the confidence alike of employers and subordinates. but was overworked, losing health, his relish for business gone; he made mistakes, found it hard to detect and correct them, was in danger of losing the respect of employers and helpers, feared he was losing his memory, was even afraid his brain was softening, had to ask an extension of vacation for rest last summer, and feared he would have to request a still greater extension this summer, or give up his position entirely.

Altogether his case seemed one for a physician rather than for me, but I looked up, and light came.

"You are a Christian, of course?"

"Yes."

"Consecrated?"

"Yes; as far as I know."

"In active work?"

"Yes; and I love it dearly. If I could only find some situation in which I could serve God all the time, I think I might come out all right."

"Well, can you not?"

"No; I have tried, but in vain."

"But you can."

"Where, pray?"

"Just where you are."

"What do you mean?'

"Just what I say. Give yourself up to serve God just where you are.

"'Tis He appoints our daily lot,
And He does all things well."

"Accept your present position as from Him and for Him. Accept the fact that He will be as well pleased with faith-service in your counting room, as in your prayer or Sunday school room. Accept, also, the fact that He will give you the Holy Spirit to dwell in you, quicken you, strengthen you, and guide you in posting books, making balance sheets, footing up columns of figures and correcting mistakes, just as freely and fully as in praying and speaking, if you do it in faith. He is no respecter of places, any more than of persons, and gives wisdom and strength to all who trust Him and serve Him, in whatever vocation or work He calls them to undertake."

The young man heartily accepted the fact. The Lord wrote the truth in his heart, and he went to his lodgings joyous in the Lord.

Shortly afterward came a letter from him, saying in substance:

"I am a new man. My counting room is a new world.

'Jesus all the day long, is my joy and my song.'"

—*Times of Refreshing.*

## PRIVATE PRAYER.

The root that produces the beautiful and flourishing tree with all its spreading branches, verdant leaves and refreshing fruit—that which gains for it sap, life, vigor, and fruitfulness, is all unseen; and the farther and deeper the root spreads beneath, the more the tree expands above. Christians, if you wish to prosper, if you wish to bring forth all the fruits of the spirit, strike your roots deep and wide in private prayer. That faith and support, that strength and grace, which you seek of God in secret, that it may be exercised in the hour of need, God will in that hour give it you before men.—*Bickersteth.*

Selected.

## ADVANCING AGE.

Just sixty-two! then trim thy light,
And get thy jewels all re-set,
'Tis past meridian, but still bright,
And lacks some hours to sunset yet.
At sixty-two,
Be strong and true,
Scour off thy rust, and shine anew.

'Tis yet high day, thy staff resume,
And fight fresh battles for the truth;
For what is age? but youth's full bloom,
A riper, more transcendent youth.
A weight of gold
Is never old;
Streams broader grow as downward rolled.

At sixty-two life has begun;
At seventy-three begin once more,
Fly swifter as thou nears the sun.
And brighter shine at eighty-four;
At ninety-five
Shouldst thou arrive,
Still wait on God, and work and thrive.

Keep thy locks wet with morning dew,
And freely let thy graces flow,
For life well spent is ever new,
And years anointed younger grow.
So work away,
Be young for aye,
From sunset breaking into day.

## MAKE ROOM FOR JESUS.

BY ALEXANDER CLARK.

Make room for Jesus! Room, sad heart,
Beguiled and sick of sin;
Bid every alien guest depart,
And rise and let him in.

Make room for Jesus! Room! make room
His hand is at the door;
He comes to banish guilt and gloom,
And bless thee more and more.

Make room for Jesus! soul of mine,
He waits response from thee;
His smile is peace; his grace, divine;
Both Prince and Brother, he!

Make room for Jesus! By and by,
'Midst saint and seraphim,
He'll welcome to his throne on high
The soul that welcomed him!

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 23d inst. have been received.

THE GENEVA ARBITRATION.—The proceedings of the Board are said to be somewhat delayed by the diversity of languages spoken by the members, which renders necessary tedious translations and explanations, but it is believed that all preliminaries have been settled, and they are prepared to take up the cases of the different vessels in order. A dispatch of the 18th stated that the British agent, Lord Tenterden, had presented a "demurrer" asking that the tribunal should exclude the cases of ten of the "Confederate" cruisers, among which are the Tallahassee, Sumpter and Nashville. Pending the decision, each side presented a summary of the argument of the case and counter-case. As other accounts, however, say that great precautions are taken to secure absolute secrecy, it is difficult to judge how far such statements are entitled to credit. On the 22d, it was asserted that the arbitrators had dismissed the claims for damages caused by five of these vessels, and that the British demurrer respecting the others had been overruled; and that the case of the Florida had been concluded, damages being awarded, the amount of which is not definitely known, but is reported at $2,000,000.

GREAT BRITAIN.—In the House of Commons, on the 19th, it was announced that the disease known as the rinderpest having appeared among the cattle on a vessel from Odessa, bound for England, the Privy Council had deemed it prudent to issue an order excluding Russian cattle from British ports.

On the 23d, during a discussion in the House of Commons on the subject of the arrival of French Communists in England, a member, after alluding to the fact that Germany had expelled the Jesuits, asked the Prime Minister whether the government intended to enforce that section of the Roman Catholic Relief Act of 1829, which provides for the banishment from England of all members of that order. Gladstone, in reply, said that the subject was an important one, and must be taken into serious consideration by the government, and added that though the law in question is now nearly half a century old, no steps have been taken for its enforcement.

FRANCE.—In the debate in the Assembly, on the 17th, on the subject of taxation, the members of the Right charged President Thiers with a want of economy in his administration. He replied that their opposition ought to be political, not financial, as unless the government had the confidence and support of the Assembly, a loan would be impossible His remarks caused some excitement. Subsequently, the members of that party receded from their position of opposition to the financial policy of the government, and agreed to accept the President's propositions. This will probably enable the government to negotiate a new loan. The Assembly, on the 23d, by a vote 317 to 233, adopted the first chapter of the bill taxing raw materials. This chapter provides for taxes on silk, cotton, flax and hemp. This is considered as a complete triumph of Thiers.

All the Powers have accepted the invitation of the French government to send representatives to a Congress in Paris to consider the metrical system of weights and measures.

Orders have been issued for the execution of a number of Communist prisoners, in accordance with the judgment of the Versailles court-martial.

SPAIN.—On the night of the 18th, as the King and Queen were returning to the palace in Madrid, five men, posted in one of the streets, fired upon the carriage, but its occupants were not injured. One of the assailants was killed by an attendant of the sovereigns, and two others were captured. Much excitement was caused by this attack, and many demonstrations of loyalty were afterward made. The crowd attempted next day to take the criminals out of prison and murder them, but the police prevented this. An examination of those arrested was said to show that the attack was part of an organized conspiracy, extensive in its ramifications and well supplied with funds. A number of persons alleged to to be implicated, had been arrested. It is said that the King had previously received an anonymous letter warning him that his life was in danger.

RUSSIA.—Advices from St. Petersburg represent that the cholera epidemic is gradually advancing from the eastern provinces, and gaining a foothold in the central and western portions of the empire. Moscow is now suffering from its ravages, and the disease has there assumed the most malignant form, and is unusually fatal. A few sporadic cases have appeared in St. Petersburg, and the authorities have taken the most rigid precautions to cut off communication between the capital and the infected districts.

CENTRAL AMERICA.—Thirty-nine Capuchin Friars were recently ejected from their convent at Guatemala under an escort of soldiers, and their property confiscated to the government. The Jesuits are also to be expelled from Salvador. The U. S. exploring party had, in last month, completed the survey of a proposed route for the interoceanic canal, by way of the Sapoa river, and expected to return to the United States about the end of the month.

SOUTH AMERICA.—At the latest accounts, the relations between Brazil and the Argentine Republic continued unfriendly, and hostilities are apprehended. Differences have also arisen between the Argentine Republic and Bolivia, which Brazil is suspected of fomenting, if not originating. The Argentine Congress has approved a postal treaty with the United States. The first dispatch has been sent over the long talked-of telegraph line across the Andes from Chili to the Argentine Confederation, but it occupied an entire day in transmission, as there was still a gap in the line at the highest point of the mountain range, where the message of 2,000 words had to be re-written, and transmitted per messenger to the next station completed. The government has made grants of land in Patagonia to parties who announce the intention of founding colonies there.

MEXICO.—Great excitement prevails in the capital on account of a number of abductions by kidnappers, who demand heavy ransoms to release their prisoners. Recently, one person who had been thus captured at night while returning in a carriage with his family to his residence, was found by the police secreted in a pit under ground, and closely bound. Evidence was found of the existence of a secret society, composed of criminals of various nationalities. Several persons suspected of belonging to this organization, have been arrested.

# FRIENDS' REVIEW.

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*A Declaration issued by the Committee appointed by the [London] Yearly Meeting of the Religious Society of Friends to visit Lancashire and Cheshire Quarterly Meeting.*

It is under a deep sense of responsibility, and of all that we owe to the Grace of God in Christ our Redeemer, that we feel called upon, in connection with the object of our appointment, to issue a declaration of some of those fundamental principles of Christian Truth which have always been professed by our religious Society.

We have ever believed concerning God the Father, the Son, and the Holy Spirit, according to the testimony of Holy Scripture; that there is one God and Father, of whom are all things;* and one Lord Jesus Christ, by whom all things were made,† who was glorified with the Father before the world was,‡ who is over all, God blessed forever;§ and that there is one Holy Spirit, the Leader and Sanctifier and Comforter of the people of God.‖ And we further believe that these three are One.¶

We believe that all the posterity of Adam are involved in the consequences of his fall. For "by one man," saith the Apostle, "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."*

Very precious is the doctrine of the immediate work of the Holy Spirit. We own no principle of spiritual light, life, or holiness inherent by nature in the mind of man. We believe in no principle of spiritual light, life, or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord. This influence must ever be distinguished both from the conscience which it enlightens, and from the natural faculty of reason, which, when unsubjected to its operation, is, in the things of God, very foolishness.† We disavow all professed spirituality which is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem. One with the Father and the Son, the Holy Spirit works for the regeneration of fallen man. There can be no true repentance or faith without his holy operation. Convincing of sin, of righteousness, and of judgment; and testifying of Jesus;‡ it is the Spirit who leads the humble believer, in that course of experience in which he becomes established upon Christ the One Foundation.§

We accept the Holy Scriptures of the Old and New Testament as the authentic testimony of the Spirit; "the great record of Truth,"‖ "given by the inspiration of God, able to make wise unto salvation, through faith which is in Christ Jesus."¶ The work of the Spirit, truly submitted to, ever prepares and inclines the heart to receive the teaching of the Scriptures. It is the Spirit alone who can

* 1 Cor. viii. 6. † John i. 3; Col. i. 16.
‡ John xvii. 5, 24. § Rom. ix. 5.
‖ John xiv. 16, 26; xvi. 7—13.
¶ See "Something in answer to all such as falsely say 'The Quakers are no Christians'" (p. 28,) a Tract written by George Fox, in Worcester prison in 1682.

* Rom. v. 12. † 1 Cor. ii. 14.
‡ John xiv. 26; xvi. 8, 14. § 1 Cor. iii. 11.
‖ William Penn's Address to Protestants, p. 67. Edition 1679. ¶ 2 Tim. iii. 15, 16.

open the understanding to understand them. And whatsoever any may say or do, which is contrary to the Scriptures, though under profession of the immediate influence of the Holy Spirit, is to be accounted a delusion.

We have ever professed our unwavering allegiance to our Lord and Saviour Jesus Christ. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him."*a* "In Him was life, and the life was the light of men." *b* "He was with God and was God,"*c* revealing Himself, in infinite wisdom and love, both as man's Creator and Redeemer. "For by Him were all things created that are in Heaven, and that are in Earth, visible and invisible; He is before all things, and by Him all things consist."*d* We "know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He become poor." *e* Conceived of the Holy Ghost,*f* born of a Virgin, "the Word was made flesh and dwelt amongst men." *g* Holy, harmless, and undefiled, He is to us the exemplar of all righteousness. *h* He "was in all points tempted like as we are, yet without sin." *i* In Him, as true God,*j* and perfect man, a Redeemer has been given to the world, at once able to suffer and Almighty to save. He tasted "death for every man." He "bare our sins in his own body on the tree." *k* Our religious Society has always held that the remission of sins which any partake of is only in, and by virtue of, His most satisfactory sacrifice, and no otherwise; *l* and that the reliance of the believer, for the forgiveness of sin, must be placed on the sole ground of the free mercy of God in Christ Jesus. For "all have sinned and come short of the glory of God; being justified freely by His grace, through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, that He might be just and the justifier of him that believeth in Jesus."*m* He rose from the dead, becoming the first fruits of them that sleep; *n* and "is gone into Heaven," *o* "now to appear in the presence of God for us." *a* He is the "One Mediator" *b* who makes peace and reconciliation, between God offended and man offending; *c* the great High Priest whose priesthood is unchangeable. "He is able to save them unto the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." *d* All power is given unto Him in Heaven and in earth. *e* "All that are in the graves shall hear his voice and shall come forth." *f* By Him the world shall be judged in righteousness. *g*

Our religious Society has borne an especial testimony to our Lord's perpetual dominion and power in his Church. All are members of this Church, by what name soever they may be called among men, who have been a ptized by the one Spirit into the one body; who are builded as lively stones upon Christ the Living Stone, and in faith and love can partake of that fellowship which is with the Father and with the Son. Of this Church the Lord Jesus Christ is the alone Head. All its true members are made one in Him. He has washed them from their sins in His own blood, and made them priests unto God and His Father. *h* He dwells in their hearts by faith, and gives them of His peace. His will is their law, and in subjection to this law, they enjoy the true liberty, a freedom from the bondage of sin. They watch unto prayer. Abiding in Him, they bring forth the fruits of righteousness. By Him they offer the sacrifice of praise. Because He lives, they live also.

We may well be humbled as we contrast such a description of the Church as set forth in Holy Scripture, with the actual state of professing Christendom. But no failures on the part of ourselves or of others can warrant us in lowering the standard, or in attempting to lay any other foundation, than that which is laid, by substituting any theories of our own, for the Truth as it is in Jesus. Our Christian profession is one in which, if acted out, man would be humbled, and God in all things would be glorified through Jesus Christ. The Lord Jesus has forever fulfilled and ended all typical and ceremonial worship, by the offering up of Himself upon the cross once for all; it is His presence which hallows the worship of His followers, and makes it acceptable to the Father. It is He who baptizes with the Holy Ghost. It is His prerogative to select, prepare, and qualify, those who are called to the work of the ministry of the Gospel; and

*a* John i. 18. *b* John i. 4. *c* John i. 1.
*d* Col. i. 16. *e* 2 Cor. viii. 9.
*f* Matt. i. 18, 20 *g* Luke i. 34, 35. *h* John i. 14.
*i* 1 Pet. ii. 21. *j* Heb. iv. 15.
*k* 1 John v. 20. And see the Declaration accepted by Friends in 1688, and introduced into the Toleration Act, 1 W. & M. c. 18 § 13. Sewel's History, vol. ii. 470. *l* 1 Pet. ii. 24.
*m* Barclay's Apology, Propos. v. & vi. § 15, p. 141.
*n* Rom iii. 23—26. George Fox, after quoting the greater part of this passage, adds, "And this we witness, blessed be the Lord God, through Jesus Christ, for ever." A Testimony of what we believe of Christ, &c. (Doctrinals, pp. 422—423.)
*o* 1 Cor. xv. 20.

*a* 1 Pet. iii. 22; Mark xix. 19; Luke xxiv. 51.
*b* Heb. ix. 24. *c* 1 Tim. ii. 5.
*d* G. Fox's Epistle to the Governor of Barbadoes.
*e* Heb. vii. 24, 25. *f* Matt. xxviii. 18.
*g* John v. 28, 29.
*h* Acts xvii. 31, 2 Cor. v. 10, Matt. xxv. 31, 46.

they who are thus called, are to exercise their ministry in dependence upon Him without whom they can do nothing. He is the Shepherd and Bishop of souls, who watches over the flock for whom He died ; who loves them with an everlasting love ; who leads them in the paths of righteousness, for His name's sake, that they may dwell in His house forever.

The revelation of God to man, in the Gospel of Jesus Christ, is given, not as material for speculation, but to teach us all necessary truth in regard to our relation to our Creator, and the means whereby we may become reconciled to Him. No rite, no mere outward membership, can make the true Christian. Nothing can effect this but the power of the Holy Spirit, working repentance toward God, and faith toward our Lord Jesus Christ. It is this which can alone quicken and nourish the Divine life in the soul, and enable us to bring forth fruit unto holiness, and witness the end to be everlasting life.

For Friends' Review.

## PASSAGES IN THE LIFE OF CATHERINE PHILLIPS.

(Concluded from page 787.)

After visiting different parts of Holland, the Friends arrived at Helvoetsluys, from which port, after some delay in consequence of weather, they embarked for England. 'We were favored," remarks C. P., " with a fair wind, and arrived at Harwich in peace and thankfulness to the Almighty. I had to admire His goodness in thus preserving and supporting my body and mind by sea and land and through all the exercise attendant on this journey, amongst a people of a strange language. Even our detention at Helvoetsluys appeared to be in the ordering of Divine wisdom and mercy to the people there visited. In select companies we had frequent opportunities of conversing upon edifying subjects ; once that of self-defence was started, which they might probably think we could not invalidate; but we were enabled to give a reason for dissenting from them in sentiment, and on its being queried what we would do if attacked, and must either be killed or kill, I said I could not say how I should act at such a juncture, but that now being favored with the hope of my immortal spirit being safe, and knowing that a person who sought my life must be in an unfit state to enter Christ's holy kingdom, I would rather choose to die than plunge that soul into everlasting misery, and should have greatly the advantage in being released from this state of trial. They heard with attention, and a Swede, who was present, with tears in his eyes, replied, 'These are indeed sublime sentiments.' We had been so long detained at Helvoetsluys that our money grew short, but the captain said we should have what we wanted from him. However, we had enough to pay our passage and bear our expenses (except the hire of our chaise) to Colchester, which we reached almost penniless. Here I drew a bill and obtained money, and my companion, Sophia Hume, got enough to carry her to London. She had been to me a steady, affectionate and sympathizing companion." After visiting Ireland and many towns in England, Catherine Peyton went to London. She writes: " My spirit rejoiced that I was enabled to attend this meeting, and indeed I have seldom or ever attended the Yearly Meetings in London without peculiar edification." Very shortly afterwards she felt again called on to pursue her gospel labors. " As my eye was preserved to the Lord's service, He cared for those I had left for His name's sake, and brought me home in a better state of health than I had left it, notwithstanding I had travelled and labored exceedingly hard, having in 15 weeks attended 117 meetings, and travelled about 1230 miles, nearly the whole on horseback."

During the following winter, on returning from one of her journeys, C. P. was exposed to a terrific storm, of which she gives the following account: "The wind was very high, and when we came to the high uninclosed field-lands, nearly upon a level with the summit of Edge-hill, it was so extremely boisterous that I and the man who rode before me concluded it safest to alight, which we did under shelter of a short thorn hedge, probably planted to afford shelter to sheep. We saw a village, but had to cross the field to it. The man held the horse with one hand and I held by his other arm, but the wind was so violently strong that he rather dragged than led me, for I stooped very low, being unable to stand against it. We got to a poor house of entertainment, the covering of a building belonging to which was stripped off a little before we came, and we staid in it, not without fear, until the violence of the wind abated. I think this was the wind of which it was said, that none had been so high since Eddystone lighthouse was blown down, and our getting through it without hurt appeared providential."

During the following ten years she continued her diligent labors of love. In the year 1772, she married a Friend named William Phillips, who lived at Redruth in Cornwall. The first journey of Catherine Peyton in her Saviour's service was to Wales, in 1749. William Phillips was at that time visiting some relations at Swansea, and her ministry was instrumental in producing a deep religious impression on his mind. Before going to her new home, meetings were appointed in differ-

ent towns. "but the time," C. Phillips writes, "for holding the Circular Meeting for the western counties approaching, and it being to be held this year in Cornwall, my husband was earnest to get home. Soon after, I found a concern to appoint a meeting at the place called St. Agnes, a town on the north sea coast. Near this place the people were addicted to the barbarous custom of plundering vessels wrecked upon the coast. Abundance of people collected, so that we were obliged to hold the meeting in the street, which was a remarkably quiet, solemn opportunity. Many of the wreckers were supposed to be present, and I had to reprove the practice very closely, which might be supposed to have present effect, for the people exerted themselves to save the cargo of the next vessel that was wrecked. I staid at and about home until near the time of the Yearly Meeting at Bristol, in 1773." Early in the following year, Catherine Phillips had a very long and severe illness, which greatly prostrated her strength. After many other religious labors, she thought it right, in 1776, once more to visit the Friends residing in Ireland. She writes: "The Half-yearly Meeting at Dublin was large, and signally favored with an awakening and searching visitation, and I was so helped therein that many of my friends who had been with me in former services in that nation rejoiced that the Heavenly Master had again sent me to see how they fared. I write these remarks in reverence and thankfulness to the great putter forth and qualifier for the service He appoints; who, to keep the minds of those whom He favors humble, permits them to be tried with hidden exercises. This was my case through the course of this journey, wherein the spring of gospel ministry was largely opened, and I often appeared to my friends as if clothed with a royal robe, though underneath I was girded as with sackcloth." After C. P.'s return from Ireland, she staid at home for about ten months, the longest time she had remained in one place since her first visit to Wales, 28 years before. "I do not mention this," she says, "as thinking much of my services, for although it has been my lot to be more constantly employed than many others of my fellow-laborers, I can truly say that I frequently look upon myself as an unprofitable servant. I feelingly acknowledge that what I am that is acceptable to the Lord, or honorable in His house, I am through His grace." In the summer of 1777, after attending various meetings, "we proceeded," writes C. P., "to Bewdley, where the Circular Yearly Meeting was to be held. At the meeting for Ministers and Elders I had something to impart, but in so low a voice as painfully to affect my friends, who might reasonably conclude it probable that my strength was so exhausted as that I should not long be capable of public labor in the church; and indeed my own feelings of general weakness coincided with that apprehension. But in the course of the public meetings the Lord's power was wonderfully manifested in strengthening me for service to the admiration of all who had seen my extreme weakness, and to my own also. Indeed, with humble gratitude I may acknowledge that it appeared miraculous, for I do not know whether I was ever able to speak with greater strength of voice and sentiment than in the last meeting, so that, although the booth was very large and crowded, I believe all might hear, and to the praise of the Great Name be it commemorated that His power was signally over the meeting. This extraordinary manifestation of favor tended to strengthen my mind, which, for a long time, had been sorely exercised with many fears." C. Phillips alludes to their quiet being disturbed in 1779 by an alarm "of the French and Spanish fleets being off Falmouth. What their design was could not be known, but there they lay for some days, the wind not permitting them to go up the Channel, and. as they did not attempt to land, it was conjectured that their hostile views were toward Plymouth and the King's dock near that place. Soon after they had sailed up the Channel, being in our week-day meeting, with my mind retired to the Lord under an exercise on account of the intended mischief, it ran through it: He sent forth lightnings and scattered them. I think, as we returned home from meeting, the wind was rising; the sky soon lowered and a terrible storm gathered and discharged itself with fierce lightning, tremendous thunder and violent rain, which continued, more or less, through great part of the night, and indeed the thunder until the next evening. The fleets were, by the time the storm began, near Plymouth, and we heard that the commanders had deliberated about the business they had in view; but the Lord who holdeth the winds in His fists, discharged against them His terrible artillery so powerfully as to prevent their designs, and obliged them to sheer off from our coasts in a shattered state. O! what frequent occasious have Britons to praise the Lord for His mercy and wonderful interference in their favor! But alas! though in words they acknowledge it, the generality of them are not concerned to make those returns he is calling for. I mention here a remark of a sensible inhabitant of the town of Helston, upon this signal and memorable storm, so favorable to this nation. He told me that seeing it gathering, and having people at work on his harvest, he hastened to direct their labors. As he went he made his

observation on the wind, &c., and I think he said that such was the confusion of the elements that he could not say from what point the wind blew, and he said in his mind, 'This is no natural storm.'"

In 1785, William Phillips died suddenly. "We had lived together," writes his widow, "in the endearing connection of marriage somewhat more than 13 years, after a friendship of about three and twenty. The tie of natural affection betwixt us was strong, arising from a similarity of sentiments, which was strengthened by an infinitely higher connection." He was an affectionately tender husband. Ah, me! how shall I delineate this part of his character? His experience in the spirituality of religion was deeper than even some of his friends might conceive, as it was sometimes concealed under the veil of cheerfulness, or secreted through his aversion to make any ostentatious show of it." Catherine Phillips outlived her husband for about nine years; during the greater part of this time a complete invalid, and very helpless from the contracted state of her joints, caused probably by repeated falls from horseback and many hardships in former days. She died in the 68th year of her age, one of her last remarks being, "I am thankful that I feel no cloud."

It is evident that Catherine Phillips' path through life was not an easy one, yet was she spared the sufferings of those who make the narrow way a stony path by their own self-will. She acted "not by constraint but willingly" with the "freedom of a spirit which loves the rule under which it lives;" and we doubt not that she realized that "it is a blessed thing to be immediately under the guidance of God's hand, cost what it may."

To the obedient follower of the Heavenly Shepherd the promise is still as sure as when spoken by the Apostle Paul, eighteen hundred years ago, "My God shall supply all your need according to His riches in glory by Christ Jesus." F. A. B.

*Truro, England.*

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For Friends' Review.

## *Extract from the Farewell Address to the Graduating Class of Haverford College, 4th mo. 9th, 1872.*

BY PROF. HENRY HARTSHORNE, M.D.

When, placing myself as nearly as possible at your stand-point, I look back upon your four college years and ask, "What has been their best fruit?" I am not sure that your answer and mine will be the same. On one thing all will agree: you have learned to remember more, to calculate farther, to judge more soundly, and to compose with more ease and fitness of expression. Your faculties have acquired capacity for work considerably beyond what they possessed four years ago. But what else? What have you best learned? What mental acquisition, over and above mere capacity, is to you now worth the most? I cannot answer for every mind, but that which I hope has gained strength with every one, and which, if so, I hold to be worth the most of all, is a deep, reverent and abiding valuation of the truth of that which is true, and of the right of that which is right. The love of truth—what an acquisition is that to those who rightly apprehend it! We can conceive a mind, shut up in a deeper darkness than that of Caspar Hauser's cell, in which the question, "What is truth?" meets with no answer at all. We can conceive, because we know such, of other minds, in which its utterance awakens a voice as of

> An infant crying in the night;
> An infant crying for the light,
> And with no language but a cry.

But, to the educated man of the present century, I am not rash enough or ignorant enough to say that the answer to that most momentous of all questions is or can be always the same. It is far from being so. We have heard answers, some of us, or read them, from men who speak from the pinnacles of literature, with voices made musical by classical refinement, that would reverse the task of Orpheus and lead us down to Hades. We have heard men of large pretensions and high position in the world of science, cry aloud, with a more than Papal claim to infallibility upon all subjects, "All that we know is, nothing can be known." Yet, *what is truth?* Ask yourselves. Have you not, in your own minds to-day, enough to live upon, very much better than that nihilism? Look above; is that not a wonderful canopy?

> Look, how the floor of heaven
> Is thick inlaid with patines of bright gold!
> There's not the smallest orb which thou beholdest
> But in its motion like an angel sings,
> Still quiring to the young-eyed cherubim.

Look around you, any day when the sun shines; even without the instruments of science, all can behold beauty most consummate; the resource and copy, often the despair of art. With those instruments, new worlds yet open before us, all full of beauty, order, adaptation and harmony. Take thought of any of your studies. Is it not true that Homer sang, and Socrates taught, that Demosthenes thundered with patriotic speech, and that, in the forum of Rome, "the eloquent air breathed, burned with Cicero?" And, being true, is it not glorious? So it is also that all history teems with the light of martyr-fires; that men have given themselves up in all ages and countries, nay, in this very age and country of ours, as victims upon battle-

fields, for what? Sometimes, indeed far too often, for their own wild self-seeking lust of gain or glory, but many times also, for the right, as they have apprehended it; for home, for country, for their faith. Men have died many a time, at the block, the stake and the gallows, for the truth; dare any to say, then, that there is no truth?

It seems a folly even to express such a question. But my reason for it is that the most plausible and popular of all systems of error now prevalent among educated men is that which has been honored unduly by the title of the "philosophy of nescience." Science and nescience; utter incompatibility, and unbounded audacity. Thus much we will know, and pride ourselves in the knowledge; but more and other than this we will not know, and no man shall persuade us to credit him with knowledge beyond our own. If it surprise you that I should choose this hour to mention such a theme, believe me that it is with sadness. I know how some young men, with opportunities as good as yours, and with abilities as bright as the best of you, have sold their birthright for so poor a pottage as this; and many tears may it cost them before it is regained.

Most earnestly may I then urge upon every one of you to cherish the love of truth. Hardly need it be said in the present company, that this does not mean the love of dogma. I believe it to be right to encourage in every one the most fearless freedom of truth-seeking thought. Perfect love of truth casts out all fear. If any man brings to me a fact, proving it fully to be the fact, I accept it as that upon which the stamp of truth is itself the image and superscription of God. No matter how many base counterfeits are palmed upon the world; all that is genuine belongs to His treasury, and is to be rendered in tribute to Him as the Maker of all. Changing our figure of speech, we are no more to regard the temple of religion as only a place of refuge from the attacks of infidels and sceptics; we are to go out and claim the whole "cosmos" as the temple of the Infinite, in the name of Him "by whom He made the worlds, and without whom was not anything made that was made."

What are we afraid of in the science of to-day? Is it the antiquity of man? This remains to be as yet a quite open question. More alarming to the timid of fifty years ago was the antiquity of the globe, as then shown by geologists. Is it the relation of man to nature, to the rest of the animated creation? Already Wallace, the foremost associate of Darwin, proclaims his deliberate conviction that the type of man could never have arisen by mere unguided natural selection. Already we see the mists of "Darwinism" clearing away from the Scriptural and natural truth of the doctrine of evolution, by which, recognizing Divine power from the beginning to the end, we shall see that not only we but all things are fearfully and wonderfully made, even those that were begun "in the lowest parts of the earth." That in His book all are written, that in continuance were fashioned even when there was yet none of them. Is it Biblical criticism? What does Tischendorf think of this? These are some of his words: "No single work of ancient Greek classical literature can command three such original witnesses as the Sinaitic, Vatican, and Alexandrine manuscripts, to the integrity and accuracy of its text. That they are available in the case of a book which is at once the most sacred and the most important in the world, is surely matter for the deepest thankfulness to God."

Upon these topics very much has been already said to you during your studies at Haverford. But I could not part with you now without endeavoring to place a final emphasis upon some of those principles which I hope may guide your thoughts in the continued pursuit of truth.

An unbeliever said to me not long since: "Prove the existence of God and I will then listen to what more you have to say about the truth of the Bible." So this is a real alternative: either Atheism or revelation. God cannot, will not be hidden forever from us behind the silences, the immensities, the eternities, of which Carlyle and others have written. He will not be the unknown always, though He will choose, He has chosen, his own way of making Himself known. And, as no existing asserted revelation deserves a moment's regard, as such, except Christianity, we have this further alternative: either Atheism or the Gospel of Christ. What momentous consequences attend the choice between these! No indifferent attitude is safe, if it be even possible, for all indifference is treason to Him to whose truth and love the whole loyalty of our being is due. Have you then decided this?

If you have, you have seen how truth involves or demands action in the spiritual and moral as well as in the intellectual sphere. It was well said by the poet:—

> To thine own self be true;
> Then can'st thou not be false to any man.

But, if we put with, or rather before this, the words, "Whosoever will save his life, shall lose it; but whosoever will lose his life for My sake, shall save it," we find a yet higher truthfulness. The First Commandment, which enjoins truth toward God, making sure the Second, then on these hang all the rest. I do not wish to prolong this homily; but if there be any earnestness with which I can

impress upon you the burden of my mind during these closing words, I would urge upon you to be true, to be real in all your actions as well as in your thoughts; cherish a large charity (we all need it) for the weakness of our common human nature; but abhor all shams, in high or in low places, wherever they may be. Two great weapons of evil the devil chiefly uses in this world—deceit and malignity, and they most commonly go together. Self-deceit is one of his favorite temptations: the anæsthesia of conscience, making possible and easy all the robbery of our peace. May you, most fervently, beware of it.

Some of you have been born in, and all have been here made acquainted with, a community of an altogether exceptional position in Christendom—our Society of Friends. Against two possible mistakes let me advise especially those of you who are members of it; neglect of its history and of its claim to be the most nearly right of all denominations, on the one hand, and, on the other, the acceptance of it and its usages on merely traditional grounds. Candid historians, like the Chevalier von Bunsen, have admitted the reality of the reform upon the reformation, brought in through George Fox and his associates. Two hundred years more may pass before the magnitude of this culmination of Protestantism will be rightly appreciated, unless before that time all Protestantism shall have assimilated itself to its principles. A very grave question for us of this and of the next generation will be, whether the Society of Friends of to-day and to-morrow shall promote or hinder the advancement of those principles of primitive Christianity revived, for which thousands have been as ready to die as to live, and to which tens of thousands of converts were called together in the first half century of their promulgation. I commit this subject to your honest and careful reflection; it will prove to be worthy of all the thought you will give to it.

But you are hastening now towards an entrance into the busy world, which to you is full of inviting prospects. I would say or do nothing to obscure one genuine ray of light over any of these. Of this let me assure you, since years of varied experience, beginning very much like your own, enable me to declare it—there is much more in life, of both good and evil, than you can now expect; more joy in love, more pain in disappointment, more darkness in remorse, more peace in the restoration of faith, than any of you can imagine. O! that you may enter upon the use and enjoyment of the gifts of Providence under the crowning gifts of Grace—

Dowered with the hate of hate, the scorn of scorn,
The love of love!

From the Monthly Record.

## TO THE TEACHERS IN THE SABBATH SCHOOLS OF GREAT BRITAIN AND IRELAND.

*Dear Fellow Workers.*—We have lately been much occupied in contemplating the horrors and sinfulness of war, and have been led seriously to consider whether there is not a duty owing by Sabbath-school teachers to their scholars in connection therewith.

In the important work of pointing out to the young the dangers and difficulties which beset their paths, should we not take our stand on the doctrines and teachings of our Lord and Saviour Jesus Christ, as set forth in Holy Scripture? What can be more plain and explicit than His own words—"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies." And His conduct under the greatest provocation was in harmony with this teaching, when he refused to sanction resistance, saying to Peter —"Put up thy sword into the sheath," and He healed the wound that had been inflicted. Again, how remarkable is the testimony which He bore before Pilate—"If my kingdom were of this world, then would my servants fight, * * * * but now is my kingdom not from hence."

Ought we then, with such words as these for our guidance, to countenance the terrible scenes and horrors of war? We think not. And we would invite you, dear fellow-workers, in a spirit of Christian love, prayerfully, to seek to know and to act up to your right position on this important subject. For we do feel that the teacher of a Sabbath-school has many opportunities for promoting the cause of peace, by setting forth to the young under his care the falsity of the popular and so called patriotic views, on the subject of National Defences and Military preparations.

May we then, one and all, unite together in prayer for wisdom and ability, to promote by all the means in our power the peaceable kingdom of Christ upon earth, under which it has been foretold that "men shall learn war no more."

Signed on behalf of
THE LONDON UNION OF FRIENDS' FIRST-DAY SCHOOLS AND MISSIONS,
J. HINGSTON FOX,
*Honorary Secretary.*

*London, 11th of 6th Month*, 1872.

## PRISON REFORM.

At the final meeting of the International Prison Congress, in London, the report of the Executive Committee was adopted. Recognizing as the fundamental fact that the protection of society was the object for which penal codes existed, the Committee believed

that this protection was not only consistent with, but absolutely demanded the enunciation of the principle that the moral regeneration of the prisoners should be the primary aim of prison discipline. A progressive classification of prisoners should be adopted in all prisons. In the treatment of criminals all disciplinary punishments that inflict unnecessary pain or humiliation should be abolished. To impel a prisoner to self-exertion should be the aim of a system of prison discipline, which could never be truly reformatory unless it succeeded in gaining the will of the convict. Work, education and religion, were the three great forces on which prison administrators should rely. The prisoner on his discharge should be systematically aided to obtain employment, and to return permanently to the ranks of honest and productive industry. General education, the establishment of industrial and ragged schools, and of other institutions designed to save children not yet criminal, but in danger of becoming so, were pointed out as preventive agencies, and the influence of women in promoting such work was duly recognized. The systems of criminal statistics now in force stood in urgent need of revision, and for this purpose the Committee had taken upon itself to appoint a permanent international committee to communicate with the various Governments, and to draw up a uniform scheme of action.—*Exchange Paper.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 10, 1872.

Critical Times.—We have heard this expression sometimes applied to the present period in the Society of Friends; but is not *every* time critical in the church? "Now is the *crisis* (judgment) of this world,*" was a part of the utterance of our Lord when a voice from heaven had pronounced that He who had glorified his name would *also glorify it again.* Always must the church, and every member of it, be militant, until His coming to perfect its triumph. It is no new thing, then, for any company of believers to have trials upon the right hand and upon the left. May we not doubt, indeed, whether it be consistent with human infirmity for any *perfect* presentation, in outward form, of "the church" to be manifested? The invisible, universal church continues still to be a flock whose sheep are scattered in many folds, although with but one Shepherd.

*John xii. 31.

Amongst our members there are, now as ever, some causes for anxiety. True it is, that the one great ground-work of them all is individual unfaithfulness. But, besides this, there are also individual mistakes, and, sometimes, joint errors of judgment, involving many together. To apprehend these may be one step toward removing them. We would be very cautious about pronouncing upon such; and, most of all, should we deal with them in charity. But is it not a solemn truth that critical danger besets our Society now, in two ways especially? One, that of relying upon the Society itself, its past, its discipline, its usages, overmuch; —so as to withdraw the *wholeness* of our dependence upon Christ. The other, in escaping from this, of leaving that which was the vital element of early Quakerism, *immediate* dependence upon the *present* leadership of Christ, as the head of His church; the awaiting of His putting forth, in all our going in and out and finding pasture. Whenever this comes to be regarded as a mystical ideal, or an unnecessary limitation, human means of organization become, not, as they should be, divinely ordained and authorized instruments, but independent agents, aiming at service in their own way. Were nothing else at all attainable, (which seems to be the practical view of many Christians) we might rejoice in all such service; but a more excellent way has been shown us, confirmed by many noble and blessed examples.

If there be, then, any expression which may designate that which, at present, constitutes most of all the crisis in our Society, may it not be, the need, as against traditionalism on the one hand, and literalism (dependence upon the letter) on the other, of coming to the feet of Jesus Himself, *now* for *everything* in the church? As He said, "*Lo, I am with you alway*, even to the end of the world."

The Declaration of London Yearly Meeting's Committee.—We do not desire to dwell needlessly upon painful controversies. But when they unavoidably occur, it is a cause of thankfulness to know that the testimony of Truth is given forth clearly and without loss. So we believe it to be in the case of the London Committee's "Declara-

tion," addressed to Lancashire and Cheshire Quarterly Meeting, which is printed in full in our present number. Thus, from generation to generation, amidst all its infirmities and difficulties, the duty and privilege have been granted to the Society of Friends, of maintaining, without compromise, the vital truths of the Gospel. May it ever be so, against rationalism upon the one hand, and ritualism upon the other!

A WORD FOR PEACE.—Very timely appears to us the appeal, from the "London Union of Friends' First-day Schools and Missions" to the teachers of similar schools among other denominations, on behalf of the cause of peace among their pupils. If Christendom is ever to be disabused of the false idea that followers of Jesus can, rightly and consistently, take part in war, it would seem that it must be mainly through the young. In ordinary schools, much is often done to foster the war-spirit under the attractive guise of patriotism. Surely, in those schools which use the Scriptures as their text-book, His words ought to be ever remembered who said, "My kingdom is not of this world, *else would* my servants fight."

DIED.

STANLEY.—Of small pox, on the 23d of First mo., 1872, Milton Stanley, aged 25 years, and 17 days, son of Ira and Sarah Stanley; a member of Goshen Monthly Meeting, Ohio.

JESSUP.—At his residence, in Hendricks Co., Ind., on the 18th of Second month, 1871, Jesse Jessup, son of Timothy H. and Susanna Jessup, aged 41 years; a member of Fairfield Monthly Meeting.

JESSUP.—At the residence of her son, Timothy Jessup, in Hendricks Co., Ind., on the 10th of Fourth month, 1872, Susanna, widow of Timothy H. Jessup, aged nearly 83 years. She was one of the early settlers of that part of the State, and was a diligent laborer in developing every resource thereof, both physical and moral. She was a faithful mother in Israel, and had been a consistent member of Fairfield Monthly Meeting from its organization—about 47 years.

JESSUP.—At his residence, in Marion Co., Ind., on the 17th of Fifth month, 1872, Bazil Jessup, in his 72d year; one of the pioneers of the region, and a member of Fairfield Monthly Meeting. His end was peace.

KIRK.—On the 30th of Eleventh month, 1871, aged 9 years, Elmer E., only son of Allen T. and Lucinda Kirk, members of Duck Creek Monthly Meeting, Ind. He much loved the First-day school, which he had attended from the time he was old enough. He bore with remarkable patience a month of great suffering, and several times spoke of the prospect of death, saying he loved his Saviour. Two hours before his close, being asked if he felt that he was ready to die, he calmly answered "yes, that he was going to that beautiful home above."

THOMAS.—On the 9th of Fifth month, 1872, Anna L., wife of Isaac Thomas, and daughter of the late Robert Ladd, in her 61st year; a member and Elder of Short Creek Monthly Meeting, Ohio. She had for many years given evidence that her hopes were fixed on "the Rock of Ages," and though long afflicted, and for many months deprived of the power of speech, He in whom she trusted proved a present help in time of need, for truly her "last days were her best days."

WATKINS.—On the 18th of Sixth month, 1872, Robert J. Watkins, in the 59th year of his age; a member of Goshen Monthly Meeting, Ohio. He was a diligent attender and useful member of our religious meetings, and his voice was sometimes heard in public "for the testimony of Jesus Christ." During his last illness, he was preserved in remarkable calmness and peace.

WALKER.—In Winona, Ohio, on the 12th of Sixth month, 1872, of pulmonary consumption, Martha J., wife of Abel Walker, and daughter of James and Sarah V. Johnson, in the 34th year of her age; a member of New Garden Monthly Meeting. Though at times her suffering was great and seasons of conflict were hers, yet she gave a sweet assurance to her friends, that she was permitted, through the mercy of the Lord, to join the ransomed and redeemed of all generations, in singing praises to our God.

HENLEY.—In Richmond, Ind., on the 3d of Seventh month, 1872, Naomi B., wife of John Henley, in the 55th year of her age; a beloved member of White Water Monthly Meeting. She had been in feeble health for more than two years, and she felt that her sojourn here would in all probability be very short. She often spoke of her desire to be found ready, with oil in her vessel, and her lamp trimmed and burning, when the call should come. Her example in having her work done in the day-time, and in casting all her care on her Saviour, is worthy of our imitation. She manifested great concern for the poor and needy, and her tender words of advice and admonition will not soon be forgotten by her large circle of friends and acquaintances.

A GENERAL MEETING FOR WORSHIP will be held, under the authority of a Committee of New England Yearly Meeting, in connection with a Committee of Sandwich Quarterly Meeting, at New Bedford, commencing on Seventh-day, Eighth month 24th, 1872, at 10½ o'clock A.M. All who feel drawn to attend, will be welcomed without further invitation.

The Yearly and Quarterly Meeting's Committees will meet at Friends' meeting-house, on Spring St., on the evening previous, at 8 o'clock.

Those expecting to attend the meetings, are requested to address James B. Congdon, New Bedford, Mass.

By direction of the Committees,
WM. C. TABER,
CHAS. R. TUCKER.

*New Bedford, 8th mo. 4th*, 1872.

## CORRESPONDENCE.

MATAMORAS, MEXICO, 7th mo. 10th, 1872.

*Esteemed Friend, Wm. J. Allinson:*—It seems as though a tribute was due to the Friends who with energy and promptness have placed more than $200 at the disposal of

our tract work. The $50 from the First-day school in Philadelphia, and $50 more from that collected during New York Yearly Meeting will be immediately appropriated to issuing our peace paper in Spanish. We believe the facilities afforded us for issuing translations should be improved, and thus a great variety of choice tracts can be added to the scanty Spanish literature. Illustrated tracts for children we shall continue to order from New York until we get the few numbers widely circulated. Our *El Ramo de Olivo*, will cost about $5 per 1000 copies. Each number will contain as much matter as an ordinary 16 page tract. If Friends will continue to enable us to print 5000 copies we will have each number as well illustrated as the Boston *Angel of Peace*, and can use the same plates for children's tracts. The funds for *educating* poor Protestants' children, and for *aiding some to clothing* so they can come, are *at present our most pressing wants.* The press, so long delayed by scanty communication between here and New York, is daily expected at Brazos Santiago, the ship Arthur being now due. Truly thy Friend,

SAMUEL A. PURDIE.

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*To the Editor of Friends' Review:—*

In the report of R. L. Murray upon the contributions in aid of the mission of Samuel A. Purdie, I notice a credit to me of six dollars. It should be Friends' First day school, East Vassalboro', Maine. I was much interested in this article; though the contributions are not large, yet they are wide-spread, extending from Maine to Texas. If all the children in our First-day schools throughout our country would give a penny apiece, it might be a good work for them and largely aid our friend in disseminating those principles which breathe "peace on earth, and good will to men." Let us ever remember the saying of our holy Redeemer, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THOS. B. NICHOLS.

*East Vassalboro', 7th mo. 29th,* 1872.

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BACK CREEK, N. C., 7th mo. 29th, 1872.

*Wm. J. Allinson, Dear Friend:*—Under the auspices of the Committee of North Carolina Yearly Meeting of Friends, the "General Meeting" opened at this place on Sixth-day, the 26th ult. The sweet silence into which the meeting was soon introduced, was followed by vocal prayer for Divine assistance, which was mercifully vouchsafed. The afternoon session was also highly favored; the Gospel of life and salvation was preached with unction from the Holy One. Seventh-day the meeting was large and solemn, the spirit of supplication soon prevailed, and living testimonies to the power and efficacy of redeeming love were listened to with much interest, and many seeking souls were favored to partake of a crumb of the bread of life. A very interesting opportunity was had with the children on First-day morning, and the fore and afternoon meetings of that day were large and highly favored with the crowning presence of the Master of assemblies. Complete order and sobriety characterized the meeting throughout, from day to day, and we trust that after the multitude had eaten to the full, there was a concern on the part of many to gather up the fragments, that nothing so precious might be lost.

On behalf of the Committee,

ISHAM COX, *Clerk.*

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## THE USEFULNESS OF EARTHQUAKES.

BY RICHARD A PROCTOR.

(Concluded from page 799.)

But we have yet to consider the second principal cause of the wasting away of the land. The cause we have just been dealing with acts upon the shores or outlines of islands and continents; the one we have now to consider acts upon their interior. It will perhaps, hardly be supposed that the fall of rain upon the land could have any appreciable influence in the demolition of continents; but as a matter of fact, there are few causes to which geologists are disposed to ascribe more importance. The very fact that enormous deltas have been formed at the mouths of many rivers—in other words the actual growth of continents through the effects of rainfall—is a proof how largely this cause must tend to destroy and disintegrate the interiors of our continents. Dwelling on this point, Sir Charles Lyell presents the following remarkable illustration: "During a tour in Spain," he writes, "I was surprised to see a district of gently-undulating ground in Catalonia, consisting of red and gray sandstone, and in some parts of red marl, almost entirely denuded of herbage; while the roots of the pines, holm oaks, and some other trees were half exposed, as if the soil had been washed away by a flood. Such is the state of the forests, for example, between Oristo and Vich, and near San Lorenzo. But, being overtaken by a violent thunder-storm in the month of August, I saw the whole surface, even the highest levels of some flat-topped hills, streaming with mud, while on every declivity the devastation of torrents was terrific. The peculiarities in the physiognomy of the district were at once explained and I was taught that, in speculating on the greater effects which the direct action of rain may once have produced on the surface of

certain parts of England, we need not revert to periods when the heat of the climate was tropical."

Combining the effects of the sea's action upon the shores of continents, and of the action of rain upon their interior, and remembering that unless the process of demolition were checked in some way, each cause would act from year to year with new force—one through the effects of the gradual rise of the sea bed, and the other through the effects of the gradual increase of the surface of ocean exposed to the vaporizing action of the sun, which increase would necessarily increase the quantity of rain yearly precipitated on the land—we see the justice of the opinion expressed by Sir John Herschel, that, "had the primeval world been constructed as it now exists, time enough has elapsed, and force enough directed to that end has been in activity, *to have long ago destroyed every vestige of land.*"

We see, then, the necessity that exists for the action of some restorative or preservative force sufficient to counteract the effects of the continuous processes of destruction we have indicated above. If we consider, we shall see that the destructive forces owe their efficiency to their levelling action, that is, to their influence in reducing the solid part of the earth to the figure of a perfect sphere; therefore the form of force which is required to counteract them is one that shall tend to produce irregularities in the surface-contour of the earth. And it will be remarked that, although *upheaval* is the process which appears at first sight to be the only effectual remedy to the levelling action of rains and ocean-currents, yet the forcible depression of the earth's surface may prove in many instances yet more effective, since it may serve to reduce the sea-level in other places.

Now, the earth's subterranean forces serve to produce the very effects which are required in order to counteract the continual disintegration of the shores and interior parts of continents. In the first place, their action is not distributed with any approach to uniformity over different parts of the earth's crust, and therefore the figure they tend to give to the surface of that crust is not that of a perfect sphere. This, of itself, secures the uprising of some parts of the solid earth above the sea-level. But this is not all. On a comparison of the various effects due to the action of subterranean forces, it has been found that the forces of upheaval act (on the whole) more powerfully under continents, and especially under the shore-lines of continents, while the forces of depression act most powerfully (on the whole) under the bed of the ocean. It need hardly be said that whenever the earth is upheaved in one part, it must be depressed somewhere else. Not necessarily at the same instant, it should be remarked. The process of upheaval may be either momentarily accompanied by a corresponding process of depression, or the latter process may take place by a gradual action of the elastic powers of the earth's crust; but in one way or the other, the balance between upheaval and depression must be restored. Hence, if it can be shown that for the most part the forces of upheaval act underneath the land, it follows—though we may not be able to recognize the fact by obvious visible signs—that processes of depression are taking place underneath the ocean. Now, active volcanoes mark the centre of a district of upheaval, and nearly all volcanoes are found near the sea. It seems as if Nature had provided against the inroads of the ocean by seating the earth's upheaving forces just where they are most wanted.

Even in earthquake districts which have no active vent, the same law is found to prevail. It is supposed by the most eminent seismologists that earthquake regions around a volcano, and earthquake regions apparently disconnected from any outlet, differ only in this respect, that in the one case the subterranean forces have had sufficient power to produce the phenomena of eruption, while in the other they have not. In "earthquakes," says Humboldt, "we have evidence of a volcano-producing force; but such a force, as universally diffused as the internal heat of the globe, and proclaiming itself everywhere, rarely acts with sufficient energy to produce actual eruptive phenomena; and when it does so, it is only in isolated and particular places."

Of the influence of the earth's subterranean forces in altering the level of the land, we might quote many remarkable instances, but considerations of space compel us to confine ourselves to two or three. The slow processes of upheaval or depression may, perhaps, seem less immediately referable to subterranean action than those which are produced during the progress of an actual earthquake. We pass over, therefore, such phenomena as the gradual uprising of Sweden, the slow sinking of Greenland, and (still proceeding westward) the gradual uprising of Nova Scotia and the shores of Hudson's Bay. Remarkable and suggestive as these phenomena really are, and indisputable as the evidence is on which they rest, they will probably seem much less striking to our readers than those which we are now about to quote.

On the 19th of November, 1822, a widely-felt and destructive earthquake was experienced in Chili. On the next day, it was noticed for the first time that a broad line of sea-coast had been deserted by the sea for

more than one hundred miles. A large part of this tract was covered by shell-fish, which soon died, and exhaled the most offensive effluvia. Between the old low-water mark and the new one, the fishermen found burrowing shells, which they formerly had to search for amid the surf. Rocks some way out to sea which had formerly been covered, were now dry at half ebb-tide.

Careful measurements showed that the rise of the land was greater at some distance inshore than along the beach. The water-course of a mill about a mile inland from the sea had gained a fall of fourteen inches in little more than a hundred yards. At Valparaiso, the rise was three feet; at Quintero, four feet.

In February, 1835, and in November, 1837, a large tract of Chili was similarly shaken, a permanent rise of two feet following the former earthquake, and a rise of eight feet the latter.

The earthquake which took place at Cutch in 1819 is perhaps in some respects yet more remarkable. In this instance, phenomena of subsidence, as well as phenomena of upheaval, were witnessed. The estuary of the Indus, which had long been closed to navigation—being, in fact, only a foot deep at ebb-tide, and never more than six feet at flood—was deepened in parts to more than eighteen feet at low-water. The fort and village of Sindree were submerged, only the tops of houses and walls being visible above the water. But although this earthquake seemed thus to have a land-destroying instead of a land-creating effect, yet the instances of upheaval were, even in this case, far more remarkable than those of depression. "Immediately after the shock," says Sir Charles Lyell, "the inhabitants of Sindree saw at a distance of five miles and a half from their village, a long, elevated mound, where previously there had been a low and perfectly level plain. To this uplifted tract they gave the name of Ullah-Bund, or the 'Mound of God,' to distinguish it from several artificial dams previously thrown across the eastern arm of the Indus. It has been ascertained," he adds, "that this new-raised country is upward of fifty miles in length from east to west, running parallel to the line of subsidence which caused the grounds around Sindree to be flooded. The breadth of the elevation is conjectured to be in some parts sixteen miles, and its greatest ascertained height above the original level of the delta is ten feet—an elevation which appears to the eye to be very uniform throughout."—*Chambers' Journal.*

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Innocent minds are the least suspicious, and those who are the least apt to offend, easily forgive.—*Dillwyn's Reflections.*

For Friends' Review.

## LIVINGSTONE.

"The following account of the recent histor
of this long missing explorer, is from a la
number of *Nature:*

"Dr. Livingstone is one of those men, b
coming scarcer now in these nervous days
hurry and excitement, who do what they p
their hands to with all their might. H
went to Africa to discover certain regio
then unknown, and especially to determi
the extent and character of the great catc
ment basins on the eastern side of the cont
nent. His object was not solely, or eve
chiefly, the advancement of geographic
knowledge. In his eyes geography is only
means to an end. He hopes, through an e
tension of the knowledge of the interior
Africa, to call forth a spirit which may
the means of securing the great objects
his life—the extinction of the slave trad
and a permanent improvement in the cond
tion of the negro race.

"Some six years ago, Dr. Livingstone land
at the mouth of the Rovuma, and disappeare
from the knowledge of European seekers f
news. Then there came a wild report of h
murder, and staunch old Sir Roderick se
out an expedition, under Mr. Young, to La
Nyassa, which successfully performed i
mission, and gave us the assurance that t
report was false and that Livingstone w
alive. All this while the great traveller w
toiling steadily at his appointed task, ar
had completed the solution of one gre
geographical question, namely, that of t
northern limits of the basin of the Zambe
river. Another long period elapsed, and on
more a letter was received from Ujiji, on t
banks of Lake Tanganyika, announcing t
progress of the work. Having cleared
the problems relating to Lake Nyassa, Li
ingstone had ascended highlands which for
the water-parting between the Zambesi an
another great system of rivers and lakes
the north. He had been in a land where t
vegetation was saturated with moistu
—a land unlike all previously-conceiv
ideas of this part of Africa. The work w
beginning to tell upon him. He describ
himself as a mere "bag of bones." But
gave no sign of faltering in his purpos
His great discovery was not half achieve
and the time for rest was still distant. H
will was unsubdued; his life-work must
completed before he could turn aside to
refreshed; and thus he disappeared again.

"Years passed away—first one, then anoth
and another, and for a third time the anxie
of the country began to increase. For Br
ain still cares for and watches over her gre
sons. The indomitable yet unostentatio
resolution of this grand old man has touch

e heart of the nation to its very core. Sir oderick Murchison died in the full hope d expectation of soon receiving tidings of s friend. No truer nor more steadfast iend ever lived; and the news of Sir Rodick's death will be the saddest words that ivingstone has heard since he lost his brave ife in the wilds of the Zambesi. Then it egan to be felt that it would be wrong to ait any longer. Our patience was exhausted; an appeal was made to the country hich was warmly and munificently anwered; Lieut. Dawson left this country in ommand of a search expedition, reached anzibar, and proceeded without delay to ake preparations for his march into the inrior.

"The rest of the story must be gathered om the telegrams which have arrived from ombay and Aden within the present week. ews, it seems, came down to Zanzibar last ay that Livingstone was alive, that he had ached Kazeh, on the road between Lake anganyika and the coast; but that he deined to return home until his work was mpleted. In those years of enforced silence, ring which his letters had been intercepted y Arab slave-traders, he had been working ard. He had completed one more great disvery; but still the work was not all done, nd he would not come home. All honor to is man of iron will and unchanging purose!

"The second great discovery of Livingstone, nce he landed at the mouth of the Rovuma, more important, if possible, than the first. is first discovery was the north-eastern ater-parting of the Zambesi. His second, e tidings of which arrived by telegram st week, is the limits of the great basin of ake Tanganyika, and that a vast and seprate system intervened between the basins of e Nile and the Zambesi. The discovery of e basin of Tanganyika, extending from about ° to 10° S. latitude, and 27° to 39° E. longiude (or 700 miles long by about 450) is the st and not the least important of Livingone's discoveries. It would appear, from e telegram, that the great explorer traced e chain of lakes and the streams which owed from them, until he discovered that all e waters found their outlet in the Tanganika. He then, it would appear, visited the orthern end of the lake, and found that the ivers still flowed into it. The waters of the ake are fresh; and it is, therefore, to be inerred that the lake has an outlet. Livingtone now knows the southern, western, northrn and north-eastern sides of the lake. The outh-eastern side alone remains to be exlored, and there, if anywhere, the great utlet for its waters must be. That outlet nust be discovered and examined before Livingstone's great achievement is ended; and thither, therefore, he will now proceed.

* * * * *

"We now learn that Livingstone has reached Unyanyembeh, that stores are being sent up to him as rapidly as possible in charge of his son, and that he will march southward to explore this Ruaha or Lufiji river, this mighty outlet of the great system of waters that he has discovered, with its lofty cliffs and alleged natural tunnel. Thus, for a third time, all fears have been dispelled, again we get a glimpse of this true knight-errant, and again we find him steadfastly working at the task he set himself to do six years ago, and which he will not abandon until it is finished. This last section of his labors will comprise the completed discovery of the great basin of the Tanganyika, including the collection of accurate information respecting its limits, its varied climates, its productions and capabilities and people, its rivers and lakes, and its outlet to the Indian Ocean. The addition to geographical knowledge will be enormous, and we may well hope that this knowledge will be the means by which a new country will hereafter be opened to European enterprise, and the object of Livingstone's life be attained. If he dies in the midst of his discoveries he may well be envied, for a nobler and more glorious end can hardly be imagined. If, as we all hope and as is more likely, he is spared to return home, and perhaps to watch in his old age the progress of the mighty work which he is now initiating, he will receive a welcome from his countrymen such as few have experienced and fewer still have so justly earned."

A subsequent number of the same periodical (dated July 4th, 1872,) gives a description of the finding of Dr. Livingstone by Henry M. Stanley, an envoy of the New York *Herald*, at Ujiji, within sight of Tanganyika Lake. We take up the continuance of the narrative, as follows:

"Mr. Stanley's statement is that Dr. Livingstone appeared to be in remarkably good health, stout and strong, quite undismayed by all that he had gone through, and eager only to finish the task he had imposed upon himself.

"Dr. Livingstone's story of his adventure was to the following effect:—In March, 1866, he started from Zanzibar. The expedition which he led consisted of twelve Sepoys, nine Johanna men, seven liberated slaves, and two Zambesi men—in all thirty persons. At first Dr. Livingstone travelled along the left bank of the Rovuma River; but, as he pursued his way, his men began to grow disaffected and frightened, and, in spite of all his efforts to manage and keep them together, most of them left him and returned to their homes,

spreading everywhere the report of his death as a reason for their re-appearance there. In August, 1866, he arrived in the territory of Mponda, a chief who rules over a tribe living near the N'yassa Lake; and here Wikoteni, a *protégé* of the Doctor's, insisted upon being absolved from going any further. After resting for a short time in Mponda's ground, Dr. Livingstone proceeded to inspect the "heel" of the N'yassa Lake; and it was while carrying out this enterprise that the Johanna men, who had till now remained faithful, deserted him. In December, 1866, having collected a number of natives, Dr. Livingstone decided upon advancing in a northerly direction; and, in pursuance of this determination, he traversed the countries of Babisa, Bobembene, and Borunga, as well as the region of Londa.

"Approaching King Cazembe's territory, he crossed a thin stream called the Chambezi; here he found himself in great difficulty, being for a long time unable to discover to what the river belonged. The confusion which he experienced was greatly increased by the fact that Portuguese travellers had previously reported the existence of such a stream, and had asserted that it was a tributary of the great Zambesi river, having no connection whatever with the Nile. These statements Dr. Livingstone was disinclined to believe, and, determined to satisfy himself as to the rise and falling of the Chambezi, he made up his mind to devote himself to the task at once. From the beginning of 1867 to the middle of March, 1869, he traversed the banks of the mysterious stream, tracing it where it ran, correcting the errors of the Portuguese travellers, and proving conclusively that the Chambezi was not the head of the Zambesi river, as had been hitherto supposed. So constantly did he remain at this work, and so frequent were the inquiries which he made in every direction, that the natives, in astonishment at his persistence, supposed him to be insane; and their frequent remark was, "The man is mad; he must have water on the brain." Their ridicule had, however, no effect upon him, for he continued his work in spite of every opposition, and as the result of his labors in this region, coupled with his further researches, he has established conclusively (1) that the Portuguese Zambezi and the Chambezi are totally distinct streams; and (2) that the Chambezi is the head waters of the Nile. He found that starting from 11° south, the river Nile rolled on until it attained the extraordinary length of 2,600 miles."

* * * * *

"Leaving Ujiji in June, 1869, he pushed through the Uguhba country, and after fifteen days' march he came to Mamgema, which he found to be a virgin country, the interior c which seemed utterly unknown to anybody As he was about to proceed, however, he wa seized with an illness which at one time almos threatened to put an end to his exploration Ulcers formed on his feet, and for six wear months he was obliged to rest and wait. A soon as he had recovered he started off in northerly direction, and came shortly afte wards to a broad river called Lualaba, whic flowed in a northerly, westerly and southerl direction. Strongly suspecting that this rive was but a continuation of the Chambez which enters the Banguereolo, Luapula, an Muero Lakes, he retraced his steps to Lak Kamolondo, and thence working his way t lat. 4° south, and after a long and difficul journey, he found the point where the Lual ba and Chambezi joined, and proved them t be both one and the same river.

"He followed the course of the latter rive for several hundred miles, and had com within 180 miles of that part of the Nil which has already been traced, when the me he had with him mutinied, and deserted hin Having now neither stores nor followers, h was obliged to retire to Ujiji, weary an destitute. It was soon after this that M Stanley found him. In fact, the English ex plorer arrived at Ujiji on the 16th of Octobe 1871, and it was, as already stated, no late than the 3d of November when the America searcher made his entrance into Ujiji.

"On Nov. 20, Dr. Livingstone and M Stanley left Ujiji in company, and explore the northern end of Lake Tanganyika, con firming by a second inspection the observa tions which Dr. Livingstone had previousl made; and after 28 days thus pleasantl spent, they returned to Ujiji, and there passe Christmas day together. On December 2 they left for Unyanyembe, and, arrivin there, stayed together till March 14, when M Stanley, intrusted with letters from Dr. Liv ingstone, started for the coast, leaving the ex plorer to continue his searches for some tim longer.

"Dr. Livingstone states that he consider that he has yet two problems to solv in connection with the Nile. The firs the complete exploration of the remainin 180 miles which lie between the spo where he was compelled to turn back and th part already traced; and he should invest gate the truth of a report which has severa times reached him respecting four fountain which he has been told, supply a large vo ume of water to the Lualaba. To complet this task, Livingstone estimates that he wi require sixteen or eighteen months. M Stanley, however, is of the opinion that will occupy a longer period."

Letters have been, within a few days, r

eived in New York, by the proprietor of the *Herald* newspaper, by whom Stanley was sent ut. In one of them Dr. Livingstone con-eys his own estimate of the relative import-nce of the objects of his exploration, in the llowing words:

"If my disclosures regarding the terrible jijian slavery should lead to the suppres-on of the east coast slave-trade, I shall re-ard that as a greater matter by far than the escribing of all the Nile sources together."

### THE SUNFLOWER.

In the monthly report of the U. S. De-rtment of Agriculture, for last month, ention is made of the receipt from the Ag-cultural Society of the Argentine Republic, th a selection of valuable tree-seeds, of veral numbers of a publication, the gan of that society, containing statements d discussions on various subjects. "Among em," says the report, "is a curious article the sunflower, a plant in the cultivation which, for various economical purposes, an usual interest has recently been excited in is country. Its culture in the Argentine epublic is strongly urged from the following nsiderations: The flowers are said to afford es the best material for honey and wax; e petals are regarded as valuable for dye-g purposes; the seeds yield 50 per cent. of excellent cooking and illuminating oil, perior food for poultry, and food for cows, nich increases the production of milk; the ttom of the calyx resembles the artichoke, d can be used as food in the same way; e wood yields one per cent. of potash, hile common hard wood yields only one-th as much; the leaves are used as food r animals, and the bark, properly prepared, ords material for the manufacture of paper."

THE most dangerous persecutions are not ose which afflict the body, but those which mpt us to a violation of peace and a good nscience; for when those pleasing inmates e wilfully parted with, even outward afflic-ns press upon us with a double force, and e poor mind, like a vessel at sea that has lost th rudder and compass, seems left to the rt of the winds and waves.—*Dillwyn's Re-ctions.*

### ANSWERED.

Restless and unsatisfied,
"Of what use is Life?" I cried;
"All my wishes are denied.

"All my duties trivial seem;
I have energies I deem;
What I could be, oft I dream.

"Yet I cannot see my way
From this spot whereon I stay,
So Hope fadeth day by day."
* * * *

Then a voice was at my side:
"Let *My* conduct be thy guide."
('Twas *His* voice—*The Crucified!*)

"Law and Prophets to fulfil
Was My life devoted still,
For I came to do His will.

"What that will the Scripture saith,—
*Thirty* years of Nazareth,
*Three* years public work—then *Death!*

"Thirty years unknown I trod
Galilee's sequestered sod;
But my life was known to God.

"Daily work at Joseph's call,
Daily life with duties small,—
Yet I was the LORD OF ALL.

"And these hands, the world that made,
Cheerfully at lowliest trade
Wrought, and Joseph's will obeyed.

"When my public work began,
As a poor wayfaring man,
Passed I up and down the land.

"What My earthly meed? To be
Scorned by Scribe and Pharisee,
And to die upon the tree.

"Daughter, if thy life be true,
Thou a blessed work shalt do,
Though unseen to mortal view.

"I shall know it; I shall see
When, with willing heart and free,
Thou obedient art to Me.

"All thy quiet life I know,
For *I* planned it long ago;
Wouldst thou that it were not so?

"I have given all for thee,
Live thy quiet life for Me,
So it shall transfigured be."
* * *

Now on these sweet words I rest,
And have ceased my anxious quest,
For the Master knoweth best.

And hereafter, well I ween,
In God's light it shall be seen
Of what use this Life hath been.

A. O. M.

—*Friends' Quarterly Examiner.*

### *Quarterly Meetings in Eighth month*, 1872.

(*From New York Pocket Almanac.*)

| | | |
|---|---|---|
| 8th mo. | 1st. | Rhode Island, New England Y. M. |
| | | Purchase, New York Y.M. |
| | 3d | Alum Creek, Ohio Y.M. |
| | | Centre, Indiana Y.M. |
| | | Plainfield, Western Y.M. |
| | | Springdale, Iowa Y.M. |
| | 5th | Philadelphia, Philadelphia Y. M. |
| | 8th | Smithfield, New England Y. M. |
| | | Nine Partners, New York Y.M. |
| | | Abington, Philadelphia Y.M. |
| | | Salem, Ohio Y. M. |
| | 10th | Ferrisburg, New England Y.M. |
| | | Lost Creek, North Carolina Y.M. |
| | | Western, North Carolina Y.M. |
| | | Damascus, Ohio Y. M. |
| | | Walnut Ridge, Indiana Y. M. |
| | | Miami, Indiana Y.M. |
| | | White Lick, Western Y.M. |
| | | Vermilion, Western Y.M. |
| | | Salem, Iowa Y. M. |
| | | Lynn Grove, Iowa Y. M. |
| | | Bear Creek, Iowa Y. M. |
| | 13th | Concord, Philadelphia Y. M. |
| | 15th | Salem, New England Y.M. |

| | |
|---|---|
| 15th | Butternuts, New York Y.M. |
| | Salem, Philadelphia Y.M. |
| 16th | Caln, Philadelphia Y.M. |
| 17th | Friendsville, North Carolina Y. M. |
| | Contentnea, North Carolina Y. M. |
| | Short Creek, Ohio Y.M. |
| | West Branch, Indiana Y.M. |
| | Western, Western Y.M. |
| | Fairfield, Western Y.M. |
| | Pleasant Plain, Iowa Y.M. |
| 21st | Saratoga, New York Y.M. |
| 23d | Dover, New England Y.M. |
| | Western, Philadelphia Y.M. |
| 24th | New Garden, Indiana Y.M. |
| | Thorntown, Western Y. M. |
| | Bangor, Iowa Y. M. |
| | Oskaloosa, Iowa Y M. |
| 27th | Burlington, Philadelphia Y.M. |
| 29th | Bucks, Philadelphia Y. M. |
| 31st | Union, Western Y. M. |
| | Eastern, North Carolina Y. M. |
| | Springdale, Kansas Y. M. |

## SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 6th inst. have been received.

Great Britain.—On the 1st instant, while Prime Minister Gladstone, in company with the Chief Commissioner of Works and Buildings, was witnessing some experiments with gun-cotton in the garden attached to the Treasury building, a quantity of that article exploded prematurely, with a tremendous report. Contrary to the first apprehension, however, no person was injured, and the only damage sustained was the breaking of about 100 windows in the Treasury building.

The doubts which have been expressed, both in the press and elsewhere, as to the genuineness of the letters purporting to have been brought from Dr. Livingstone by H. M. Stanley, are now removed. The officials of the Foreign Office have formally acknowledged the receipt of a package containing letters, etc., from Dr. Livingstone; and Earl Granville himself certifies that he has inquired into the matter, and finds that the officer at the head of the consular and slave-trade department of the office has no doubt that the papers are genuine. The son of Dr. Livingstone also says that he has received from Stanley his father's diary, duly signed and sealed, and that the letters brought home are certainly his father's. Lieutenant Dawson, the chief of the English expedition sent out in search of Dr. Livingstone, which had left England before the first dispatch announcing Stanley's success was received, sailed from Zanzibar on his return to England, on the 21st of Fifth month, and is expected in London about the middle of next month. It is reported that he declared his intention of visiting New York before going to England, as he learned at Zanzibar that the object of the expedition had been already accomplished.

Several railway casualties having recently occurred, by which more than 20 lives were lost, Parliament has been asked to investigate the causes of the disasters and the general management of railroads with reference to the safety of passengers.

The Ballot bill has received the royal assent. The next election will be observed with special interest by many persons, as showing the effect of the bill on the constituencies.

France.—The President of the National Assembly, on the 3d inst., announced a recess of that body until the 11th of Eleventh month.

Freshets on the Garonne and other rivers in the south of France have caused great destruction of property.

Austria.—The prospects for the Universal Exhibition to be held in Vienna in 1873, are said to be very favorable. The building is making rapid progress. More than 15,000 Austrian exhibitors have announced their intention of taking part in the exhibition, and from Hungary alone have come 3,000 requests for admission. This largely exceeds the number of English and French exhibitors at either of the exhibitions of London and Paris respectively.

India.—Accounts in recent papers show that the heat has been excessive. At Allahabad the thermometer reached 115° and at Hyderabad 116° in the shade. Europeans could not venture out of doors after 9 A. M. Birds and small animals, it is said, would sometimes seek refuge within the houses.

Mexico.—The military authorities at Matamoras announced on the 1st inst. that a general amnesty had been proclaimed, embracing all persons engaged in the recent revolution, and restoring them to civil and political rights. The country in the neighborhood was represented as quiet at that time; the insurgents were laying down their arms and submitting to the government, which in order to assure peace was practising the utmost lenity. Gens. Trevino and Quiroga, of the revolutionary party, are said to have refused to accept the proffered amnesty, and Gen. Rocha, on behalf of the existing government, is preparing to take the field against them. Tula, in Tamaulipas, is still in the possession of the revolutionary party.

Central America.—A war is going on between San Salvador and Honduras. The town of Omoa, in the latter, being undefended, was occupied by troops of the former on the 15th ult., and the fortbelonging to it surrendered the next day. Mendenete, the Salvadorian commander, compelled the acting President of Honduras to nominate him as President, and the inauguration took place on the 17th. The real President is at another point, and is expected to attack Omoa.

Domestic.—A petition has been sent to the Legislature of Connecticut, signed by 174 of the convicts in the State Prison, urgently asking for a more rigid law to suppress the liquor traffic. Among other reasons, it gives the significant fact that three-fourths of the prisoners were sentenced for crimes committed under the influence of strong drink.

The Albany *Watchword and Patriot* states, on the authority of the census and internal revenue reports, that in the three States of Maine, Vermont, and Massachusetts, in which general liquor-selling is prohibited, with a population of 2,230,000, the liquor sold last year amounted to $43,022,000, while in the licensing States of New Jersey, Maryland, Rhode Island and Wisconsin, with 2,225,000 of population, the sales of liquor reached the amount of $137,082,000.

The statement of the public debt for the 1st inst. shows a total of debt less cash in the Treasury of $2,188,058,656.39, a decrease within the past month of $3,427,687.18. The Secretary of the Treasury has called for the redemption of the three per cent. temporary loan certificates to the following amount: $5000 certificates, numbered from 3950 to 4153 inclusive; $10,000 certificates from number 4396 to 4873 inclusive. Interest on them will cease on the 1st of next month, after which time they will be no longer available as a part of the lawful money reserve of any national bank.

# FRIENDS' REVIEW.

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### *A Testimony of Luton and Leighton Monthly Meeting, concerning* BENJAMIN SEEBOHM, *a Minister, deceased.*

Our late dear friend, Benjamin Seebohm, resided at Luton during only the last ten years of his life, and throughout that time was much confined to the house with broken health, yet so fresh and abiding is the remembrance of his cheerful and loving spirit, and of his earnest devotion to the service of our Lord and Saviour, that it becomes a labor of love, no less than a duty we owe to the church, to leave on record a brief testimony to his Christian life, character and labors. In so doing we desire in no wise to exalt the creature or praise the instrument, but rather to magnify Him who graciously used the instrument to further his own blessed purposes, realizing as we do, in measure, the words respecting some in the early church, recorded by the Apostle Paul, "And they glorified God in me."

Benjamin Seebohm was by birth a German, being a native of Friedensthal, near Pyrmont, in Hesse Waldeck. His parents were among the earliest members of a little company professing with Friends, gathered in that part of Germany through the instrumentality of Sarah Grubb, and afterwards of John Pemberton. His parents' character, but in particular the Christian self-denial of his mother, "her love to God, and her simple faith in Christ," exercised their due influence upon his heart, and led him in early life to approve, and to seek, "those things which are excellent and which accompany salvation."

In the year 1814, Stephen Grellet, then on a visit of Gospel love to Europe, was a guest for a short time with the Seebohm family at Pyrmont. That visit was made, under the Divine ordering, productive of rich results both to them and to the church. Benjamin Seebohm, at this time a lad of fifteen years of age, whilst lacking none of the high spirits and sprightliness of youth, had grown up a thoughtful boy; but though well acquainted with the strivings of good and evil within him, had not experienced that change of heart which alone brings peace to the soul. But now the Holy Spirit spoke through the mouth of the Lord's servant, and (to quote his own words,) "My soul bowed before the message of peace through Jesus Christ." Continued intercourse with Stephen Grellet, with whom he travelled for a short time as interpreter, tended to strengthen the faith of the young disciple; and a more extended journey, some months afterwards, in the same capacity, with Elizabeth Coggeshall, of New York, and Sarah Hustler, of Bradford, served further to confirm his religious life. "The one thing needful," he writes, "an abiding interest in the unsearchable riches of Christ, had become so much the main object of my pursuit, that everything else appeared of minor importance."

At the age of seventeen, Benjamin Seebohm settled in Bradford, and England became thenceforth his adopted country. The following extract, having reference to this period, is of much interest and value. He says:—

"My time being very much left to my own disposal, I gave myself up to the prayerful study of the Holy Scriptures, and the reading of the early journals of Friends as well as the history of the Society. It was my regular practice (continued through the greater part of my life) daily to retire to my chamber for the private perusal of the sacred writings and waiting upon God in meditation and prayer. To the benefits arising from this practice resolutely kept up, I attribute, under the Divine blessing, much of my preservation and growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

In 1821, being then in his twenty-third year, Benjamin Seebohm first spoke in meetings for worship, and it soon became evident to his friends that he was anointed by the Holy Spirit for that service. He was recorded a minister in 1824.

Seldom has it been the lot of any member of our religious Society to labor more abundantly in the ministry of the Gospel than did Benjamin Seebohm. Between the years 1824 and 1861 he received from Brighouse Monthly Meeting thirty certificates liberating him for service in every part of Great Britain and Ireland, and one for America, which visit extended over a period of nearly five years. In many of his earlier journeys he was accompanied by other Friends: the following names occur among his "companions in travel:"—Barbara Hoyland, John Hipsley, James Backhouse, Robert Jowett, William Dent, Joseph Fryer, Joseph Tatham, Robert Lindsay, and John Hodgkin.

In 1831 he had married Esther Wheeler, of Hitchin, who for thirty-three years was his beloved companion and true helpmeet, the sympathizing sharer of his joys and sorrows. Their union was a fellowship of heart and service, both of them having devoted themselves to the ministry of the Word many years before their marriage. In 1861 Benjamin and Esther Seebohm, with their daughter, removed to Luton. But not long did they continue an unbroken family. In 1863 his beloved daughter, but recently married, and in 1864 his tenderly attached wife, were removed by death. Under these afflictive dispensations his faith did not falter; with the Christian's hope he joyfully looked forward to meeting them in "a better country, that is, an heavenly," and still labored on, with all the energy which his declining strength would permit, in his Master's cause. Whilst a member of this Monthly Meeting he received certificates to visit Friends in the Midland and Eastern Counties, Devon and Cornwall, Lancashire and Cheshire, including the large meetings in Manchester and Liverpool. His last religious engagement of this kind consisted of interviews with the younger members of Luton Meeting at his own residence—times which are remembered by many with feelings of reverent and deep thankfulness. This service was completed in the autumn of 1870.

In consequence of a bronchial affection he was a close prisoner to his bed-room and sitting room during the whole of the succeeding winter and early spring, and his sufferings, at times great, were continuous, allowing but little rest of body. Yet his spirit seemed ever reposing in his Saviour's love, so that the spiritual atmosphere which those who had access to his room experienced was one of uninterrupted cheerfulness and peace. Just at the time when the Yearly Meeting for 1871 assembled, he was taken much worse, and it was evident that his end was at hand. A message from his dying-bed, expressive of his earnest desire that the Society might be preserved on the one sure foundation, "Jesus Christ, the same yesterday, and to-day, and forever," reached his friends toward the conclusion of the Yearly Meeting, and before it ended, his spirit had returned with joy to "God, who gave it."

The ministry of our late dear friend carried with it, from its earliest exercise, the evidence of Divine authority: it was eminently sound and scriptural, and was accompanied with a power and holy fervor peculiarly impressive and animating. His exposition of Christian doctrine was full and clear; but whilst careful, according to the grace granted him, to maintain, in their due proportion, the fundamental doctrines of the Faith, "Jesus Christ and Him crucified" was the theme which seemed ever present in his heart: "Him first, Him last, Him midst and without end."

The manner in which he entered into the perplexities and trials of the Christian traveller, plainly showed that he himself was well acquainted with the toils and dangers of the way. Not unfrequently was he chosen to be the bearer of a heavenly message to some individual soul. There are many of those among whom he has labored, both in Great Britain and America, who can thankfully look back to his ministrations as the means in God's providence, whereby many of their doubts and difficulties were removed, their faith strengthened, and their progress Zionward cheered.

But his Christian labors were by no means confined to the public assembly; he was frequently led to engage in the more private but important service of family visits. It was on such occasions, in his early years, that he had been made conscious of remarkable visitations of Divine Love; and to the very close of his life, both by precept and example, he expressed his sense of the rich blessings that a

tend such a labor, when entered upon in the fear of the Lord, and carried forward in humble reliance upon Him.

Whilst ever ready to give the right hand of fellowship to every true laborer in the good Master's cause, he was zealous to uphold and promulgate the distinguishing doctrines and practices of the religious Society of which he was a member. His appreciation of these may be gathered from the following extract from one of his letters :—

"I consider the Christian testimony of Friends to be the healthy outgrowth of a living principle, the genuine fruit of that faith in Christ which led our early Friends not only to love and adore their Saviour and their God, but earnestly to follow Him under the guidance of the Holy Spirit, as their perfect example, that the same mind might be in them which was in Him ; and thus like the early believers, they were made willing cheerfully to hazard even their lives for the name of the Lord Jesus. * * * Oh ! we do want to be brought back to that love of Christ which so powerfully constrained our ancient forefathers to devote themselves to his service ; which made them so greedy, not of filthy lucre, but of winning souls to Him. Oh ! that it might please the Lord to pour out His Spirit upon sons and daughters, young and old, and really to revive his own work amongst us, that we might love Him more and serve Him better ; thankfully and rejoicingly conscious of the greatness and the preciousness of the price which was paid for our redemption, when the Holy One, the only begotten of the Father, bowed his head upon the cross, and said, 'It is finished.'"

In his intercourse among men, the genial and the hopeful were marked features of his character, even under circumstances calculated deeply to depress ; and there was in his life abundant evidence that true religion brings no gloom, but is the only source of unfailing hope and rest to the soul ; as he remarked near the close of his life, "My days are already beyond the three-score years and ten, and if the strength is labor, there is no sorrow with it."

Our dear friend settled amongst us toward the close of life, when the toils and conflicts of the day were nearly over, and his sky was brightened with the calm and peaceful radiance of life's evening sun. It thus became our privilege to witness in him the maturer fruits of the Spirit, rather than the earlier growth in grace. Truly did his life exemplify those words of the Saviour, "He that believeth in Me, out of him shall flow rivers of living water."

From a richly-stored mind and a heart long subjected to the discipline of Christ, his conversation had a wide and elevating range, his penetration suiting it to the individual interest and instruction of those who were privileged to listen to it ; whilst his ministry seemed even more remarkable for its breadth of spiritual insight, manifesting the "fresh anointing" which fitted him for each successive occasion, and adapted his Gospel service to every variety of character and circumstance amongst his auditors.

In prayer, his approaches to the Father of Mercies were so near—so child like and reverential—that they often seemed, as it were, to take his friends with him to the "very gate of heaven." Coming boldly to the throne of grace through the Saviour whom he loved, he was enabled to claim in Him all the precious things promised to His adopted children, and with fervent spirit to ascribe to Him, who had loved him, and washed him in His own blood, glory and dominion forever and ever.

Benjamin Seebohm died at Luton on the 2nd of Sixth Month, 1871, and was interred at Hitchin on the 7th of the same month ; a minister about forty-seven years.

For Friends' Review.

## THE LABORS OF THE MORAVIANS AMONG THE INDIANS.

In a beautiful valley of the eastern part of Moravia, David Zeisberger was born in 1721. At school he distinguished himself by his talents and diligence, displaying a remarkable facility in acquiring different languages. He came to America in his 17th year. At Bethlehem he was, by Divine Grace, converted to God, and resolved to devote his life to the spread of the gospel among the Indian nations. To obtain a knowledge of Indian language he first went among the Mohawks, in New York. It was a time of great excitement, as war had broken out between the English and French. He was soon arrested, and charged with being a spy. Being brought before the Council and Governor, and his object inquired into, he informed them. The Governor asked him what use he intended to make of the language, when he replied, "We hope to get liberty to preach among the Indians the gospel of our crucified Saviour, and to declare to them what we have personally experienced of His grace in our hearts." The Governor demanded that he should swear allegiance to King George, but Zeisberger declined to take the oath, and on his refusal was sent to prison. Here he devoted his time to the study of the Mohawk, assisted by a fellow missionary confined with him. Both were content, and counted it a great honor to suffer for the Saviour's sake. Their cheerfulness deeply impressed many who visited them. After nearly six months' confinement, they were released, and returned to Bethlehem.

On the borders of the beautiful rivers Susquehanna and Lehigh a number of Indians had become Christian converts, and missions were established. To extend the gospel among the Six Nations, Zeisberger was now sent with John Cammerhoff. In the valley of Wyoming they met with savage warriors, who crowded round Cammerhoff and said, with anger, "What have you done to our brothers that they are so entirely different from us, and from what they used to be? What is this baptism that has made them turn from our feasts and dances, and shun all our ways?" Cammerhoff's response was a fervent discourse upon the atonement of Christ. This visit was not an encouraging one. Among the Senecas large quantities of rum had been distributed by the traders. Both men and women became drunk and infuriated, and the missionaries were forced to flee; but from the Council, at Onondaga, permission was obtained to return at a future time to learn their language.

Amid the horrors of savage warfare, the work of Zeisberger was not abandoned. On the Susquehanna the gospel was preached. At Machiwihilusing, while engaged in calling the Indians to repentance, and telling them of the free grace of Jesus Christ, he met with John Woolman. Divine love was shed over the meeting, and the latter prayed that the great work which Zeisberger had undertaken might be crowned with success.

One of the Indian preachers was converted, and told the Indians, "The Saviour has made me feel my misery and utterly depraved state. I used to preach to you; I imagined myself a good man; I did not know I was the greatest sinner among you all."

This meeting between the two missionaries, the Friend and the Moravian, is thus described in John Woolman's Journal. He says:

"For many years I felt love in my heart towards the natives of this land who dwell far back in the wilderness, whose ancestors were the owners and possessors of the land where we dwell." In conversing with some of the Indians who lived on the Susquehanna River, who were in Philadelphia, J. W. says, "I believed they were measurably acquainted with that Divine power which subjects the rough and froward will of the creature, and at times I felt inward drawings to visit their town called Wehaloosing."

In 1763, having the unity of Friends, he made preparation for the journey. The Indians on the Ohio and Alleghany, instigated by the French, were then at war with the English, and numbers of the frontier settlers were slain. J. W. says, "The thoughts of the journey were attended with unusual sadness, in which times my heart was frequently turned to the Lord, with inward breathings for His heavenly support, that I might not fail to follow Him wheresoever He might lead me." Being at a meeting about a week before he expected to set off, he was led to say, "Whatsoever befalls men while they live in pure obedience to God, as it certainly works for their good, so it may not be considered evil as relates to them. My heart was much tendered and great awfulness came over me." A few days afterward, at his own meeting, he says, "My heart being enlarged in love, I was led to speak on the care and protection of the Lord over His people, and to make mention of that passage where a band of Assyrians (II. Kings, vi., 17) endeavoring to take the prophet captive, were disappointed; and how the Psalmist said 'The angel of the Lord encampeth round about them that fear Him.'" Rumors of the fearful conflict on the Alleghany reaching Philadelphia, a conference of Friends was held, and information was sent to J. Woolman. He says, "My heart was turned to the Lord for heavenly instruction, and it was a humbling time to me! When I told my dear wife she appeared to be deeply concerned about it; but in a few hours' time my mind became settled in a belief that it was my duty to proceed on my journey, and she bore it with a good degree of resignation. In this conflict of spirit there were great searching of heart and strong cries to the Lord that no motion might be in the least degree attended to but that of the pure spirit of Truth."

He crossed the mountains of the Blue Ridge by the war-paths of the Indians, and pitched his tent on the banks of the Lehigh. "Near our tent," he says, "on the sides of large trees peeled for the purpose, were various representations of men going and returning from the wars, and of some killed in battle, this being a path heretofore used by warriors. As I walked about, viewing these Indian histories, which were painted mostly in red, but some in black, and thinking on the innumerable afflictions which the proud, fierce spirit produceth in the world; thinking on the toils and fatigues of warriors travelling over mountains and deserts; on their miseries and distresses when wounded, far from home, by their enemies; of their restless, unquiet state of mind who live in this spirit; and of the hatred which mutually grows up in the minds of the children of those nations engaged in war with each other; during these meditations, the desire to cherish the spirit of love and peace among these people arose very fresh in me."

As John Woolman approached the Susquehanna, news was brought by Indian runners that it was war with the English, and travel

ing appeared dangerous. He was brought nder painful exercise in the night, until, as e says, "The Lord my gracious Father was leased to give me quietness. I was again trengthened to commit my life into His eavenly hands."

J. W. and his companion reached Wehaposing after 17 days' journey. He says, The first Indian we saw was a woman of a nodest countenance, with a Bible, who, with harmonious voice, expressed her gladness t seeing us, having before heard of our comng." Soon after, they were invited into a ouse where about sixty had been gathered n silence. J. W. informed them of the naure of his visit, and showed his certificate, hich was explained to the Indians, and the Moravian bade him welcome. The Indians, nowing that J. W. and the Moravian were f different religious societies, offered to hold eetings at his request distinct from their ettled meetings. "But," J. W. says, "I ound a liberty in my heart to speak to the Moravian, and told him of the care I felt on ny mind for the good of these people; and hat I believed no ill effects would follow if I ometimes spoke in their meetings, when love ngaged me thereto, without calling them toether, at times when they did not meet of ourse; whereupon he expressed his good will owards my speaking at any time, all that I ound in my heart to say. That evening I vas at their meeting, where the pure gospel ove was felt to the tendering of some of our earts, and the interpreters endeavoring to cquaint the people with what I said in short entences, found some difficulty, as none of hem were quite perfect in the English and Delaware tongues, so they helped one anther and we labored along, Divine love atending.

"Afterwards, feeling my mind covered with he spirit of prayer, I told the interpreters hat I found it in my heart to pray to God, nd believed if I prayed aright he would ear me, and expressed my willingness for hem to omit interpreting, so our meeting nded with a degree of Divine love. One of he principal Indians, being very tender, poke to one of the interpreters, and I was fterwards told that he said in substance, 'I ove to feel where words come from.'" It appears that J. W. attended several meetings fter this in which the Moravian, and one of he Indians also spoke. He also felt the urrent of love run strong, and preached the gospel, part of the time without interpretation, when he says, "I believe the Holy Ghost wrought on some hearts to edification where all the words were not understood." Papunehang, the Indian above mentioned, expressed his thankfulness to God for the favors he had received that day, and prayed that He would continue to favor him with the same which he had experienced in that meeting. At the close of his visit, J. Woolman expressed his belief that a door remained open for the faithful disciples of Jesus Christ to labor among these people.

Christian bands of natives were formed who embraced the gospel of peace; but grievous trials awaited them. Exterminating warfare raged between the colonists and the warlike tribes. The peaceful converts, attacked by both, were compelled to leave their homes. A large number of them, accompanied by Zeisberger, were brought to Philadelphia for protection. Even there the ferocious mob threatened, and were scarcely restrained from attacking them, but the converts said among themselves, "Jesus was despised and rejected of men; what else can we expect? Jesus was buffeted and spit upon, yet he opened not his mouth; why should not we patiently bear these indignities?" Many Friends, as well as others, came forward to protect them, but it was thought most prudent for them to leave the city.* After many months of suffering, being repeatedly driven from one refuge to another, the way finally opened for their return to Machiwihilusing. Zeisberger was appointed resident missionary, with an assistant. They were desired "to study the Indian language, to train native assistants, to translate into Delaware all the most important parts of the Bible, and as many hymns as possible; to instil principles of peace into the hearts of the converts, so that in the event of another war they may conduct themselves as children of peace, and in the event of persecutions, may forgive their enemies, and leave their cause to the Judge of all the earth, who will do right; to educate the congregation in the idea that whatever nationalities it represents, and tribal distinctions it embraces, the Christian Indians are all one in the Lord Jesus Christ."

At a subsequent period the Christian Indians adopted statutes, among which were the following:

"We will know no other God, but the one only true God, who made us and all creatures, and came into this world to save sinners; to Him alone we will pray."

"We will rest from work on the Lord's day, and attend public service."

"We will honor father and mother, and when they grow old and needy, we will do for them what we can."

"We will not go to war, and will not buy anything of warriors taken in war."

*This was during what was called the "Paxton insurrection," which, from the fierce hatred of the border settlers of Pennsylvania to the Indians, had nearly involved the State in a civil war.

At two missionary settlements called Gnadenhütten and Schönbrunn remarkable experiences were felt among the Delawares. One said, "Why shall we not believe? The Word preached to us shows its power in our conversion." "Yes," added another, "as soon as I sought the Saviour with my whole heart, I found Him, and what I asked for, I received, and now I am daily growing happier, so that my heart sometimes burns with love like a flaming fire." A third exclaimed, "Heretofore I only heard, but now I believe, that my Creator became a man, and shed his precious blood for me, which cleanses me from all sin." "As for me," remarked old Abraham, "my soul is full of joy; Oh, how good to give one's self to the Saviour."

This religious interest spread to the Delaware Capital. Echpalawehund, a noted and influential chief who had spent Christmas at Schönbrunn, and carried away impressions which he could not shake off, determined to become a Christian. This caused a great sensation. The Delawares were not willing to lose so distinguished a man, and, in the first burst of their anger, talked of expelling Zeisberger and his coadjutors from their territory. Calmer reflection showed them the folly of such an attempt. The Christians constituted too powerful a party, hence they adopted a different policy. Having called a council to devise means that would prevent the further spread of Christianity, they fell upon the idea of a reformation, not through the agency of the white teachers, but in the power of their own united will. Drunkenness and games were prohibited; ardent spirits, wherever found, were to be destroyed. Six overseers of morals were appointed to enforce the new order of things, which was actually inaugurated by staving ten kegs of rum. Thus they hoped to lead lives as correct as those of Christians, and thus would neither chief, nor councillor, nor captain have an excuse to leave the town, and build his lodge at Schönbrunn or Gnadenhütten.

But Echpalawehund assured his countrymen that such efforts would be vain, and that faith in the Lord Jesus Christ must be the beginning of a genuine reformation. He was right. Their good intentions, like the fire of the council at which they had been adopted, flared for a little while and then lay a heap of dead embers. M.

(To be continued.)

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Many things, in the course of human life, are grievous, for want of rightly pondering this truth:—that if we needed them not, we should hardly meet with them; and if we do need them, we ought not to wish an exemption from them.—*Dillwyn's Reflections.*

## GOD'S OWNERSHIP OF THE SEA.

BY LEONARD SWAIN.

The Sea is His, and He made it.—*Psalm xcv*, 5.

The traveller who would speak of his experience in foreign lands, must begin with the sea. Especially is this the case if he would speak of his journey in its religious aspects and connections. For it is through the religion of the sea that he approaches those lands, and through it that he returns from them. God has spread this vast pavement of his temple between the hemispheres, so that he who sails to foreign shores must pay a double tribute to the Most High; for through this temple he has to carry his anticipations as he goes, and his memories when he returns. Nor can the mind of the traveller be so frivolous, or the objects of his journey so trivial, but that the shadows of this temple will make themselves felt upon him during the long days that he is passing beneath them on his outward, and then again on his homeward way. The sea speaks for God; and however eager the tourist may be to reach the strand that lies before him and enter upon the career of business or pleasure that awaits him, he must check his impatience during this long interval of approach, and listen to the voice with which Jehovah speaks to him as, horizon after horizon, he moves to his purpose along the aisles of God's mighty tabernacle of the deep.

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It is very natural, in looking at the ocean, and in travelling over its enormous breadth, to wonder why such an immense mass of water should have been created. When we think that three-fourths of the entire surface of the globe are covered by its waves, it seems to us like a vast disproportion. It is a common thing, in speaking of the sea, to call it "a waste of waters." It seems as if it were a mere desert, incapable of being turned to any profitable use, and as if it would have been much better were its vast hollows filled up with solid land, and its immeasurable area covered with fields and forests, waving with harvest and resounding with the noise of cities and the busy life of men.

But this is a mistake. Intead of being an incumbrance or a superfluity, the sea is as essential to the life of the world as the blood is to the life of the human body. Instead of being a waste and desert, it is the thing which keeps the earth itself from becoming a waste and desert. It is the world's fountain of life and health and beauty; and if it were taken away, the grass would perish from the mountains, the forests would crumble on the hills, the harvests would become powder on the plains, the continents would be one vast Sahara of frost and fire, and the solid globe itself, scarred and blasted on ev-

ery side, would swing in the heavens as silent and dead as on the first morning of creation.

1. Water is as indispensable to all life, whether vegetable or animal, as is the air itself. From the cedar on the mountains to the lichen that clings to the wall; from the mastodon that pastures on the forests to the animalcule that floats in the sunbeam; from the leviathan that heaves the sea into billows to the microscopic creatures that swarm a million in a single foam-drop; all alike depend for their existence on this single element, and must perish if it be withdrawn. But this element of water is supplied entirely by the sea. All the waters that are in the rivers, the lakes, the fountains, the vapors, the dew, the rain, the snow, come alike out of the ocean. It is a common impression that it is the flow of the rivers that fills the sea. It is a mistake. It is the flow of the sea that fills the rivers. The streams do not make the ocean, but the ocean makes the streams. We say that the rivers rise in the mountains and run to the sea; but the truer statement is, that the rivers rise in the sea and run to the mountains; and that their passage thence is only their homeward journey to the place from which they started. All the water of the rivers has once been in the clouds; and the clouds are but the condensation of the visible vapor that floats in the air; and all this vapor has been lifted into the air by the heat of the sun playing upon the ocean. Most persons have no impression of the *amount* of water which the ocean is continually pouring into the sky, and which the sky itself is sending down in showers to refresh the earth. If they were told that there is a river above the clouds equal in size to the Mississippi or the Amazon; that this river is drawn up out of the sea, more than a mile high; that it is always full of water, that it is more than twenty-five thousand miles in length, reaching clear round the globe, they would call it a very extravagant assertion. And yet not only is this assertion substantially true, but very much more than this is true. If all the waters in the sky were brought into one channel, they would make a stream more than fifty times as large as the Mississippi or the Amazon. How many rivers are there in the sky? Just as many as there are on earth. If they were not first in the sky, how could they be on earth? If it is the sky that keeps them full, then the sky must always have enough *to* keep them full; that is, it must always be pouring down into them just as much as they themselves are pouring down into the sea. It is computed that the water which falls from the clouds every year would cover the whole earth to the depth of five feet; that is, if the earth were a level plain, it would spread over it an ocean of water five feet deep, reaching around the whole globe. The sky, therefore, has not only a river of water, but a whole ocean of it. And it has all come out of the sea. The sea, therefore, is the great inexhaustible fountain which is continually pouring up into the sky precisely as many streams, and as large, as all the rivers of the world are pouring into it. It is this which keeps the ocean at the same level from year to year. If it were not sending off into the air precisely as much as it receives from the rivers, it would be continually rising on its shores, and would finally overflow all the lands of the earth.

And now if the sea is the real birthplace of the clouds and rivers, if out of it come all the rains and dews of heaven, then instead of being a waste and an incumbrance, it is a vast fountain of fruitfulness, and the nurse and mother of all the living. Out of its mighty breasts come the resources that feed and support all the population of the world. All cities, nations, and continents of men, all cattle and creeping things and flying fowl, all the insect races that people the air with their million tribes innumerable, all grasses and grains that yield food for man and for beast, all flowers that brighten the earth with beauty, all trees of the field and forest that shade the plains with their lowly drooping, or that lift their banners of glory against the sky as they march over a thousand hills—all these wait upon the sea, that they may receive their meat in due season. That which it gives them, they gather. It opens its hand, and they are filled with food. If it hides its face, they are troubled, their breath is taken away, they die and return to their dust.

Omnipresent and everywhere alike is this need and blessing of the sea. It is felt as truly in the centre of the continent, where, it may be, the rude inhabitant never heard of the ocean, as it is on the circumference of the wave-beaten shore. He is surrounded, every moment, by the presence and bounty of the sea. It is the sea that looks out upon him from every violet in his garden-bed; from every spire of grass that drops upon his passing feet the beaded dew of the morning; from the rustling ranks of the growing corn; from the bending grain that fills the arms of the reaper; from the juicy globes of gold and crimson that burn amongst the green orchard foliage; from his bursting presses and his barns that are filled with plenty; from the broad forehead of his cattle, and the rosy faces of his children; from the cool-dropping well at the door; from the brook that murmurs by its side, and from the elm and spreading maple that weave their protecting branches beneath the sun, and swing their breezy shadows over his habitation. It

is the sea that feeds him. It is the sea that clothes him. It is the sea that cools him with the summer cloud, and that warms him with the blazing fires of winter. He eats the sea, he drinks the sea, he wears the sea, he ploughs and sows and reaps the sea, he buys and sells the sea, and makes wealth for himself and his children out of its rolling waters, though he lives a thousand leagues away from the shore, and has never looked on its crested beauty or listened to its eternal anthem.

Thus the sea is not a waste and an incumbrance. Though it bears no harvests on its bosom, it yet sustains all the harvests of the world. Though a desert itself, it makes all the other wildernesses of the earth to bud and blossom as the rose. Though its own waters are salt and wormwood, so that it cannot be tasted, it makes all the clouds of heaven to drop with sweetness, opens springs in the valleys, and rivers among the hills, and fountains in all dry places, and gives drink to all the inhabitants of the earth.

2. A second use of the sea is to moderate the temperature of the world. A common method of warming houses in the winter is by the use of hot water. The water, being heated in the basement, is carried by iron pipes to the remotest parts of the building, where, parting with its warmth and becoming cooler and heavier, it flows back again to the boiler, to be heated anew, and so to pass round in the same circuit continuously. The advantage of this method is, that the heat can be carried to great distances, and in any direction, either laterally or vertically, so that apartments many hundred feet removed from the furnace can be warmed as well as if they were close at hand.

Precisely such an office is performed by the sea in warming the distant regions of the earth. The furnace is in the tropics. The ocean is the boiler. The vertical rays of the sun pour into it a heat that is almost like fire itself. The temperature of the sea is raised to eighty six degrees, and the water, swelling and rising in the same proportion, is compelled to seek its level by flowing off to the right and left of the equator. Flowing to the north, these waters are gathered into the Gulf Stream, which acts as a conducting pipe three thousand miles in length, and send them, with a velocity swifter than that of the Mississippi river, and with a volume that is greater by a thousand fold, to spread out their treasured heat over the North Atlantic, where the winds take it up into their breath, and blow it in gales of continual summer across the lands that border on the ocean. A similar current passes down the opposite side of the equator, and conveys towards the polar regions of the south a stream of heated water, which is sometimes known to be sixteen hundred miles in breadth. The effect of these currents in raising the temperature of the cold climates is almost incredible. They make Great Britain and France as warm as they would otherwise be if they were fifteen or twenty degrees nearer the equator. It is computed that if the amount of heat thus spread out over the Atlantic by the single influence of the Gulf Stream in one winter's day, were concentrated upon the atmosphere of France and Great Britain, it would be sufficient to raise the temperature of these two countries from the freezing point to the full heat of summer. It is also computed that the heat carried off every day from the Gulf of Mexico alone, by this agency, is "sufficient to raise mountains of iron from zero to the melting-point, and to keep in flow from thence a molten stream of metal greater in volume than the waters daily discharged by the Mississippi river." Thus a double purpose is served by these currents ; for while they convey the needed warmth to the colder regions, they bear away from the tropics that superfluous heat which, if it were allowed to remain, would render the whole line of the equator intolerable and uninhabitable. And this is not the whole of the process of mitigation. For while the warm currents of the tropics are flowing toward the poles, the cold currents of the icy latitudes are moving towards the equator. Immense trains of icebergs are borne down by these streams towards the flaming furnaces of the line, and so the fervors of the torrid zone are cooled and comforted by the frosty breath of the arctic and antarctic waters. Thus each region gives to the other what it has in excess, and receives from the other what it has in deficiency. The poles are warmed by the sun which does not reach the poles, and the tropics are cooled by the ice which cannot be formed within the tropics. If it were not for the sea, the entire belt of the tropics would be a desert of perpetual fire, and the entire polar regions would be a desert of perpetual frost. One third of the whole earth's surface would be unendurable with heat, another with cold, and only the remaining third would be fit for human habitation ; whereas now, under these tempering influences of the ocean, the whole width of the world, with few exceptions, is given to man for his dwelling ; and wherever he goes he finds a thousand forms of vegetable and animal life, which the same genial influence has made to wait upon him and be subservient to him. If we praise the ingenuity of man, who breaks the cold of winter by artificial heat, and that too by inventions which are themselves but a feeble and distant copy of what Nature has done before him on an infinitely grander scale, how should we admire the wisdom and goodness of him who

first *set* the great copy for man, and who makes the ocean itself an apparatus for storing up the heat of the vast tropical furnace, and sending thus all the softness and wealth of the garnered summer to the most distant quarters of the globe!

(To be continued.)


# FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 17, 1872.


UNDERVALUE NO GIFTS.—Religion implies the permanent adoption in our life of God's will—of "the same mind that was in Christ." Our will is not abolished, but its exercise takes a new direction—one of conformity to the Divine Will. This being the essence of true religion, it is interesting to notice the various means used for bringing it about. The affections, the emotions, the intellect, and the circumstances of our lives, are all pressed into the service by the vitalizing Spirit of God. Many have been brought to Christ through the affection which they have had for pious parents or friends. Others through strong excitement of emotion, as sympathy, sorrow, anxiety, fear, &c., have been led to the full surrender. In still another class, the choice of Christian faith has come through a clear intellectual convincement of its necessity, reasonableness and ultimate advantages.

Ministers are not all alike, though they be the Master's workmen. Some are peculiarly capable of arousing the emotions, whilst others are specially gifted in setting forth Divine truths with clearness and convincing power; and in others there is a happy conjunction of gifts which reach both the emotions and the judgment. There is also the ministration to particular spiritual conditions which may be called prophetic. The Church needs all these classes of ministers, and none of them should be undervalued. There is an unfortunate tendency in some Christians to think that whatever is not especially useful or agreeable to themselves, is of no service to any. Some dislike an emotional ministry, and speak slightingly of it because it does not meet their own needs and mental tendencies. Others equally dislike a doctrinal ministry. They say it has no *life* in it, and call it '*lecturing*.' But God is wiser than we and provides his fishermen with different baits, according to the kind of fish to be caught. He meets the varying needs of both saints and sinners by varying adaptation of ministry, and our duty and safety consist in getting all the good we can from all that we hear, and finding as little fault as possible with anything that benefits others.

THE CHURCH AT WORK.—We have read with interest an article in *Friends' Quarterly Examiner*, upon "Christian Work and Church Organization." This subject has attracted much attention of late among Friends in Great Britain as well as with us; naturally, with considerable diversity of views.

Some apprehend that, as the Religious Society of Friends must or should be from its very nature a working missionary body, there needs no addition to its organization for all occasions of religious service, at home or abroad; that, as George Fox and his contemporaries wrought abundantly among the poor in England, John Woolman among the Indians, Thomas Shillitoe in many foreign places, and Daniel Wheeler among the far off islands of the sea, so every rightly called ministration may find its place under the ordinary usages and regulations of the Society. Others (among them the author of the essay referred to above) are impressed with the individual nature of the impulse and command to do good; fearing a hampering effect from placing the whole work of Christian laborers under the constraint of a large body; urging that "the man is not for the church, but the church for the man; the work is not for the church, but the church for the work;" and, therefore, much private and organized work remains to be done by those qualified for it, over and above (and apart from) the regular ministrations of the church itself. Such outside work may be in "home missions," "foreign missions," Bible societies, Freedmen's, Indian Aid, and other kindred associations.

It is right, indeed needful, that Friends everywhere should weigh carefully the right and the wrong upon this question. We will venture at present but little further expression upon it. It seems probable that the safest and best ideal of a Yearly Meeting may be the simplest; that it should be considered

as in no sense the head of the body (which indeed, rightly regarded, it cannot be) but as a gathering representing *the body itself*, whose members have divers duties to perform, sometimes apart; but always in true unity and mutual dependence. Thus may its function be that of spiritual help, and moral, not compulsory constraint. It might prove cumbersome, for example, for an Indian Aid association or a Bible Society to await, at every step, the slow deliberation and action of Yearly Meeting assemblies. Yet the cordial approval and endorsement by the body of all such good works, and its advices, from time to time, concerning them, may do great good. This whole subject has been this year referred by London Yearly Meeting to a conference, from whose deliberations we may anticipate important results.

CHRISTIAN WORK AMONG THE INDIANS.—We present on another page the first part of a paper contributed by a valued correspondent on the Christian labors of the Moravian, David Zeisberger, a century ago among the Indians.

Now that the care of this race has been so wonderfully and providentially thrown upon the Christian societies of our land, it may be useful to look at the work in the past, and we believe that many hearts will unite in the prayer that the Lord of the harvest will send into this field more such laborers as David Zeisberger and John Woolman.

THE FRIENDS' QUARTERLY EXAMINER, No. XXIII. Seventh month, 1872, has been received. Its contents are as follows: *The Elementary Education Act; The Ideal of Mazzini; Time and Eternity; Fireside Meditations*, Nos. VI. and VII; *Christian Work and Church Organization; The Friends, Viewed through French Spectacles; Yearly Meetingana; Answered; The Sale and Use of Intoxicating Liquors; Jacopone Da Todi; John Crook; The Yearly Meeting of* 1872; *A few Words on Water Baptism and Revivalism; Mauritius to Madagascar*, Part II.; *Notices of Books Received.*

PUBLISHER'S NOTICE.—The present number closes the 25th volume, and the publisher must again urge speedy payment by subscribers who are still in arrears, and invite a general observance of our published terms, "Payable in advance."

## DIED.

LUPTON.—On 20th of 3d mo., 1872, Susannah, wife of Gideon Lupton, aged 70 years; a member of Rollin Monthly Meeting, Mich. For several years our dear friend was a great sufferer, but was an example of patience and humble resignation to the Divine will. She regarded her afflictions as blessings dispensed to her by a wise Providence, and was remarkable for her cheerfulness and entire trust in her Saviour. She was a wise counsellor, a sympathising friend, and those who visited her were often strengthened thereby. A few days before her death she was unable to converse, but her calm and peaceful countenance indicated that her Saviour was near to sustain her in that trying hour. She passed quietly away, and we humbly trust is safely enclosed in the haven of eternal rest.

HARTLEY.—On the 28th of Sixth mo., 1872, at the residence of her son, John Butler, Jr., Mary Hartley, widow of Jesse Hartley, in the 77th year of her age; a member of Damascus Monthly Meeting, Ohio. She was a constant attender of our religious meetings, even when her physical powers were much weakened and her speech impaired by paralysis. Her usual reply to the inquiries of friends was, "I am just waiting;" and as the close approached, the joys of Heaven evidently brightened before her.

VARNEY.—On the 27th of Seventh month, 1872, in Tonganoxie, Kan., Dr. Samuel B. Varney, in the 42d year of his age; a member of Tonganoxie Monthly Meeting. He died rejoicing in his Saviour.

HOBSON.—On the 24th of Seventh month, 1872, Thomas C., son of Benjamin and Sarah Ann Hobson, (the former deceased) aged 19 years and six months; a member of Damascus Monthly Meeting, Ohio. He was of an amiable and obliging disposition. With the hope of a glorious immortality he passed peacefully away.

### THE AUTUMN YEARLY MEETINGS.

Ohio Yearly Meeting, held this year at Damascus, Mahoning County, will commence with a meeting for worship on Fifth-day, 8th month 29th, at 10 A. M.; Yearly Meeting of Ministers and Elders the same day, at 3 P. M.; and the meeting for discipline on Sixth day, the 30th, at 10 A. M.

Iowa Yearly Meeting, at Oskaloosa, to commence with a meeting for worship on First-day, 9th month 1st.; meeting of Ministers and Elders the previous day, at 3 P. M., and that for discipline on Second day, the 2d, at 10 A. M.

Western Yearly Meeting at Plainfield, Ind., commencing on Sixth-day, 9th month 13th, at 10 A. M.; meeting of Ministers and Elders the day preceding, at 10 A. M.

Indiana Yearly Meeting at Richmond, Ind., beginning on Fourth-day, 10th month 2d, at 10 A. M.; that of Ministers and Elders the day preceding at 10 A. M.

Kansas Yearly Meeting is to be opened at Lawrence on Sixth-day, 10th month 11th; meeting of Ministers and Elders the day previous.

Baltimore Yearly Meeting, at Baltimore, commencing on Seventh-day, 10th month 19th, at 3 P. M., Yearly Meeting of Ministers and Elders at 10 A. M. the same day.

North Carolina Yearly Meeting at New Garden, Guilford County, on Sixth-day, 11th month 1st

Meeting of Ministers and Elders the previous day, also at New Garden, (instead of Deep River, as formerly)

## CORRESPONDENCE.

Mount Carmel, Va., 8th mo. 3d, 1872.

*Editor Friends' Review:*—Under a clear sense of our weakness, a few of the Yearly Meeting's Committee reached this place at the hour appointed, and found quite a concourse of worshippers assembled, and by the breaking of bread, the Master was pleased to manifest Himself unto us—clothing our minds with the spirit of prayer, affording strength to portray the true nature of worship under the Gospel dispensation, and the essential oneness of believers in Christ; the utter impossibility for the love of the world and the love of the Father to dwell at the same time in the same heart. First day, a large crowd assembled in commendable order, and were introduced into silent waiting before the Lord, when the fall of man, the promises of a Saviour, and the necessity of repentance toward God and faith toward our Lord Jesus Christ were earnestly dwelt upon, setting forth the blessings and privileges of the Christian under the new covenant, and the loving invitation of the Spirit and the Bride to every thirsty soul, to come to the waters and partake freely, was earnestly held forth, and the importance of an entire consecration to the will of God in all things, was feelingly pressed home to the hearts of the believers in Christ.

Second-day the meeting convened under the canopy of Heavenly love, and the blessed promises of the Gospel of Christ were impressively brought to bear upon the minds of many, and the meeting closed under a living sense of the loving kindness of our Father in Heaven.

On behalf of the Committee.

Isham Cox, *Clerk.*

(From the London Friend.)

BOOK NOTICE.

*Is Water Baptism an Institution of Christ?* By W. Blackley, M. A., late Vicar of Stanton. Hodder & Stoughton. (Pp. 87.)

The object of this valuable essay is to prove literally from Scripture that the rite of Water Baptism was neither instituted by Christ nor practiced by the Apostles. Our first impression, we confess, was not very favorable. In attempting to show that the baptism of Jesus was simply a part of His outward consecration to the ministry, as a fulfilment of the law, the author lays considerable stress on the time of seventy weeks prophesied of in Daniel. The mode of computing this period does not strike us as satisfactory, and the writer's rendering of the Saviour's last words, "Lo, I am with you always, even unto the end of the age," *i. e.* the half-week still to be accounted for in the seventy weeks, seems very much like bending facts to theory. When the writer, however, gets away from the tempting subject of prophecy, we can follow his arguments with much interest and satisfaction. He shows great command over his subject, and deals with it as if intent on the pursuit of truth alone. Every passage in the New Testament bearing upon the rite is examined separately, and elucidated by comparison with other passages, by fresh renderings of the original when called for, and by references to the works of both ancient and modern commentators. We cannot enter into a detailed notice of the writer's opinions now, but commend them to such of our readers as may wish to study the question for themselves.

The following are some of his conclusions which it would be well for the Church at large to endorse more thoroughly than it now does:—

"The religion of the Lord Jesus is a spiritual reality, independent of any rite or outward ceremony, justification or acceptance with God being attained by the exercise of Faith in Christ; and faith, where it is justifying, or saving, or of the operation of God, working by love and purifying the heart, proving the truthfulness of the teaching of the Lord Jesus, that the Father seeketh those to worship Him in spirit and in truth."

"That no profession of religion is of any avail in the sight of God, unless there is involved in it a change of heart and life, illustrative of the new creation spoken of in 2. Cor. v. 17, where a being in Christ is represented as causing old things to be passed away, and all things to become new."

"That the sacred writings show, while there is one (only one) baptism in the Christian system required of necessity for any one to be the subject of for final salvation, that that baptism is of a spiritual or inward nature, any and every one becoming the subject of it who repents of his sins, and relies alone on the Divine mercy for their pardon through the redemption that there is in Christ Jesus; and that this baptism is unconnected with either the sprinkling of an infant, or the immersion of an adult, the Word of God requiring neither the one mode nor the other, from male or female, young or old."

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It is not likely that any one, while in a disposition to injure another, can sincerely believe himself to be an object of Divine mercy.—*Dillwyn's Reflections.*

From the Gentleman's Magazine.

## THE POSSIBILITIES OF A COMETARY COLLISION.

BY JAMES CARPENTER.

A few weeks ago nervous Britain was thrown into a state of wild excitement by the announcement that a comet was on its way towards our system, and would encounter the earth full tilt on the 12th of the coming August. The statement came from sober Switzerland; it was reported to have been made upon the authority of an astronomer of high repute; there was in it some slight internal evidence of circumstantiality—enough to commend it to those not deeply versed in astronomic lore; and so, with that faith in astronomical predictions which the general accuracy of such forecast has inspired, the public, or a very large section of it, accepted the warning as reliable in so far as the actual encounter was concerned, and set itself wondering what might be the possible consequences of the threatened collision. According to their lights folks were reassured or doubted, or were alarmed, or were indifferent. Those who had learnt to regard comets as airy nothings treated the report with contempt; those who retained the ancient and classical dread of a bearded star were dispirited, and in some cases addressed themselves to astronomical authorities in the hope of receiving information *ex cathedrâ* to allay their fears. They were not disappointed; the authorities were enabled to contradict the alarming report on all its essential points, and to offer a feasible suggestion as to the harmless circumstances out of which, by enormous exaggeration, it had been concocted. The reasonable explanation was that the *canard* had been generated from the facts that the earth encounters a meteor stream on or about the date referred to and that meteors are in some manner allied to comets, perhaps very intimately, inasmuch as certain meteor streams have been discovered to occupy and course around the orbits of certain comets; and it has even been surmised that what is solid in a comet is merely a swarm of meteoric particles. In the actual case in question it is known that a comet which in itself passed in sight of us in the year 1862 has its path strewed with meteoric particles, as with *debris* that it has left behind it. The earth intersects this path every 11th of August, and some of these particles then plunge into our atmosphere, and are kindled into visibility, giving rise to the luminous meteors of that date, which have long been known in tradition-loving Ireland as St. Lawrence's fiery tears. So that on that critical date we do encounter *the trail* (not the tail, for comets do not trail their tails) of a comet—with what harmless consequences we all know; and it is conceivable that the report to which we have alluded grew out of some simple announcement of this circumstance. It may be suspected that since each year we cross the comet's path we may one day fall foul of the body itself: so we may, but it will not be this year, nor in the life-time of any who now reads these remarks, for the last approach was in the year 1862, and, since the comet's period of revolution round its vast orbit is 113 years, it will not come near us again till the year 1975, and the odds against the probability of an encounter even then are enormous.

We have, therefore, little to fear from that comet, though we do actually run across the path it traverses. But Kepler declared that space was as full of comets as the sea is of fishes; and, considering the infinity of space, his metaphor may not be so far overdrawn as, apart from this consideration, we might be disposed to regard it. Arago, indeed, endorsed the Keplerian assertion so far as to estimate that the number of cometary bodies which in their orbital journeys pass through the solar system amounts to over seventeen millions. Clearly this plenitude must induce some risk of an earth-and-comet collision, for we know of no provision of nature for warding off such an encounter, though we may suppose provisions to exist for rendering it innocuous if by any chance it should occur. But the chances of occurrence are feeble indeed. The illustrious French astronomer whose name we have just mentioned, calculated the probabilities of an encounter for a hypothetical comet a quarter the diameter of the earth in size, and supposed to approach the sun within the earth's orbit: and he found that the odds against the meeting were 281 millions to one. The assumed small diameter of the comet referred of course to the nucleus, or supposed solid part; the nebulous surrounding which commonly streams off to form the customary tail might have a vastly greater size, and the probabilities of encountering it would be correspondingly increased. But we may dismiss at once any apprehensions of danger from a swish of comet's caudal appendage, for there is little doubt that we have repeatedly received this, the latest instance having occurred but a few years ago. The great comet of 1861 is fully believed to have dragged his tail over us on Sunday, the 30th of June in that year, when we were only two-thirds the tail's length from the nucleus. This fact was first deduced by calculation, and it has received curious confirmation from observations that have subsequently come to hand; for an Australian observer, viewing the comet at a time corresponding to our afternoon (when it was night with him), saw the branches or side bounds

ries of the tail widen out; and on the same evening, a few hours later, two English observers saw the closing-up or the narrowing of the tail-cone; these effects being those which considerations of perspective would lead us to refer to an approach to us and a recedence from us. It is reasonable to conclude that the whole earth actually passed through, and was for a time enveloped by, the tail at about sunset on the day in question. We are not aware that any consequences injurious to man or appreciable by him followed from the encounter; we had not even a trace of anything similar to the dry fogs of 1783 and 1831, which were at one time regarded as due to cometary exhalations gathered in some such conflict as that here alluded to.

Arago was not the only astronomer who had the curiosity to compute the probabilities or the improbabilities of a cometary collision. Olbers made a somewhat similar calculation, taking for granted that every year two comets come within the sphere which coalesces with the earth's orbit, and assuming the comets to have an average diameter of one-fifth that of the earth; and he arrived at the conclusion that our globe would collide with one such wanderer once in the course of 219 millions of years. He went so far as to point out that the most likely comet to run into us was the famous little one known as Encke's, which visits our skies every three-and-a-quarter years.

Small as is the chance of a collision, it nevertheless exists; and in the face of the possibility speculative philosophers have not hesitated to credit a comet with causing some of the convulsions that have in remote ages so distorted and overturned the surface of the earth.

(Conclusion next week.)

## DOING IT.

BY THEODORE L. CUYLER.

"Whatsoever he saith to you, *do it.*" This command of the mother of Jesus to the servants at the wedding-feast in Cana of Galilee, is a condensed motto for the Christian life. No better injunction can be given to every sincere seeker after salvation. Awakened sinners are often perplexed as to the steps they ought to take, and as to what God requires of them. The first duty that must be pressed upon them is—unconditional surrender to Christ. *Obedience* is the very essence of true religion. To *obey Christ* is the primal duty of every man or woman who would enter into the kingdom of heaven. This has a wide sweep, and really includes all that is demanded of our soul.

Right there, too, lies the battle. There comes the *pinch.* A life of sin is a life of disobedience to the Lord. The sinner is bent on having his own way; and that way leads to hell. The real struggle with him is to give up his own wilful and guilty course, and to come in a submissive spirit to the feet of Jesus.

Repentance of sin, in order to have any merit, must be prompted by the spirit of obedience. To quit the turnpike of sin simply because there is a "toll" of eternal perdition to be paid, never commends a soul to God's favor. Sin must be abandoned because it is exceeding heinous, and because God forbids it. Nor will any penitence be *enduring* except it be based upon an abhorence of sin, and a sincere desire to lead a better life.

Christ also demands faith in Him as an atoning Saviour. "Believe *on*" (not *in*) the Lord Jesus Christ, and thou shalt be saved. The Saviour most lovingly says "Come unto Me—lean on Me." Faith is the soul's obedience to Jesus. A man who had been under deep conviction of sin for a long time, once said that he found peace only when he took the *last step.* This last step was "giving up all to God." He went on to say, "I was like a man trying to climb over a rail fence; I went up one rail and then another, and then got down again and went on the same side as before. But now I hope I have got over. I have been brought to give up all to God."

"What do you mean by giving up?" inquired his pastor. The man answered, "I mean consenting to let God do with me as He pleases, and trusting Him to do everything for me *through Jesus Christ.* I gave up all and God lifted me over."

Now there was a lucid and simple explanation of the only way in which a sinner can get over the "fence" that bars up his pathway to heaven. Obedience to Jesus Christ is the first injunction of the Holy Spirit. When the soul yields to Christ, divine power "lifts that soul over" into the straight path that leadeth unto life.

What next? Jesus says to the believing soul, "Follow Me." The road of obedience may be a rough, or a steep, or a trying road. Its hills of difficulties may be high, and its valleys of self-humiliation may be deep, but "Whatsoever He saith to you, *do it.*" Go where He leads. Walk where you see his footprints. Take up every cross He lays upon you. This is the test of discipleship. The person who refuses to do Christ's will, has never learned Christ's "doctrine," nor can he come into living union with Jesus until he has practiced entire submissive *obedience.*

Right here lies the secret of the genuine "higher life," about which so many crude things have been written. Here is the one

only pathway up to that higher life which every follower of the Lamb should covet. We define it in these three words,—*obedience to Jesus.* To know no will but His will: to rest on no arm but His; to banish every sin from the heart which He orders out; to inquire each hour of the day, "Lord, what wilt *Thou* have me to do?" and then to walk patiently on by the Master's side though all hell may oppose us, *this* is the highest life of holiness that a human soul can ever reach. And all the while that obedient soul must be confessing,—"Not I, not I, but *Christ that liveth in me.*" For we have always observed that the Christians who have attained to the highest degree of holiness are those whose lives are the lowliest. They are ready to sit at Jesus' feet until He shall bid them at the last to "come up higher," and sit with Him at the marriage supper in glory.

And now let us say to every reader of this article,—"Whatsoever Christ saith to you, *do it!*" Do it promptly; for a delayed act is never but half done. Do it cheerfully; the Lord loveth the cheerful giver, and whatsoever ye do unto Him, do it heartily. We need not add that you must also do it *thoroughly.* A half-made Christian at the start is only a half-way Christian ever afterward. Therefore let us urge you to adopt as the watchword of your lives until the last breath on your dying bed,—"Whatsoever He saith to you, *do it!*"—*N. Y. Evangelist.*

### A TRIFLING INCIDENT AND ITS MAGNIFICENT RESULT.

It was a cold winter day about seventy years ago, when a devout Welsh minister asked a little girl of his parish to repeat the text of the preceding Sabbath. She could not do so, and blushingly pointed to the deep and drifted snow as an excuse for her disability.

Naturally anxious to understand the relation between the snow and the text, the good man asked her to explain. It soon appeared that the Bible out of which she was wont to learn the text was owned by a distant neighbor, whom the unusually deep snow had prevented her from visiting. Having no Bible at her own home, she was thus dependent on friends living at a distance for the privilege of reading the Scriptures. This trifling incident started an inquiry in the minister's mind, which has had wondrous results. He soon found that a large number of his people were without the Scriptures and unable to buy. With energy combined with piety, he set out for London, and appealed to the directors of the Religious Tract Society for some kind of organization to supply his poor countrymen with the Bible. His appeal was not in vain. While the thoughtless multitudes were jostling in the streets, and the din of London life deafening the ear, a few noble men retired to an obscure counting room of the city, to devise measures for the formation of a society which should give the Bible to Wales. Their plan was nearly matured, when into the mind of one there flashed a thought. Up rose one of the small company; a glow was on his face, and a magnificent faith in his heart. "*If a Bible society for Wales,*" *he said,* "*why not a Bible society for the world?*" Noble words were these. They fell on the few auditors like a voice from God—like a trumpet-blast from the sky.

The British and Foreign Bible Society had its beginning at that moment. The lips which spoke it into life have been dead for many years, but who, save the Almighty, can measure the work they have wrought?

The Society, of which this was the origin, held its sixty-eighth anniversary in London on the 1st of May. It has agencies in all the principal countries of Europe, and a single glance at the figures for the past year is sufficient to indicate the amazing greatness of its work. During the year 1871–2 it has circulated in France 250,000 copies of the Scriptures; in Germany, 490,000; in Austria, 126,000; in Russia, 145,000; in Egypt, Syria, and Palestine, 29,000; in China, 59,000, besides smaller numbers in other parts of the world. Among German families, bereaved in the late Franco-Prussian war, no less than 224,000 copies of the Scriptures were distributed in eleven months, and the general good results of the Society's work in Germany have been such, that the German Christians design organizing a society which shall supply the home demand without any further call on England. In Italy a Bible Society has been launched under the very shadow of the Vatican. Of what a noble family of children is this British and Foreign Bible Society already the mother. To the work of God which she is still destined to do it seems impossible to draw any bounds. The receipts and expenditnres for the past year from ordinary sources, were greater than ever before, the former being £184,196. 12s. 2d. and the latter about a thousand pounds less. —*Christian Union.*

### A MOTHER'S LOVE; OR SAFE IN THE CLEFT OF THE ROCK.

In the Highlands of Scotland, a poor widow found herself unable to pay the rent for her small cottage, and the agent of the landlord threatened to dispossess her. A kinsman who lived at some distance had promised to assist her, and she set out for his residence, carrying on her back her only child, a boy about two years old.

The morning when she left her home gave

promise of a lovely day. But before noon the heavens were darkened by a gathering storm. It was in the month of May, and the fall of snow on that day, so unusual both for its season and its severity, is yet remembered in the region as "the great May storm." The severity of the storm overtook the lone traveller in a wild mountain pass, ten miles from her home. She knew that a mile beyond it there was a house where she would find shelter; but whenever she attempted to face the blast which was rushing through the gorge, all hope failed of proceeding in that direction.

After wandering for some time among the huge fragments of granite which skirted the base of the overhanging precipices, she found a sheltered nook under a ledge of rock, where she crouched, pressing her child to her trembling bosom. The storm continued to rage, and it became bitterly cold. All she thought of was the protection of her child. She wrapped him in her shawl, which was thin and worn. As night came on, she stripped off almost all her own clothing and wrapped it around the child, whom at last, in despair, she put in a deep crevice of the rock among some dried heather and fern. Covering his face with tears and kisses, she left him in a soft sleep, and rushed into the snowdrift, resolved to find assistance for him or perish in the attempt.

That night of storm was succeeded by a peaceful morning. The people of the village, fearing that she could not have reached her destination, set out in a body to search for her. They reached the pass, and at its entrance they found the widow dead, her arms stretched forth as if imploring assistance. Before noon the cries of the child guided them to its safe hiding-place, where all the story of the mother's love was revealed.

Fifty years later, an aged minister was preaching in a distant city on the love of Christ, and in illustrating the nature of the 'love which seeketh not her own," he told the story of the Highland widow, whom he had known in his boyhood.

Some time afterwards, a message was brought to him from a dying man, who greatly desired to see him. The request was speedily complied with. The sick man seized him by the hand, and, gazing intently in his face, said, "You do not know me, but I know you, and knew your father before you. I have been a wanderer in many lands, and have fought and bled for my country. I came to this town a few weeks ago in bad health, and was providentially led to the place where you were preaching. I heard you tell the story of the widow and her son—". Here the voice of the old soldier faltered, but recovering himself for a moment, he cried, "I am that son!" and burst into a flood of tears.

"Yes," he continued, when he had regained his composure, "I am that son! Well might you ask what a heart would mine have been if such a mother's love had been forgotten by me. I never forgot her, and my last desire is to lay my bones beside hers in the old church-yard among the hills. But what covers me with shame is, that until now I never saw the love of the Saviour in giving Himself for poor sinners." With deep emotion he added, "It was God made you tell that story. Praise to His Holy name! my mother has not died in vain, and the prayer she offered for me has been answered.

"The story of her love has been used by the Holy Spirit in leading me to see the love of Christ. I see it, I believe it, I have found refuge in my old age as in my childhood, in the cleft of the rock; but it is the Rock of Ages!" And clasping his hands, he repeated with intense fervor, "Can a mother forget her suckling child, that she should not have compassion on the son of her womb? They may forget, yet will not I forget thee!" He lived for some years a devoted disciple of the Lord Jesus, and at length died rejoicing in the same precious Lord.—*Witness.*

LONGING.

O, God! that I could be with Thee
Alone by some sea shore,
And hear Thy soundless voice within,
And the outward waters' roar.

The cold, wet wind would seem to wash
The world from off my brow;
And I should feel amidst the storm
That none were near but Thou.

Each wave that broke upon the rocks
Would seem to break on me;
And he who stands an outward shock
Gains inward liberty.

Upon the wings of wild sea-birds
My dark thoughts would I lay,
And let them bear them out to sea,
In the tempest far away.

For life has grown a simple weight:
Each effort seems a fall;
And all things weary me on earth,
But good things most of all.

And I am deadly sick of men,
From shame, and not from pride;
My love of souls, my joy in saints,
Are blossoms that have died.

It seems as if I loathed the earth,
And yet craved not for heaven,
But for another nature longed,
Not that which Thou hast given.

For goodness all ignoble seems,
Ungenerous and small,
And the holy are so wearisome
Their very virtues pall.

Alas! this peevishness with good
Is want of love of God;
Unloving thoughts within distort
The look of things abroad.

The discord is within, which jars
So sadly in life's song;
'Tis we, not they, who are in fault,
When others seem so wrong.

'Tis we who weigh upon ourselves;
Self is the irksome weight;
To those who can see straight themselves,
All things look always straight.

My God! with what surpassing love
Thou lovest all on earth,
How good the least good is to Thee,
How much each soul is worth!

I seem to think if I could spend
One hour alone with Thee,
My human heart would come again
From Thy Divinity.

And yet I cannot build a cell
For Thee within my heart,
And meet Thee, as Thy chosen do,
Where thou most truly art.

The bright examples round me seem
My dazzled eyes to hurt;
Thy beauty, which they should reflect,
They dwindle and invert.

Therefore I crave for scenes which might
My fettered thoughts unbind,
And where the elements might be
Like scape-goats to my mind.

Where all things round shall loudly tell
Storm, rocks, sea-birds and sea,
Not of Thy worship, but much more,
And only, Lord! of Thee.

FABER.

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 13th inst.

GREAT BRITAIN.—Parliament was prorogued on the 10th. The Queen's speech on the occasion makes congratulatory mention of the settlement by the arbitrators at Geneva, of the controversy which arose from the presentation of the American claims for indirect damages, and says that the Parliament of Canada has passed the acts necessary to give effect to the treaty within the Dominion. Satisfaction is expressed that the subjects with which that treaty deals, no longer offer any impediment to perfect concord between two kindred nations. France has given the formal notice necessary to terminate the commercial treaty of 1860, but has indicated a desire for further communications. A treaty for the mutual surrender of fugitive criminals has been concluded with Germany, and similar arrangements with other powers are in preparation. Steps have been taken by the government, intended to prepare the way for dealing more effectively with the slave-trade on the east coast of Africa. The royal assent has been given to an act of the Legislature of Cape Colony for the establishment in that colony of what is known as responsible government. Several of the acts passed during this session of Parliament are approvingly spoken of. The country is represented as both tranquil and prosperous, and the revenue in a flourishing condition; and the suggestion is made that "periods of unusually rapid changes in prices of commodities and in the value of labor, are likewise periods which more than ever call for the exercise of moderation and forethought."

The House of Commons, in its session of the 8th, closed an excited debate on a motion for the removal from the bench of Justice Keogh in Ireland, for his decision in the Galway election case, unseating the member elect on the ground of undue influence exercised by the priesthood in his election. Most of the prominent Irish members strongly denounced the course of Justice Keogh, which was approved by the government. On taking the vote the government was sustained by 100 majority.

It was stated in a recent paper that the city of Oxford, with 35,000 inhabitants, had not, at that time, a single criminal in its prison, an unusual circumstance which was marked by the hoisting of a white flag on the tower of the jail.

The President of the Royal Geographical Society has writen a letter thanking H. M. Stanley for communicating to the society intelligence of Dr. Livingstone, and referring to his enterprise in terms of high praise.

FRANCE.—Six hundred Communist prisoners sailed on the 9th for New Caledonia, where they are to serve out the terms of sentence imposed upon them respectively.

LUXEMBURG.—The municipal council of Diekirch, has refused permission to the exiled Jesuits from Germany to settle in that town, and has exhorted the other towns of the Grand Duchy to adopt a similar policy, lest receiving the Jesuits should involve them in trouble with Germany.

GERMANY.—The local authorities in Alsace and Lorraine have been instructed to enforce the more general use of the German language in their districts.

SPAIN.—It was announced by telegraph on the 9th that King Amadeus had signed a decree providing for the gradual abolition of slavery in Cuba and Porto Rico; but a dispatch of the 13th said that the document signed was simply a code of rules providing for the enforcement of the law passed by the Cortes in 1869, making "preparations" for emancipation in the Spanish colonies.

RUSSIA.—A telegram of the 7th from St. Petersburg said that dispatches had been received from Nizhnee Novgorod, stating that a conflagration was raging in that city, having broken out in the quarter where the annual fair was in progress, and had already destroyed a great quantity of valuable goods. No further intelligence has since been forwarded, and the extent of the damage is unknown. This town is situated at the junction of the Oka and the Volga, 265 miles E. N. E. of Moscow. The regular population is about 40,000, but the annual fair, which continues eight weeks from the 1st of Seventh month, brings together from 200,000 to 300,000 persons from all parts of Europe and Asia, to exchange the products of their respective countries. The value of the merchandize exposed for sale on these occasion often exceeds 50,000,000, and for the accommodation of those engaged in the traffic, in addition to large stone and iron bazaars, a temporary town is built of wood on ground which at other seasons is liable to inundation. In this quarter, probably, the fire occurred.

SOUTH AMERICA.—Advices from Peru to 7th mo. 27th, announced that a revolution was begun by Gutierrez, who proclaimed himself Dictator and assassinated President Balta. The people, indignant at the murder, captured Gutierrez as he was trying to escape, and afterward killed him and burned his corpse. Pardo, President elect, was inaugurated, and the insurrection ended. Balta, whose constitutional term expired on the 2d inst., himself attained the position by heading a successful insurrection in 1867, against President Pardo. His assassination is said to be probably owing to his having interfered in an unusual manner to secure the election of Pardo, with whom Gutierrez was a competitor.



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